

L. R. Hubbard

SELF - ANALYSIS
in
DIANETICS

***A SIMPLE SELF-HELP VOLUME OF
TESTS AND EXERCISES BASED ON
THE DISCOVERIES IN DIANETICS***

Dianetics is the most advanced method of self-improvement ever discovered. It will help the reader to eliminate all psycho-somatic illnesses, and to achieve up to fifty per cent more efficiency than present capacity; to clarify a life-times' experience, including everything read; to free the optimum ability to think, with a corresponding rise in Intelligence Quotient; to liberate vast quantities of energy, and reduce the amount of sleep required; to permit a greater clarity and vividness of sense perceptions; produce full selective control of the body; and release dynamic, creative personality, with a very high emotional tone and mature moral sense. This book shows the reader how to apply Dianetic techniques to himself.

DERRICKE RIDGWAY

Self-Analysis in Dianetics

THIS SIMPLE VOLUME of tests and exercises based on the revolutionary discoveries in Dianetics will help the reader to know whatever it is that inhibits his success and general happiness; to increase his efficiency and zest for living as much as fifty per cent; to rid himself of the effects of psycho-somatic illness such as sinusitis, migraine, arthritis, and other various aches and pains which comprise seventy per cent of man's ills; to administer Dianetic processes to himself without assistance from anyone.

This book and its system of self-development used half an hour a day—on the bus to work—during lunch hour—at home—for just one week may markedly improve your health, vitality and happiness. In addition it will help to halve your reaction time, restore to you an excellent memory and imagination, increase your consciousness and level of awareness, enhance your personality and social poise and increase your abilities beyond anything before possible.

If you like simplicity and want a chance to live better and be better, to have better things, to be better liked by yourself and others, you should read and work with this remarkable book at once.

FOR FURTHER INFORMATION ON THE SUBJECT OF THIS BOOK THE READER IS INVITED TO WRITE TO THE PUBLISHERS.

SELF-ANALYSIS IN DIANETICS

**A SIMPLE SELF-HELP VOLUME OF TESTS AND EXERCISES
BASED ON THE DISCOVERIES CONTAINED IN DIANETICS**

From Funk and Wagnalls New Standard Dictionary:

di.a.net'.ics *noun* A system for the analysis, control and development of human thought evolved from a set of co-ordinated axioms which also provide techniques for the treatment of a wide range of mental disorders and organic diseases; term and doctrines introduced by L. Ron Hubbard, C.E., D.Sen., American engineer, (Gr. *dianoetikos*—*dia*, through, plus *noos*, mind) di.a.net'.ic *adj.*

A HANDBOOK OF DIANETIC THERAPY

SELF-ANALYSIS IN DIANETICS

A SIMPLE SELF-HELP VOLUME OF TESTS
AND EXERCISES BASED ON THE DISCOVERIES
CONTAINED IN DIANETICS

by

L. RON HUBBARD, C.E., D.Sc.



DERRICKE RIDGWAY
LONDON

*To those hundreds of thousands of ardent Dianetics supporters
who have carried the guidon of sanity against the crumbling
citadels of superstition and who have succeeded in rallying
to their standard the hopes of Man.*

*First published 1952
by Derricke Ridgway Publishing Co., Ltd.,
1 Ladbrooke Road, London, W.11
for Bury, Holt & Co., Ltd.*

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*Printed by Jackson, Ruston & Keeson, Ltd.,
Pear Tree Court, London, E.C.1*

CONTENTS

	<i>Page</i>
EDITOR'S FOREWORD	7
INTRODUCTION: THE SCOPE OF SELF-ANALYSIS ...	9
<i>Chapter</i>	
I. ON GETTING TO KNOW OURSELVES	13
II. ON THE LAWS OF SURVIVAL AND ABUNDANCE	16
III. ON THE DEATH OF CONSCIOUSNESS	19
IV. ON OUR EFFORTS FOR IMMORTALITY	23
V. ON RAISING OUR LEVEL OF CONSCIOUSNESS ...	30
VI. ON RAISING OUR LEVEL OF LIFE AND BEHAVIOUR	34
VII. THE HUBBARD CHART OF HUMAN EVALUATION	41
VIII. TONE-SCALE TESTS	52
IX. DIANETIC PROCESSING INSTRUCTIONS	57
A Sample Session	63
<i>Exercise 1. General Incidents</i>	66
<i>Exercise 2. Time Orientation</i>	68
<i>Exercise 3. Orientation of Senses</i>	70
(a) Time Sense	71
(b) Sight	72
(c) Relative Sizes	74
(d) Sound	76
(e) Olfactory	78
(f) Touch	81
(g) Personal Emotion	83
(h) Organic Sensation	92
(i) Motion Personal	93
(j) Motion External	95
(k) Body Position	97

X. STANDARD PROCESSING	...	...	98
<i>Exercise 4. Language as a Symbol</i>		...	98
<i>Exercise 5. Aids to Remembering</i>	...	...	103
<i>Exercise 6. Forgetter Section</i>	...	...	106
<i>Exercise 7. Survival Factors</i>	...	...	110
<i>Exercise 8. Imagination</i>	...	...	133
<i>Exercise 9. Exteriorized Views</i>	...	...	135
<i>Exercise 10. Interruptions</i>	...	...	138
<i>Exercise 11. Invalidation Section</i>	...	...	140
<i>Exercise 12. The Elements</i>	...	...	143
<i>Exercise 13. If Recalling a Certain Incident Made You Uncomfortable</i>		...	144
<i>Exercise 14. End-of-Session Exercise</i>		...	146

FOREWORD

THE SIMPLICITY of this volume is matched only by its effectiveness. It is not necessary either to read or understand the text. The reader may turn at once to page 57 and follow the simple directions there and begin immediately upon self-processing. Or he may turn first to page 52 and take the first test and by it learn accurately his potentialities and future, and so be able to measure, by taking these tests from time to time, his improvement under the processing section. Or he may begin at the beginning and find out something about the basic aim of life, the role language plays in existence, and the fundamentals of human behaviour as well as the mechanisms of the human mind.

This volume includes an explanation of the principles involved, a set of examinations which the reader administers to himself, a tone-scale which delineates the classes of human personality into which all human beings fall, and the self-processing section. Simply by answering the questions contained in the various processing sections, the concerns and worries of the individual's life resolve automatically.

Self-Analysis is simple to understand and practise. Yet, although the reader may never be aware of it, an enormous amount of technical knowledge and experience underlies Dianetic Self-Analysis. In using Self-Analysis the reader will rapidly experience things he had not thought possible. For anything as fundamental as this system, capable of producing the results it produces, could not be otherwise than powerful.

It is not necessary for you to take anyone's statement for it. Apply Self-Analysis for a short time and feel the results for yourself. If you are truly sceptical, have yourself tested

SELF-ANALYSIS

thoroughly by doctors and psychiatrists, use the self-processing section for half an hour a day for a month and then cause the tests to be repeated. If you have been faithful to your task, the change in you should be sufficiently marked to cause a considerable stir. Things like this have simply never happened before—improved memory, increased intelligence, faster reaction time, improved physical condition, a happier outlook on life and a creative, more vital personality.

Self-Analysis and its organization is in itself a triumph, for it gives the benefits of Dianetics to everyone. The scholarly and more intelligent reader can pursue the explanations and axioms contained herein and explore the whole of Dianetics through more basic texts on the subject. But the reader who cares little for the technicalities and only wants results can benefit by following the simplest directions. There are two warnings, however, that must be given with this book :

This volume and its system of Self-Analysis is intended for the reasonably stable individual. It is not meant for the severely neurotic or psychotic person and its irresponsible use by such may lead to partial insanity. It is intended for the comparatively normal person to increase his ability and efficiency, health and longevity. It can be applied by dianetic auditors to persons of unstable disposition, but only by dianetic auditors.

Self-Analysis does not displace professional dianetic co-auditing. The clearing of all engrams and secondaries in a case should be done by an auditor. Self-Analysis improves tone and opens up a case so that it can be finished with relative ease. For complete information on co-auditing and auditors procure *Dianetics: The Modern Science of Mental Health* from your local bookseller, or, in case of difficulty, write to Derricke Ridgway Publishing Company, at 1 Ladbroke Road, London, W.11.

Meanwhile, Self-Analysis will do more for you than has ever before been possible.

THE EDITOR.

INTRODUCTION

THE SCOPE OF SELF-ANALYSIS

SELF-ANALYSIS cannot revive the dead. It will not empty insane asylums or stop war : these are the tasks of the experienced Dianetic Auditor and the Group Dianetic Technician.

But Self-Analysis will conduct you on the most interesting adventure in your life. The adventure of *you*.

How efficient are you? What are your potentialities? How much can you improve? Well, basically your intentions towards yourself and your fellow-man are *good*. Basically, if sometimes clouded over with the not so pale cast of bad experience, your potentialities are a great deal better than anyone ever permitted you to believe.

Consider your memory—a small part of your total assets. Is it perfect? Can you, at will, recall everything you have ever learned or heard, every telephone number, every name? If you cannot you can see that there is room for improvement. Now somebody, with a half-glance at the title-page of this book, will try to assume that Self-Analysis simply improves memory. That is like imagining that all a train can do is meet schedules. It does much more. But memory is a starting-point. If your memory were as accurate as a card-index system, and even faster, you would be more efficient and more comfortable and it would certainly save you writing innumerable notes. Yes, you probably couldn't have *too* good a memory on things you've studied and things you need.

But there are a good many things as important as memory. There is your reaction time. Most people react too slowly in

SELF-ANALYSIS

emergencies. Let us say it takes you half a second to pull your hand off a hot stove. That is many times too long a period to have your hand on that stove.

Or let us say you require a third of a second to see the car ahead stop and to start to put on your own brakes. That is too long. A lot of accidents happen because of slow reaction time.

In the case of an athlete, reaction time is a direct index as to how capable he may be in a sport. So it assists one in many ways to be able to react quickly.

Self-Analysis speeds up reaction time. Here is a small experiment. Take a pound note, unfolded. Have somebody hold it vertically above your hand. Open your thumb and index finger just below the lower edge of the note. Now, ask your friend to let go. You try to close thumb and index finger on the note. Did you miss it, snapping after it had gone all the way through? That is very slow reaction. Did you catch it by its upper edge when it was almost gone? That is much too slow. Did you catch it in the middle? That is fair. Or did you catch it on the lower edge, even before it really got started? That is the way it should be. Less accidents, greater general alertness. Well, barring actual physical damage to hand or arm, Self-Analysis will speed that up for you.

Do you have trouble going to sleep or getting up? Do you feel a little tired most of the time? Well, that can be remedied.

As for what they call psycho-somatic illnesses—sinusitis, allergies, some heart trouble, bizarre aches and pains, poor eyesight, arthritis, etc., down through seventy per cent of man's ills, Self-Analysis should be able to help markedly.

Then there is the matter of how young or old you may look. Self-Analysis can make quite a change there.

And there is the matter of plain ordinary ability to be happy in life and enjoy things. And there Self-Analysis shines brightly, for it can raise your tone fast enough, usually, so that even you will agree things can be good.

As my boyhood hero, Charles Russell, the painter, once described a certain potion, "It'd make a jack rabbit spit in a wolf's eye." Now perhaps Self-Analysis does not always have

INTRODUCTION

this effect, but it happens regularly enough to be usual. Certain it is that the user often goes through such a period, much to the alarm of his friends.

The moral and caution is "Don't pick too big a wolf." At least not until you have been using this for a while and are able to get things in proportion again.

In short this is an adventure. How good can you get?

A lot depends on how good you are potentially—but you can be assured that it's a good deal better than you ever supposed. And it's certain that it's better than your friends would ever tell you.

Please don't be discouraged if you find yourself pretty low on the self-evaluation chart later on. All is not lost. The processing section can boost you up at a good rate if you keep at it.

And don't be surprised if you suddenly begin to feel uncomfortable while you're working on the processing section. You can expect that to happen every now and then. Just keep going. If it gets too bad, simply turn to the last section and answer those questions a few times and you should start feeling better very soon.

All I'm trying to tell you is this—adventures are dull if a little excitement doesn't occur. And you can expect excitement—too much in some places.

You are going to know a lot about you when you finally finish.

All this is on your own responsibility. Anything as powerful as these processes can occasionally flare. If you are fairly stable mentally there is no real danger. But I will not mislead you. A man could go mad simply reading this book. If you see somebody who isn't quite as stable as he thinks he is working with Self-Analysis, coax it away from him. If he can barely stand mental chicken broth, he has no right to be dining on raw meat. Send him to see an experienced dianetic auditor. And even if he does break down, a dianetic auditor can straighten him out. Just send for an auditor.

Do not, then, disabuse yourself of the fact that Self-Analysis can send the unstable spinning.

SELF-ANALYSIS

We are dealing here with the root stuff of why men go mad. If it is not explained in the text, it will be found in a standard work on Dianetics. Even so, it is doubtful if Self-Analysis could create as much madness in a year as the income-tax forms from our thorough if somewhat knuckle-headed Government.

Now to particulars. You will find the tests on page 52. You can take the first one. It will give you a figure which will place you on the chart. Do not blame me if it's a low score. Blame your parents or the schoolmaster.

Next, it would probably interest you to read the text. It will give you a different viewpoint on things, possibly. It is regretted if it is too simple for the savant or too complex for the others. It's simply an effort to write in English a few concepts about the mind based on a great deal of technical material in Dianetics but made more palatable. You will do better on the processing if you read the text.

The processing section has a large number of parts. You can simply work straight through or work over each one again, and again, until you feel you have sufficiently explored that part of your life. In any case you will go through every section many times.

Thus you are prepared to go exploring into your own life. That is an interesting adventure for anyone. I've done what I could to make it easier. Do not be too harsh on me, however, if you get grounded up some long lost river and eaten by cannibals or 'engrams.' The last section will help to get you out. What's left of you, anyway.

Don't get faint-hearted and slacken off, though, when you find the going rough. It's easy to give up. And then you would never know just what you really are, basically.

Are you going to take the whole trip? You're a brave person. I compliment you.

May you never be the same again—

L. R. HUBBARD.

I

ON GETTING TO KNOW OURSELVES

ARE you a friend of yours ? Probably the most neglected friend you have is you. And yet every man, before he can be a true friend to the world must first become a friend to himself.

In this society, where aberration flourishes in the crowded cities and marts of business, few are the men who have not been subjected, on every hand, to a campaign to convince them that they are much less than they think they are.

You would attack anyone who said of your friends what is implied about you. It is time you fought for the best friend you will ever have—yourself.

The first move in striking up this friendship is to make an acquaintance with what you are and what you might become. "Know thyself !" said the ancient Greek. Until recently it was not possible to make a very wide acquaintance. Little was known about human behaviour as a science. But atomic physics, in revealing new knowledge to man has also revealed the general characteristics of the energy of life and by that a great deal can be known which was not before suspected. You do not need to know atomic physics to know yourself, but you need to know something of the apparent goal of life in general and your own goals in particular.

In a later chapter there are some questions you can answer which will give you a better insight into your capabilities as they are and what they can become—and do not be deceived,

SELF-ANALYSIS

for they can become a great deal more than you ever before suspected.

Just now let us talk about the general goal of all life. From whence did we come and whither are we going ? Knowing that, we can know something about the basic laws which motivate your own urges and behaviour.

All problems are basically simple—once you know the fundamental answer. And this is no exception in life. For thousands of years men strove to discover the underlying drives of existence. And in an enlightened age, when exploration of the universes had already yielded enough secrets to give us A-bombs, it became possible to explore for and find the fundamental law of life. What would you do if you had this fundamental law ? How easily then would you understand all the puzzles, riddles and complexities of personality and behaviour. You could understand conjurers and bank managers, colonels and coolies, kings, cats and coal heavers. And more important, you could easily predict what they would do in any given circumstance and you would know what to expect from anyone without any guesswork—indeed with a security diabolical in its accuracy.

“In the Beginning was the Word,” but what was the Word ? What fundamental principle did it outline ? What understanding would we have if we knew it ?

An ancient Persian king once made a great effort to know this Word. He tried to discover it by having his sages boil down all the knowledge of the world.

At his orders, every book written which could be obtained was collected together in an enormous library. Books were brought to that ancient city by the caravan load. And the wise men of the time worked for years condensing every piece of knowledge which was known into a single volume.

But the king wanted a better statement of the fundamental Word. And he made his sages reduce that volume to a single page. And he made them reduce it again to a sentence. And then, after many more years of study, his philosophers finally

ON GETTING TO KNOW OURSELVES

obtained that single Word, the formula which would solve all riddles.

And the city died in war and the Word was lost.

But what was it ? Certainly its value, since it would make an understanding of Man possible, exceeded the riches of Persia. Two thousand years later, out of the studies of atomic and molecular phenomena, we can again postulate what that Word was. And use it. Use it to know ourselves. And to predict the actions of other men.

II

ON THE LAWS OF SURVIVAL AND ABUNDANCE

THE DYNAMIC principle of existence is: SURVIVAL! At first glance that may seem too basic. It may seem too simple. But when we examine this Word, we find some things about it which make it possible for us to do tricks with it. And to know things which were never known before.

Knowledge could be represented by a pyramid. At the top we would have a simple fact, but a fact so widely embracing the universe that many facts could be known from it. From this point we could conceive descending down into greater and greater numbers of facts, represented by the broadening of the pyramid.

At any point at which we examine this pyramid we would find that as one descended one would find facts of wider and less related meanings. As one went up one would find greater and greater complexities. Science is the process of starting low on the pyramid, much like the Persian king, and rising up in an effort to discover more basic facts which explain later facts. Philosophy could be said to be the operation of taking very basic facts and then leading them into explanations of greater and greater numbers of facts.

At this point of our pyramid, we have SURVIVAL !

It is as though, at some remarkably distant time, the Supreme Being gave forth a command to all life. "Survive !" It was not said how to survive nor yet how long. All that was said was "Survive !" The reverse of Survive is "Succumb." And that is the penalty for not engaging in survival activities.

ON THE LAWS OF SURVIVAL AND ABUNDANCE

But what of such things as morals, ideals, love? Do not these things go above "mere survival"? Unfortunately or fortunately for *genus homo sapiens*, they do not.

When one thinks of survival, one is apt to make the error of thinking in terms of "barest necessity." That is not survival. For it has no margin for loss.

The engineer when he constructs a bridge, uses something called a "factor of safety." If a bridge is to hold ten tons, he builds it to hold fifty tons. He makes that bridge five times as strong. Then he has a margin for deterioration of materials, overloading, sudden and unforeseen stress of elements, and any accident which may occur.

In life, the only real guarantee of survival is *abundance*. A farmer who calculates to need twelve bushels of grain for his food for a year and plants twelve bushels has cut back his chances of survival very markedly. The fact is, he will not survive, unless some neighbour has been more prudent. For the grasshoppers will take part of the wheat. And the drought will take some. And the hail will take some. And what will he do for seed wheat if he intends to use all he plants for food?

No, the farmer who knows he has to eat twelve bushels of wheat in the coming year had better plant a hundred. Then the grasshoppers and other pests can chew away as they will. The farmer will still be able to harvest enough for his own food.

An individual survives or succumbs in ratio to his ability to acquire and hold the wherewithal of survival. The security of a good job, for instance, means some guarantee of survival—other threats to existence not becoming too overpowering. The man who makes three thousand a year can afford better clothing against the weather, a sounder and better home, medical care for himself and his family, good transportation and, what is important, the respect of his fellows. All these things are survival.

Of course the man who makes three thousand a year can have such a worrisome job, can excite so much envy from his fellows and can be so harassed that he loses something of

SELF-ANALYSIS

his survival potential. But even a subversive will change his political coat if you offer him three thousand a year.

Take the man who makes four pounds a week. He wears clothes which protect him very poorly. Thus he can easily become ill. He lives in a place which but ill defends him from the weather. He is haggard with concern. For his level of survival is so low that he has no margin, no abundance. He cannot bank anything against the day he becomes ill. And he cannot pay a doctor. And he can take no vacations. Even in a collective state his lot would be such, his regimentation so thorough that he could do little to protect his own survival.

Youth has a survival abundance over old age. For youth still has endurance. And the dreams of youth—good survival activity, dreams—are not yet broken by failures. Youth has, in addition, a long expectancy, and that is important, for survival includes length of time to live.

As for ideals, as for honesty, as for one's love of one's fellow man, one cannot find good survival for one or for many where these things are absent. The criminal does not survive well. The average criminal spends the majority of his adult years caged like some wild beast and guarded from escape by prison warders. A man who is known to be honest is awarded survival—good jobs, good friends. And the man who has his ideals, no matter how thoroughly the minions of the devil may wheedle him to desert them, survives well only so long as he is true to those ideals. Have you ever heard about a doctor who, for the sake of gain, begins secretly to attend criminals or peddle dope? That doctor does not survive long after his ideals are laid aside.

In short, the most esoteric concepts fall within this understanding of Survival. One survives so long as one is true to oneself, one's family, one's friends, and the laws of the Universe. When one fails in any respect, one's survival is cut down.

The end of Survival, however, is no sharp thing: Survival is not a matter of being alive this moment and dead the next. Survival is actually a graduated scale.

III

ON THE DEATH OF CONSCIOUSNESS

WHERE DOES one cease to Survive and begin to Succumb? The point of demarcation is not death as we know it. It is marked by what one might call *the death of the consciousness of the individual*.

Man's greatest weapon is his reason. Lacking the teeth, the armour-plate hide, the claws of so many other life forms, Man has relied upon his ability to reason in order to further himself in his survival.

The selection of the ability to think as a chief weapon is a fortunate one. It has awarded Man with the kingdom of Earth. Reason is an excellent weapon. The animal with his teeth, with his armour-plated hide, with his long claws, is fixed with weapons he cannot alter. He cannot adjust to a changing environment. And it is terribly important, to survive, to change when the environment changes. Every extinct species became extinct because it could not change to control a new environment. Reason remedies this failure to a marked extent. For Man can invent new tools and new weapons and a whole new environment. Reason permits him to change to fit new situations. Reason keeps him in control of new environments.

Any animal that simply adjusts itself to match its environment is doomed. Environments change rapidly. Animals that can control and change the environment have the best chance of survival.

The only way you can organize a collective state is to convince men that they must adjust and adapt themselves, like

animals, to a constant environment. The people must be deprived of the right to control, as individuals, their environment. Then they can be regimented and herded into groups. They become owned, not owners. Reason and the right to reason must be taken from them, for the very centre of reason is the right to make up one's own mind about one's environment.

The elements fight Man and man fights man. The primary target of the enemies of Man or a man is his right and ability to reason. The crude and blundering forces of the elements, storms, cold and night bear down against, challenge and then mayhap crush the Reason as well as the body.

But just as unconsciousness always precedes death, even by instants, so does the death of Reason precede the death of the organism. And this action may happen in a long span of time, even half a lifetime, even more.

Have you watched the high alertness of a young man breasting the forces which oppose life? And watched another in old age? You will find that what has suffered has been his ability to Reason. He has gained hard-won experience and on this experience he seeks, from middle age on, to travel. It is a truism that youth thinks fast on little experience. And that age thinks slowly on much. The Reason of youth is very far from always right, for youth is attempting to reason without adequate data.

Suppose we had a man who had retained all his ability to reason and yet had a great deal of experience. Suppose our grey-beards could think with all the enthusiasm and vitality of youth and yet had all their experience as well. Age says to youth, "You have no experience?" Youth says to age, "You have no vision, you will not accept or even examine new ideas!" Obviously an ideal arrangement would be for one to have the experience of age and the vitality and vision of youth.

You may have said to yourself, "With all my experience now, what wouldn't I give for some of the enthusiasm I had once." Or perhaps you have excused it all by saying you have "lost your illusions." But you are not sure that they were illusions. Are brightness in life, quick enthusiasm, a desire

and will to live, a belief in destiny, are these things illusions? Or are they symptoms of the very stuff of which vital life is made? And isn't their decline a symptom of death?

Knowledge does not destroy a will to live. Pain and loss of self-determinism destroy that will. Life can be painful. The gaining of experience is often painful. The retaining of that experience is essential. But isn't it still experience if it doesn't yet have the pain?

Suppose you could wipe out of your life all the pain, physical and otherwise, which you have accumulated. Would it be so terrible to have to part with a broken heart or a psychosomatic illness, with fears and anxieties and dreads?

Suppose a man had a chance again, with all he knows, to look life and the Universe in the eye again and say it could be whipped. Do you recall a day, when you were younger, and you woke to find bright dew sparkling on the grass, the leaves, to find the golden sun bright upon a happy world? Do you recall how beautiful and fine it once was? The first sweet kiss? The warmth of true friendship? The intimacy of a moonlight ride? What made it become otherwise than a brilliant world?

The consciousness of the world around one is not an absolute thing. One can be more conscious of colour and brightness and joy at one time of life than at another. One can more easily feel the brilliant reality of things in youth than in age. And isn't this something like a decline of consciousness, of awareness?

What is it that makes us less aware of the brilliance of the world around us. Has the world changed? No, for each new generation sees the glamour and the glory, the vitality of life—the same life that age may see as dull at best. The individual changes. And what makes him change? Is it a decay of his glands and sinews? Hardly, for all the work that has been done on glands and sinews—the structure of the body—has restored little if any of the brilliance of living.

Ah, youth, sighs the adult, if I but had your zest again! What reduced that zest?

SELF-ANALYSIS

As one's consciousness of the brilliance of life declines, so has declined one's own consciousness. Awareness decreases exactly as consciousness decreases. The ability to perceive the world around one and the ability to draw accurate conclusions about it are, to all intents, the same thing.

Glasses are a symptom of the decline of consciousness. One needs one's sight bolstered to make the world look brighter. The ability to move swiftly, as one ran when one was a child, is a decline of consciousness and ability.

Complete unconsciousness is death. Half-unconsciousness is half-death. A quarter-unconsciousness is a quarter of death. And as one accumulates the pain attendant upon life and fails to accumulate the pleasures, one gradually loses one's race with the gentleman with the scythe. And there ensues, at last, the physical incapacity for seeing, for thinking and for being, as in death.

How does one accumulate this pain? And if one were to get rid of it would full consciousness and a full bright concept of life return? And is there a way to get rid of it?

IV

ON OUR EFFORTS FOR IMMORTALITY

THE PHYSICAL universe consists of four elements—matter, energy, space and time.

According to nuclear physics, matter is composed of energy such as electrons and protons. And the energy and the matter exist in space and time. All this is actually very simple. We need not go very far into it to understand that the universe in which we live is composed of simple things arranged and rearranged to make many forms and manifestations.

The concrete sidewalk, the air, ice-cream sodas, pay packets, cats, kings and coal-heavers are basically composed of matter, energy, space and time. And where they are alive they contain another ingredient—life.

Life is an energy of a very special kind, obeying certain laws different from what we normally consider to be energy such as electricity. But life is an energy and it has some peculiar properties.

Life is able to collect and organize matter and energy in space and time, and animate it. Life takes some matter and energy and makes an organism such as a monocyte, a tree, a polar bear or a man. Then this organism, still animated by the energy called Life, further acts upon matter and energy in space and time and further organizes and animates matter and energy into new objects and shapes.

Life could be said to be engaged upon a conquest of the physical universe. The primary urge of life has been said to be Survival. In order to accomplish Survival, Life has to continue and win in its conquest of the physical universe.

When Life or a Life-form ceases to continue that conquest, it ceases to Survive and succumbs.

Here we have a gigantic action. The energy of Life versus matter, energy, space and time.

Life versus the physical universe.

Here is an enormous struggle. The chaotic, disorganized physical universe, capable only of force, resisting the conquest of Life, organizing and persistent, capable of Reason.

Life learns the laws of the physical universe, matter, energy, space and time, and then turns those laws against the physical universe to further its conquest.

Man has spent much time learning what he could of the physical universe as in the science of physics and chemistry, and more important even, in the daily battle of Life against the Universe. Do not think that a monocoell does not manifest a knowledge of Life's working rules, for it does. What cunning it takes to organize some chemicals and sunlight into a living unit! The biologist stands in awe of the expertness of management of the smallest living cells. He gazes at these intricate and careful entities, these microscopic units of Life-forms, and even he cannot believe that it is all an accident.

There is Life, then, a vital energy, not quite like physical Universe energy. And then there are Life-forms. The Life-form or the organism such as a living human body, consists of Life *plus* physical universe matter, energy, space and time. A *dead* body consists of physical universe matter, energy, space and time *minus* Life energy. Life has been there, has organized and has then withdrawn from the organism, an operation we know as the cycle of conception, birth, growth, decay and death.

Although there are answers as to where Life goes when it withdraws and what it then does, we need not examine that now. The important thing to a living organism is the fact that it is seeking to Survive, in obedience to the whole effort of all Life, and that in order to do so it must succeed in its conquest of the physical universe.

Stated simply, Life must first accumulate enough matter and energy to make up an organism—such as the human body

ON OUR EFFORTS FOR IMMORTALITY

—and must then ally the organism with friendly and co-operative organisms—such as other people—and must continue to procure additional matter and energy for food, clothing and shelter in order to support itself. Additionally, in order to Survive it must do two specific things which, beyond the necessity of allies, food, clothing and shelter, are basically important.

Life must procure pleasure. Life must avoid pain. Life has an active thrust away from pain, which is non-survival, destructive and which is death itself. Pain is a warning of non-survival or potential death.

Life has an active thrust towards pleasure. Pleasure can be defined as the action towards obtaining or the procurement of survival. The ultimate pleasure is an infinity of survival or immortality, a goal unobtainable for the physical organism itself (*but not its Life*), but towards which the organism strives.

Happiness then could be defined as the overcoming of obstacles towards a desirable goal. Any desirable goal, if closely inspected, will be found to be a Survival goal.

Too much pain obstructs the organism towards Survival. Too many obstructions between the organism and Survival mean non-survival.

Thus one finds the mind engaged in calculating or imagining ways and means to avoid pain and reach pleasure and putting the solutions into action. And this is all that the mind does: it perceives, poses and resolves problems relating to the Survival of the organism, the future generations, the group, Life and the physical universe, and puts the solutions into action. If it solves the majority of the problems presented, the organism thus achieves a high level of Survival. If the organism's mind fails to resolve a majority of problems, then the organism fails.

The mind, then has a definite relationship to Survival. *And one means here the whole mind, not just the brain.* The brain is a structure. The mind can be considered to be the whole being, mortal and immortal, the basic personality of the organism and all its attributes.

SELF-ANALYSIS

Hence, if one's mind is working well, if it is resolving the problems it should resolve and if it is putting those solutions into proper action, the Survival of the organism is well assured. If the mind is not working well, the Survival of the organism is thrown into question and doubt.

One's mind, then, must be in excellent condition if one is best to guarantee the Survival of oneself, one's family, future generations, one's group and Life.

The mind seeks to guarantee and direct Survival actions. It seeks Survival not only for the organism (self) but seeks it for the family, children, future generations and all Life. Thus it can be selectively blunted.

A mind can be blunted concerning the Survival of self and yet be alive to the Survival of future generations. It can be blunted concerning groups and yet be very alive to its responsibility for the organism (self). In order to function well, the mind must not be blunted in any direction.

To function well the mind must conceive itself able to handle the physical universe of matter, energy, space and time within the necessities of the organism, the family, future generations and groups as well as Life.

The mind must be able to avoid pain for and discover pleasure for the self, future generations, the family and the group as well as life itself.

As the mind fails to avoid pain and discover pleasure, so fails the organism, the family, future generations, the group and Life.

The failure of one organism in a group properly to resolve Survival problems is a failure, in part, for the whole group. Hence, "Do not send to find for whom the bell tolls; it tolls for thee!"

Life is an interdependent, co-operative effort. Each and every living organism has a part to play in the Survival of other organisms.

When it comes to a thinking mind such as Man's, the organism must be able to act independently for its own Survival and the Survival of others. In order to accomplish

these Survivals, however, a mind has to be able to realize solutions which are optimum not only for self but for all other things concerned in its Survival.

Thus the mind of one organism must reach agreements with the minds of other organisms in order that all may Survive to the highest possible level.

When a mind becomes dulled and blunted, it begins to work out its solutions poorly. It begins to get confused about its aims. It is not sure what it really means to do. And it will involve and inhibit the Survival of other organisms. It may begin, for instance, to compute that it must Survive as self and that only self is important and so neglect the Survival of others. This is non-survival activity. It is highly aberrated.

A mind which begins to "survive" only for self and begins to diminish and control with force other organisms around it is already better than half-way towards its own death. It is a mind which is less than half-alive. It has less than half its actual potential. Its perception of the physical universe is poor. It does not realize that it is dependent for Survival upon co-operation with others. It has lost its Survival mission. This mind is already outward-bound towards death, has passed its peak *and will actually take personal actions which lead to its own death.*

Life, the large over-all Life, has a use for organism death. When an organism can no longer continue well, the plan of Life is to kill it and invest anew in a new organism.

Death is Life's operation of disposing of an out-moded and unwanted organism so that new organisms can be born and can flourish.

Life itself does not die. Only the physical organism dies. Not even a personality, apparently, dies. Death then, in truth, is a limited concept of the death of the physical part of the organism. Life and the personality, apparently, go on. The physical part of the organism ceases to function. And that is death.

When an organism reaches a point where it is only half conscious, where it is only perceiving half as well as it should, where it is functioning only half as well as it should, death

SELF-ANALYSIS

begins. The organism, thereafter, will take actions to hasten death. It does this "unconsciously." But, in its aberrated state, such a mind will also bring death to other organisms. *Thus a half-conscious organism is a menace to others.*

Here is the accident-prone, the fascist, the person who seeks to dominate, the selfish and self-seeking person. Here is an organism outward-bound.

When an organism reaches a point where it is only a third alive, a third conscious, it is perceiving only a third of what it might, Life even further hastens the death of this organism and those around it. Here is the suicide, here is the person who is continually ill, who refuses to eat.

Organisms which are outward-bound towards death sometimes require years and years to die. For the organism experiences resurgences and still has some small desire to go on living. And other organisms help it to live. It is carried along by the tide of life even though its individual direction is towards death—death for others and death for self and death for the physical universe around it.

Society, the bulk of which is bent upon Survival, fails or refuses to recognize death or the urge of organisms towards it. Society passes laws against murder and suicides. Society provides hospitals. Society carries such people upon its back. And society will not hear of euthanasia or "mercy killing."

Organisms which have passed the half-way point will take extraordinary measures and means to bring about death for others and for things and for self. Here we have the Hitlers, the criminals, the destructively neurotic.

Give a person who has passed this point a car to drive and the car may become involved in an accident. Give him money and the money will go to purchase non-Survival things.

But we must not emphasize the dramatic and forget the important, as the newspapers do. The action and urge towards death becomes noticeable only when it is very dramatic. It is most dangerous, however, in its undramatic forms.

A person who has passed the half-way point brings death to things and people on a small scale at all times. A house

left dirty, appointments not kept, clothing not cared for, vicious gossip, carping criticisms of others "for their own good," these are all enturbulences which bring failure and too many failures bring death.

And it should not be supposed that by half-way point one means half-way through life. It means half-conscious, half-alive, half or less perceiving and thinking. A child may be suppressed to this level by his parents and school. And indeed children quite ordinarily drop below the half-way point, so defeated do they become in their environment and in their contest with life. Age is no criterion. But physical health is.

The surest manifestation that some one has passed the half-way point is his physical condition. The chronically ill have passed it.

If one is to have a secure society, then, if one is to rid a society of its death factors, one must have some means of either destroying the people who bring death to it, the Hitlers, the insane, the criminals, or one must have some means of salvaging these people and bringing them back into a state of full consciousness.

Full consciousness would mean full recognition of one's responsibilities, one's relationship with others, one's care of oneself and of society.

How can such a thing be achieved? If you could achieve it, you could raise a social order to hitherto unattainable heights. You could empty the prisons and insane asylums. You could make a world too sane for war. People could be made well who have never had the means of it before. People could be happy who have never truly known what happiness was. You could raise the good-will and efficiency of all men and all social orders if you could restore the vitality of these people.

In order to know how it can be restored, one has to know how the consciousness, the vitality, the will to live became reduced.

V

*ON RAISING OUR LEVEL OF
CONSCIOUSNESS*

AN ORGANISM is suppressed towards death by accumulated pain. Pain in one great sweeping shock brings about immediate death. Pain in small doses over a lifetime gradually suppresses the organism towards death. What is pain?

Pain is the warning of loss. It is an automatic alarm system built into Life organisms which informs the organism that some part of it or all of it is under stress and that the organism had better take action or die.

The signal of pain means that the organism is in the proximity of a destructive force or object. To ignore pain is to die. Pain is the whip which sends the organism away from hot stoves, sub-zero weather; pain is the threat of non-Survival, the punishment for errors in trying to Survive.

Pain is always loss. A burned finger means that the body has lost the cells on the surface of that finger. They are dead. A blow on the head means the death of scalp and other cells in the area. The whole organism is thus warned of the proximity of a death source, and so attempts to get away from it.

The loss of a loved one is also a loss of Survival. The loss of a possession is also loss of Survival potential. One then confuses physical pain and the loss of Survival organisms or objects. And so there is such a thing as "mental pain."

But Life, in its whole contest with the physical universe, has no patience with failure. An organism so foolhardy as to let itself be struck too hard and so depressed into unconsciousness stays in the vicinity of the pain-dealing object. It

is considered to be non-Survival if it fails so markedly to Survive.

Unconsciousness experienced as a result of a blow or an illness is a quick picture of what happens over a lifespan. Is there any difference except time between these two things? A blow resulting in unconsciousness which results in death. The accumulated blows over a life span resulting in a gradual lessening of consciousness resulting in eventual death. One is slower than the other.

One of the basic discoveries of Dianetics was that unconsciousness and all the pain attendant upon it was stored in a part of the mind and that this pain and unconsciousness accumulated until it caused the organism to begin to die.

Another discovery of Dianetics was that this pain could be nullified or erased with a return to full consciousness and a rehabilitation towards Survival.

In other words, with Dianetics, it became possible to cancel out the accumulated unconsciousness and pain of the years and restore the health and vitality of an organism. Accumulated physical pain and loss brings about a reduction of consciousness, a reduction of physical health and a reduction of the will to live to a point where the organism actively, if often slyly, seeks death. Erase or nullify the physical pain, the losses of a lifetime, and vitality returns. The vitality of living, of seeking higher levels of Survival is life itself.

The human body was found to be extremely capable of repairing itself when the stored memories of pain were cancelled. Further it was discovered that so long as the stored pain remained, the doctoring of what are called psychosomatic ills, such as arthritis, rheumatism, dermatitis and thousands of others, could not result in anything permanent. Psycho-therapy, not knowing about pain-storage and its effects, discovered long ago that one could rid a patient of one illness only to have another pop up—and psycho-therapy became a defeatist school because it could do nothing permanent for the aberrated or the ill even when it could do a little sometimes to relieve it. Hence, all efforts to make men vital

SELF-ANALYSIS

and well became suspect because the reason they were inefficient and ill had not been discovered and proved.

With Dianetics it became possible to eradicate aberration and illness because it became possible to nullify or eradicate the pain from the pain-storage banks of the body without applying further pain as in surgery.

Consciousness then depends upon the absence or the nullification or eradication of memories of physical pain, for unconsciousness is a part of that pain—one of its symptoms.

Arthritis of the knee, for instance, is the accumulation of all knee injuries in the past. The body confuses time and environment with the time and environment where the knee was actually injured and so keeps the pain there. The fluids of the body avoid the pain area. Hence a deposit which is called arthritis. The proof of this is that when the knee injuries of the past are located and discharged, the arthritis ceases, no other injury takes its place and the person is finished with arthritis of the knee. And this happens in ten cases out of ten—except in those cases where age and physical deterioration are so well advanced towards death that the point of no-return is passed.

Consider a bad heart. The person has pain in his heart. He can take medicine or voodoo or another diet and still have a bad heart. Find and eradicate or nullify an actual physical injury to the heart and the heart ceases to hurt and gets well.

Nothing is easier to prove than these tenets. A good dianetic auditor can take a broken-down, sorrow-drenched lady of thirty-eight and knock out her past periods of physical and mental pain and have on his hands somebody who appears to be twenty-five—and a bright, cheerful twenty-five at that.

Certainly it's incredible. But so is an A-bomb, a few penny-weights of plutonium which can blow a city off the map.

Once you know the basic tenets of Life and how it acts as an energy, Life can be put back into the ill, the de-vitalized, the would-be suicide. And more important than treating the very ill, mentally or physically, one can interrupt the downward

ON RAISING OUR LEVEL OF CONSCIOUSNESS

spiral in a man who is still alert and well so that he will not thereafter become so ill. And one can take the so-called "normal" person and send his state of being up to levels of brilliance and success not possible before.

Restore an individual's full consciousness and you restore his full Life potential. And it can now be done.

VI
ON RAISING OUR LEVEL OF LIFE
AND BEHAVIOUR

THE TONE-SCALE, a small edition of which is in this book (page 43), plots the descending spiral of life from full vitality and consciousness through half-vitality and half-consciousness down to death.

By various calculations about the energy of Life, by observation and by test, this tone-scale is able to give levels of behaviour as Life declines. These various levels are common to all men. When a man is nearly dead, he can be said to be in a chronic *apathy*. And he behaves in a certain way about other things. This is 0.1 on the tone-scale chart. When a man is chronically *sad* about his losses, he is in *grief*. And he behaves certain ways about many things. This is 0.5 on the chart. When a person is not yet so low as grief but realizes losses are impending, or is fixed chronically at this level by past losses, he can be said to be in *fear*. This is around 1.1 on the chart. An individual who is fighting against threatened losses is in *anger*. And he manifests other aspects of behaviour. This is 1.5. The person who is merely suspicious that loss may take place or who has become fixed at this level, is resentful. He can be said to be in *antagonism*. This is 2.0 on the chart. Above antagonism, the situation of a person is not so good that he is enthusiastic, not so bad that he is resentful. He has lost some aims and cannot immediately locate others. He is said to be in boredom, or at 2.5 on the tone-scale chart. At 3.0 on the chart, a person has a conservative, cautious aspect towards life but is reaching his goals.

ON RAISING OUR LEVEL OF LIFE AND BEHAVIOUR

At 4.0 the individual is enthusiastic, happy and vital. Very few people are natural 4.0's. A charitable average is probably around 2.8.

You can examine the chart and you will find in the boxes as you go across it, the various characteristics of people at these levels. Horribly enough, these characteristics have been found to be constant. If you have a 3.0 as your rating, then you will carry across the whole chart at 3.0

You have watched this chart in operation before now. Have you ever seen a child trying to acquire, let us say, some money. At first he is happy. He simply wants money. If refused, he then explains why he wants it. If he fails to get it and did not want it badly, he becomes bored and goes away. But if he wants it badly, he will get antagonistic about it. Then he will become angry. Then, that failing, he may lie about why he wants it. That failing he goes into grief. And if he is still refused, he finally sinks into apathy and says he doesn't want it. This is negation.

You have also seen the chart in reverse. A child threatened by danger also dwindles down the scale. At first he does not appreciate that the danger is directed at him and he is quite cheerful. Then the danger, let us say it is a dog, starts to approach him. The child sees the danger but still does not believe it is for him and keeps on with his business. But his playthings "bore" him for the moment. He is a little apprehensive and not sure. Then the dog comes nearer. The child "resents him" or shows some antagonism. The dog comes nearer still. The child becomes angry and makes some effort to injure the dog. The dog comes still nearer and is more threatening. The child becomes afraid. Fear unavailing, the child cries. If the dog still threatens him, the child may go into an apathy and simply wait to be bitten.

Objects or animals or people that assist Survival, as they become inaccessible to the individual, bring him down the tone-scale.

Objects, animals or people that threaten Survival, as they approach the individual, bring him down the tone-scale.

SELF-ANALYSIS

This scale has a chronic or an acute aspect. A person can be brought down the tone-scale to a low level for ten minutes and then go back up, or he can be brought down it for ten years and not go back up.

A man who has suffered too many losses, too much pain, tends to become fixed at some lower level of the scale and, with only slight fluctuations, stay there. Then his general and common behaviour will be at that level of the tone-scale.

Just as a 0.5 moment of grief can cause a child to act along the grief band for a short while, so can a 0.5 fixation cause an individual to act 0.5 towards most things in his life. There is momentary behaviour or fixed behaviour.

How can one find an individual on this tone-scale? How can one find oneself? If you can locate two or three characteristics along a certain level of this scale, you can look in the number column opposite those characteristics and find the level. It may be 2.5, it may be 1.5. Wherever it is, simply look at all the columns opposite the number you found and you will see the remaining characteristics.

The only mistake you can make in evaluating somebody else on this tone-scale is to assume that he departs from it somewhere and is higher in one department than he is in another. The characteristic may be masked to which you object—but it is there.

Look at the first column and you get a general picture of the behaviour and physiology of the person. Look at the second column for the physical condition. Look at the third column for the most generally expressed emotion of the person. Continue on across the various columns. Somewhere you will find data about somebody or yourself of which you can be sure. Then simply examine all the other boxes at the level of the data you were certain about. That band, be it 1.5 or 3.0, will tell you the story of a human being.

Of course, as good news and bad, happy days and sad ones strike a person, there are momentary raises and lowerings on this tone-scale. But there is a chronic level, an average behaviour for each individual. As an individual is found lower and lower on this chart, so is his alertness, his con-

consciousness lower and lower. The individual's chronic mood or attitude towards existence declines in direct ratio to the way he regards the physical universe and organisms about him. There are many other mechanical aspects of this chart having to do with energy manifestations and observation of behaviour, but we need not cover them here.

It is not a complete statement to say, merely, that one becomes fixed in one's regard for the physical universe and organisms about one, for there are definite ways, beyond consciousness, which permit this to take place. Manifestation, however, is a decline of consciousness with regard to the physical environment of an individual. That decline of consciousness is a partial cause of a gradual sag down this chart, but it is illustrative enough for our purposes in this volume.

At the top of this chart, one is fully conscious of oneself, one's environment, other people and the universe in general. One accepts one's responsibilities in it. One faces the realities of it. One deals with the problems within the limits of one's education and experience. Then something happens—one's perception of the material universe is dulled. How does this come about?

The first and foremost way that a decline on the chart is begun is through being caused physical pain by the physical universe. It is one thing to gain experience and quite another to suffer physical pain. For any experience surrounded by actual physical pain is *hidden* by that pain. The organism is supposed to avoid pain to Survive. It avoids, as well, memories of pain. And as soon as it can begin avoiding pain wholesale, although that pain is recorded, consciousness begins to decrease markedly. The perception of the physical universe begins to decrease and the calibre of one's activities begin to decline.

One could say that there is an interior world and an exterior world. The interior world is the one of yesterday. The data it contains are used to judge the world of the exterior, of today and tomorrow. So long as one has all data available, one can make excellent evaluations. When the facts one has learned begin to be buried, one's conclusions are apt to become wrong to just that degree.

SELF-ANALYSIS

As one's confidence in the physical universe declines, so does one's ability to handle it decline. One's dreams and hopes begin to seem unattainable, one ceases to strive. Actually, however, one's ability seldom diminishes—it only *seems* to diminish. When the interior world tells of too much physical pain, the organism becomes confused. Like the child who finally says he doesn't want the money, the organism says it wants nothing of the physical universe, and so perishes—or lives a while in a twilight and then perishes all the same.

The aim is to win. When one has lost too much and too many times, the possibility of winning *seems* too remote to try. And it loses. It becomes so accustomed to loss that it begins to concentrate on loss instead of forward advance. And it does this quite irrationally. That one has lost two cars does not mean one may lose three, yet a person who has lost two will actually be so prepared to lose three that he will actually, if unconsciously, take steps to lose the third. Thus it may be with people, with any object.

As an individual descends the tone-scale, he first begins to lose his confidence in trying to reach the further rims of his environment, the further frontiers of his dreams and becomes "conservative." There is not much wrong with cautiousness, but there is something wrong with chronic conservatism, for sometimes it takes a wild charge to win a Life.

As physical pain begins to mount up in the recording banks of the mind, the individual further confuses yesterday with today and further withdraws his confidence. He becomes a little frightened and poses as being bored—he says he didn't want to reach so far anyway. It isn't worth it. He makes fun of the things he really wants, makes fun of the dreams of others and acts, in general, like a "cynical intellectual." He is afraid to face a hopeful fact, much less a truly desirable object. With a further increase of pain, he continues on down the scale until he is actually on his way out from Life.

The fact of the matter is, the older a person gets and the more experiences he has, the better able he should be to handle his environment. If he could stay fully conscious and rational about it, this would be true. But the mechanics of pain-storage

are such that he actually grows less and less conscious, the more pain he has received and so cannot really use his experience at all. If he could gain experience without physical pain, his enthusiasm, his ability and dash would remain very high. But man was a lesser organism, evidently, before he was a man. And a lesser organism can only react, it cannot think. Thinking is something new.

Until Dianetics, this looked like a hopelessly closed cycle. Youth had enthusiasm but no experience. So with enthusiastic rushes he attacked the environment with all the folly of youth and was ignominiously repelled. He gained pain with each repulsion. He gained experience, but he could not think about the experience without facing the pain so the experience did him no good. When he had enough experience he no longer had the dreams, energy and enthusiasm to carry home his attack upon his environment.

Processing such as the questions in the last section of this book or in Dianetic co-auditing broke the cycle. Youth could attack the environment and experience pain of repulsion. But the physical pain could be knocked out of the mind by Dianetics, leaving the experience standing there, *with* the enthusiasm.

There must be, at this writing, tens of thousands of people who have experienced Dianetics by now. A few, here and there, were unable to achieve full benefit because it formerly required considerable technical knowledge to process somebody. This book and Self-Analysis were developed in order that an individual could gain at least the primary benefits of processing without any technical knowledge and without taking up the time of another person.

Wherever a person may be on the tone-scale (unless he is very low and in the insane bracket, for this is also a scale of sanity) he can ascend that scale again by rehabilitating his ability to think about and know his environment. Now that one knows the rules, it is rather easily done and one is astonished that it could not be done before.

Have you looked at the chart for yourself? Well, don't go looking for a cliff or an axe if you were below 2.0. Self-

SELF-ANALYSIS

Analysis can pull you up this chart so that even you will see that you have climbed.

Now, just beyond the chart there are some tests and graphs. You should answer these. They will help you to locate yourself. Then you will know much better why you are or are not a good friend to yourself. You may find you don't care to have such a friend. Well, if he's that bad off, he really needs your help. So give him a hand. The whole last part of the book is filled with exercises which will make a better friend to have out of yourself if you just apply these exercises for half an hour a day.

I don't know how high you can get yourself up on this chart. You can raise yourself pretty far and Dianetic co-auditing can do the rest if you wish. Or you may get all the way and stabilize there. For the time being, if you are not being a friend of yourself, I'm your friend. I know by experience that you can climb the chart.

Man is basically good. Pain and social aberrations turn him away from high ethics, efficiency and happiness. Get rid of the pain and you will be at the high level of the chart. Now turn to the questions that will help you locate yourself. **BUT DON'T USE THIS CHART AS AN EFFORT TO MAKE SOMEBODY KNUCKLE UNDER. DON'T TELL PEOPLE WHERE THEY ARE ON IT. IT MAY RUIN THEM. LET THEM TAKE THEIR OWN EXAMINATIONS.**

VII

THE HUBBARD CHART OF HUMAN EVALUATION

THE TONE-CHART given on pages 44-51 is a specialized form of the Hubbard Chart of Human Evaluation and Dianetic Processing.

A full description of each column on this chart (except the last six, which are only in Self-Analysis) will be found complete in *Science of Survival*.¹

The technical name of the questioning process used in this volume is Dianetic Straight Wire with emphasis on Validation MEST processing. This is actually not "self-auditing." It is auditing done on the reader by the author. Actually, the reader is being audited by L. R. Hubbard. Straight Wire processing is relatively safe on any case and is the most elementary process in Dianetics.

The position of an individual on this Tone-Scale varies through the day and throughout the years, but is fairly stable for given periods. One's position on the chart will rise on receipt of good news, sink with bad news. This is the usual give and take with life. Everyone, however, has a *chronic* position on the chart which is unalterable save by processing.

Necessity level (lifting oneself by one's bootstraps, as in emergencies) can raise an individual well up this chart for brief periods. By education, such as that given under pressure,

¹*Science of Survival*, a new book by L. R. Hubbard, gives the latest and faster techniques in 'Dianetic Auditing', deals with difficulties auditors have met with, and discusses the discovery of the "Theta Body" and return to 'previous lives'. This book is at present at press and will be shortly ready for publication.

SELF-ANALYSIS

the education itself has a position on the Tone-Scale. A person could be relatively unaberrated actually but, by education, be at a lower position on the chart than he should be. The reverse is also the case. One can be educated, then, into a higher or lower level on the chart than his own aberrations call for.

One's environment greatly influences one's position on the chart. Every environment has its own tone-level. A man who is really a 3.0 can begin to act like a 1.1 in a 1.1 environment. However, a 1.1 usually acts no better than about 1.5 in an environment with a high tone. If one lives in a low-toned environment one can expect, eventually, to be low-toned. This is also true of marriage—one tends to match the tone-level of one's marital partner.

This Tone-Scale is also valid for groups. A business or a nation can be examined as to its various standard reactions and these can be plotted. This will give the survival potential of a business or a nation.

This chart can also be used in employing people or in choosing partners. It is an accurate index of what to expect and gives you a chance to predict what people will do before you have any great experience with them. Also, it gives you some clue as to what can happen to you in certain environments or in company with certain people, for they can drag you down or boost you high.

*THE HUBBARD CHART
OF HUMAN EVALUATION*

A more extensive copy of this chart
and full descriptions of the columns
appear in *SCIENCE OF SURVIVAL*,
by L. R. Hubbard (see footnote, p. 41).

1 BEHAVIOUR AND PHYSIOLOGY	2 MEDICAL RANGE	3 EMOTION	
4.0	Excellent at projects, execution. Fast reaction time (relative to age).	Near accident-proof. No psycho-somatic ills. Nearly immune to bacteria	Eagerness, exhilaration
3.5	Good at projects, execution, sports.	Highly resistant to common infections. No colds.	Strong interest
3.0	Capable of fair amount of action, sports.	Resistant to infection and disease. Few psycho-somatic ills.	Mild interest
2.5	Relatively inactive, but capable of action.	Occasionally ill. Susceptible to usual diseases.	Content
2.0	Capable of destructive and minor constructive action.	Severe sporadic illnesses	Indifference
1.5	Capable of destructive action.	Depository illnesses (arthritis). (Range 1.0 to 2.0 interchangeable)	Boredom
1.1	Capable of minor execution.	Endocrine and neurological illnesses.	Expressed resentment
0.5	Capable of relatively uncontrolled action.	Chronic malfunction of organs. (Accident prone.)	Unexpressed resentment
0.1	Alive as an organism.	Chronically ill. (Refusing sustenance.)	Fear
			Grief
			Apathy
			Deepest apathy

<p style="text-align: center;">4</p> <p style="text-align: center;">SEXUAL BEHAVIOUR ATTITUDE TO- WARD CHILDREN</p>	<p style="text-align: center;">5</p> <p style="text-align: center;">COMMAND OVER ENVIRON- MENT</p>	<p style="text-align: center;">6</p> <p style="text-align: center;">ACTUAL WORTH TO SOCIETY COM- PARED TO APPARENT WORTH</p>	<p style="text-align: center;">SCALE</p>
<p>Sexual interest high but often sublimated to creative thought.</p> <hr/> <p style="text-align: center;">Intense interest in children.</p>	<p>High self mastery Aggressive toward environ. Dislikes to control people. High reasoning, volatile emotions.</p>	<p>High worth. Apparent worth will be realized. Creative and constructive.</p>	4.0
<p style="text-align: center;">High interest in opposite sex Constancy</p> <hr/> <p style="text-align: center;">Love of children.</p>	<p>Reasons well. Good control. Accepts ownership. Emotion free. Liberal.</p>	<p>Good value to society. Adjusts environ to benefit of self and others.</p>	3.5
<p>Interest in procreation.</p> <hr/> <p>Interest in children.</p>	<p>Controls bodily functions. Reasons well. Free emotion still inhibited. Allows rights to others. Democratic.</p>	<p>Any apparent worth is actual worth. Fair value.</p>	3.0
<p style="text-align: center;">Disinterest in procreation.</p> <hr/> <p style="text-align: center;">Vague tolerance of children.</p>	<p>In control of function and some reasoning powers. Does not desire much ownership.</p>	<p>Capable of constructive action; seldom much quantity. Small value. "Well adjusted."</p>	2.5
<p style="text-align: center;">Disgust at sex; revulsion.</p> <hr/> <p style="text-align: center;">Nagging of and nervousness about children.</p>	<p>Antagonistic and destructive to self, others, and environ. Desires command in order to injure.</p>	<p>Dangerous. Any apparent worth wiped out by potentials of injury to others.</p>	2.0
<p style="text-align: center;">Rape. Sex as punishment.</p> <hr/> <p style="text-align: center;">Brutal treatment of children.</p>	<p>Smashes or destroys others or environ. Failing this, may destroy self. Fascistic.</p>	<p>Insincere. Heavy liability. Possible murderer. Even when intentions avowedly good will bring about destruction.</p>	1.5
<p style="text-align: center;">Promiscuity, perversion, sadism, irregular practices.</p> <hr/> <p style="text-align: center;">Use of children for sadistic purposes.</p>	<p>No control of reason or emotions, but apparent organic control Uses sly means of controlling others, especially hypnotism Communistic.</p>	<p>Active liability. Enturbulates others. Apparent worth outweighed by vicious hidden intents.</p>	1.1
<p style="text-align: center;">Impotency, anxiety, possible efforts to reproduce</p> <hr/> <p style="text-align: center;">Anxiety about children.</p>	<p>Barest functional control of self, only.</p>	<p>Liability to society. Possible suicide. Utterly careless of others.</p>	0.5
<p style="text-align: center;">No effort to procreate.</p>	<p>No command of self, others, environ. Suicide.</p>	<p>High liability, needing care and efforts of others without making any contribution.</p>	0.1

TONE SCALE	7 ETHIC LEVEL	8 HANDLING OF TRUTH	9 COURAGE LEVEL
4.0	Bases ethics on reason. Very high ethic level.	High concept of truth.	High courage level.
3.5	Heeds ethics of group but refines them higher as reason demands	Truthful.	Courage displayed on reasonable risks.
3.0	Follows ethics in which trained as honestly as possible. Moral.	Cautious of asserting truths. Social lies	Conservative display of courage where risk is small.
2.5	Treats ethics insincerely. Not particularly honest or dishonest.	Insincere. Careless of facts.	Neither courage nor cowardice. Neglect of danger.
2.0	Below this point: authoritarian. Chronically and bluntly dishonest when occasion arises.	Truth twisted to suit antagonism.	Reactive, unreasoning thrusts at danger.
1.5	Below this point: criminal. Immoral. Actively dishonest. Destructive of any and all ethics.	Blatant and destructive lying.	Unreasonable bravery, usually damaging to self.
1.1	Sex criminal. Negative ethics. Deviously dishonest without reason Pseudo ethical activities screen perversion of ethics.	Ingenious and vicious perversions of truth. Covers lying artfully.	Occasional under-handed displays of action, otherwise cowardly.
0.5	Non-existent. Not thinking. Obeying anyone.	Details facts with no concept of their reality.	Complete cowardice.
0.1	None.	No reaction.	No reaction.

<p style="text-align: center;">10</p> <p style="text-align: center;">SPEECH : TALKS</p> <hr/> <p style="text-align: center;">SPEECH : LISTENS</p>	<p style="text-align: center;">11</p> <p style="text-align: center;">SUBJECT'S HANDLING OF WRITTEN OR SPOKEN COMM. WHEN ACTING AS A RELAY POINT</p>	<p style="text-align: center;">12</p> <p style="text-align: center;">REALITY (AGREEMENT)</p>	<p style="text-align: center;">SCALE</p>
<p>Strong, able, swift, and full exchange of beliefs and ideas.</p>	<p>Passes theta comm.* contributes to it. Cuts entheta lines.</p>	<p>Search for different viewpoints in order to broaden own reality. Changes reality.</p>	<p style="text-align: center;">4.0</p>
<p>Will talk of deep seated beliefs and ideas.</p> <hr/> <p>Will accept deep seated beliefs, ideas, consider them.</p>	<p>Passes theta comm. Resents and hits back at entheta lines.</p>	<p>Ability to understand and evaluate reality of others and to change viewpoint. Agreeable.</p>	<p style="text-align: center;">3.5</p>
<p>Tentative expression of limited number of personal ideas.</p> <hr/> <p>Receives ideas and beliefs if cautiously stated.</p>	<p>Passes comm. Conservative. Inclines toward moderate construction and creation.</p>	<p>Awareness of possible validity of different reality. Conservative agreement.</p>	<p style="text-align: center;">3.0</p>
<p>Casual pointless conversation.</p> <hr/> <p>Listens only to ordinary affairs.</p>	<p>Cancels any comm. of higher or lower tone. Devaluates urgencies.</p>	<p>Refusal to match two realities. Indifference to conflict in reality. Too careless to agree or disagree.</p>	<p style="text-align: center;">2.5</p>
<p>Talks in threats. Invalidates other people.</p> <hr/> <p>Listens to threats. Openly mocks theta talk.</p>	<p>Deals in hostile or threatening comm. Lets only small amount of theta go through.</p>	<p>Verbal doubt. Defense of own reality. Attempts to undermine others. Disagrees.</p>	<p style="text-align: center;">2.0</p>
<p>Talks of death, destruction, hate only.</p> <hr/> <p>Listens only to death and destruction. Wrecks theta lines.</p>	<p>Perverts comm. to entheta regardless of original content.</p> <hr/> <p>Stops theta comm. Passes entheta and perverts it.</p>	<p>Destruction of opposing reality. "You're wrong." Disagrees with reality of others.</p>	<p style="text-align: center;">1.5</p>
<p>Talks apparent theta, but intent vicious.</p> <hr/> <p>Listens little: mostly to cabal, gossip, lies.</p>	<p>Relays only malicious comm.</p> <hr/> <p>Cuts comm. lines. Won't relay.</p>	<p>Doubt of own reality. Insecurity. Doubt of opposing reality.</p>	<p style="text-align: center;">1.1</p>
<p>Talks very little and only in apathic tones.</p> <hr/> <p>Listens little: mostly to apathy or pity.</p>	<p>Takes little heed of comm.</p> <hr/> <p>Does not relay.</p>	<p>Shame, anxiety, strong doubt of own reality. Easily has reality of others forced on him.</p>	<p style="text-align: center;">0.5</p>
<p>Does not talk.</p> <hr/> <p>Does not listen.</p>	<p>Does not relay. Unaware of comm.</p>	<p>Complete withdrawal from conflicting reality. No reality.</p>	<p style="text-align: center;">0.1</p>

TONE SCALE	13 ABILITY TO HANDLE RESPONSIBILITY	14 PERSISTENCE ON A GIVEN COURSE	15 LITERALNESS OF RECEPTION OF STATEMENTS
4.0	Inherent sense of responsibility on all dynamics.	High creative persistence.	High differentiation. Good understanding of all comm., as modified by clear's education.
3.5	Capable of assuming and carrying on responsibilities.	Good persistence and direction toward constructive goals.	Good grasp of statements. Good sense of humor.
3.0	Handles responsibility in a slipshod fashion.	Fair persistence if obstacles not too great.	Good differentiation of meaning of statements.
2.5	Too careless. Not trustworthy.	Idle, poor concentration.	Accepts very little, literally or otherwise. Apt to be literal about humor.
2.0	Uses responsibility to further own ends.	Persistence toward destruction of enemies. No constructive persistence below this point.	Accepts remarks of tone 2.0 literally.
1.5	Assumes responsibility in order to destroy.	Destructive persistence begins strongly, weakens quickly.	Accepts alarming remarks literally. Brutal sense of humor.
1.1	Incapable, capricious, irresponsible.	Vacillation on any course. Very poor concentration. Flighty.	Lack of acceptance of any remarks. Tendency to accept all literally avoided by forced humor.
0.5	None.	Sporadic persistence toward self-destruction.	Literal acceptance of any remark matching tone.
0.1	None.	None.	Complete literal acceptance.

16 METHOD USED BY SUBJECT TO HANDLE OTHERS	17 HYPNOTIC LEVEL	18 ABILITY TO EXPERIENCE PRESENT-TIME PLEASURE	4.0
			3.5
3.0	2.5	2.0	1.5
1.1	0.5	0.1	
Gains support by creative enthusiasm and vitality backed by reason.	Impossible to hypnotize without drugs.	Finds existence very full of pleasure.	4.0
Gains support by creative reasoning and vitality.	Difficult to trance unless still possessed of a trance engram.	Finds life pleasureable most of the time.	3.5
Invites support by practical reasoning and social graces.	Could be hypnotized, but alert when awake.	Experiences pleasure some of the time.	3.0
Careless of support from others.	Can be a hypnotic subject, but mostly alert.	Experiences moments of pleasure. Low intensity.	2.5
Nags and bluntly criticizes to demand compliance with wishes.	Negates somewhat, but can be hypnotized	Occasionally experiences some pleasure in extraordinary moments.	2.0
Uses threats, punishment, and alarming lies to dominate others.	Negates heavily against remarks, but absorbs them.	Seldom experiences any pleasure.	1.5
Mulctifies others to get them to level where they can be used. Devious and vicious means. Hypnotism, gossip. Seeks hidden control.	In a permanent light trance, but negates.	Most gaiety forced. Real pleasure out of reach.	1.1
Enturbulates others to control them. Cries for pity. Wild lying to gain sympathy.	Very hypnotic. Any remark made may be a "positive suggestion."	None.	0.5
Pretends death so others will not think him dangerous and will go away.	Is equivalent to a hypnotized subject when "awake."	None.	0.1

19	20	21	
YOUR VALUE AS A FRIEND	HOW MUCH OTHERS LIKE YOU	STATE OF YOUR POSSESSIONS	
4.0	Excellent	Loved by Many	In Excellent Condition
3.5	Very Good	Well Loved	In Good Condition
3.0	Good	Respected by Most	Fairly Good
2.5	Fair	Liked by a Few	Shows Some Neglect
2.0	Poor	Rarely Liked	Very Neglected
1.5	Definite Liability	Openly Disliked by Most	Often Broken. Bad Repair.
1.1	Dangerous Liability	Generally Despised	Poor. In Poor Condition.
0.5	Very Great Liability	Not Liked Only Pittied by Some.	In Very Bad Condition Generally
0.1	Total Liability	Not Regarded	No Realization of Possession

22 HOW WELL ARE YOU UNDERSTOOD	23 POTENTIAL SUCCESS	24 POTENTIAL SURVIVAL	ZONE SCALE
Very Well	Excellent	Excellent. Considerable Longevity.	4.0
Well	Very Good	Very Good	3.5
Usually	Good	Good	3.0
Sometimes Misunderstood	Fair	Fair	2.5
Often Misunderstood	Poor	Poor	2.0
Continually Misunderstood	Usually a Failure	Early Demise	1.5
No Real Understanding	Nearly Always Fails	Brief	1.1
Not at All Understood	Utter Failure	Demise Soon	0.5
Ignored	No Effort. Complete Failure.	Almost Dead	0.1

VIII

TONE-SCALE TESTS

TEST NO. I

TAKE THIS test before you begin on the processing section of Self-Analysis.

Be fair and as honest as possible in your findings.

Use, as a basis, how you have been in the last year. Earlier conditions in your life do not count.

Open up the Tone-chart to Column One, "Behaviour and Physiology" (page 44). Ask yourself how active you are physically. Locate the place in this column which most nearly seems to fit you.

Look on the Tone-scale for the number of the square you have found. Is it 3.0? Is it 2.5?

Take this number and turn to the graph at page 54.

Under Column 1, as marked at the top of the graph, locate the number (3.0, 2.5 or whatever it was) and place an X in this square. This gives the same place on the graph that you found on the chart.

Go to Column 2 on the Chart, "Medical Range."

Find the square which best describes your health. Note the number given in the Tone-scale column opposite the square you have chosen. (3.5, 2.0 or whatever it was.)

Turn back to the graph of Test I at page 54. In Column 2 on the graph, put an X in Column 2 opposite the Tone-scale number you got from the Chart.

TONE-SCALE TESTS

Carry through this process with all Columns until you have an X in each Column of the graph. Omit the last six.

Take a straight edge or ruler. Move it on the graph, holding it horizontally, until you have the level of the graph which contains the most X's. Draw a line through these X's all the way across the chart and out to the edge.

The horizontal line you have just drawn gives you your position on the Tone-scale. This level of the Chart is yours.

Leave this graph in the book. Keep it so that you can compare it in a few weeks when you do Test II.

Note that in columns 4 and 10 the squares are divided in the same manner as the squares on the chart. You make two evaluations of yourself for these columns and you put an X in a half square, using two half squares for each column, even if one X falls at 3.0 and the other X falls at 1.1.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24			
4.0																									4.0	
3.5																										3.5
3.0																										3.0
2.5																										2.5
2.0																										2.0
1.5																										1.5
1.1																										1.1
0.5																										0.5
0.1																										0.1

TEST No. I (see page 52)

SCALE	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	SCALE		
4.0																										4.0	
3.5																											3.5
3.0																											3.0
2.5																											2.5
2.0																											2.0
1.5																											1.5
1.1																											1.1
0.5																											0.5
0.1																											0.1

TEST No. II

Take this test (see page 52) after you have been processing yourself about two weeks, or about fifteen hours. Use as your data how you have felt about things since taking Test I.

SCALE	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	SCALE		
4.0																										4.0	
3.5																											3.5
3.0																											3.0
2.5																											2.5
2.0																											2.0
1.5																											1.5
1.1																											1.1
0.5																											0.5
0.1																											0.1

TEST No. III

Use this test (see page 52) after you have been processing yourself two months. Use as data how you have felt about things since taking Test II.

IX

DIANETIC PROCESSING INSTRUCTIONS

Follow these directions carefully

THE EXERCISES which fill the remainder of this volume must be done in an exact and precise way if the benefits of this process are to be realized by the reader.

The most important factors are as follows:

1. *Do only the scenes requested in the lists.*
2. *Use the list of senses at the end of every page and concentrate with each scene on one of the listed senses as it would be found in that scene.*
3. *Finish every session (daily period) by doing the "End of Session" List on page 146.*
4. *If you feel sleepy or groggy while working these lists do the list at the bottom of page 145 and the top of page 146.*
5. *Have some pleasant and agreeable person read these lists to you whenever that is possible, rather than do the lists by yourself.*
6. *Put aside and ignore actual incidents which occur to you.*

It is not necessary to understand the operating mechanisms which underlie the results obtained from these lists, for the basic knowledge of the mind as contained in Dianetics and Scientology works regardless of understanding. However, this is a brief statement of why these lists and their exercises work.

SELF-ANALYSIS

The recent discoveries by the author in the field of the human mind include the location of potentials of the unit source of life energy within the body. This energy is apparently not unlike electrical energy but of a much higher wave length and frequency. The mind was found to have the power of regulating the flows of energy which comprise physical action.

At times the mind loses the communication necessary to regulate portions of the body or physical functions. The energy flows of the mind are unable to penetrate some area of memory or some physical portion of the person. This comes about because of energy “ridges”—solid walls of old, inactive energy—which inhibit new live flow from the mind.

Interestingly enough, when the mind loses communication with the past, it also loses communication, generally, with some part of the body. It is as though the memory was stored in the body itself—and indeed it is, in the form of electronic ridges. These can become so detached from the live beingness of a person that such areas have a tendency to act like other beings.

The mind avoids, in putting out flows, any area of the body which has been severely injured. It is as though, by permitting itself to be hurt—and thus hurt other parts of the body—the injured part declared itself an enemy of the body. The mind avoids this area and, amusingly, it could be said that a state of war can exist between the foot and some other portion. As a nation falls apart through internal dissension, the body falls apart by these sub-divisions.

To bring peace, something is required to smooth out these turbulent flows and unfriendly energy deposits.

It is sometimes enough, to heal an injury, merely to “get into communication with it.” For the injury or any affected part of the body (or the memory) is only an old energy deposit.

There are two ways to clear away these deposits. One is to address the actual incident and simply run it through, like motion picture film, enough times to “erase” the incident. In such a way any sorrow or past illness can be removed from a

DIANETIC PROCESSING INSTRUCTIONS

lifetime. This is, in essence, Dianetic heavy processing, done by an auditor.¹

But there is another, easier, more interesting way to do this. And, indeed, it is more efficient and faster by far. One **CONVERTS** the old, enturbulated, savage and unruly energy into kinder flows, and the things which block the memory and cause psycho-somatic ills smooth and/or flow away. One does this by making **MOCK-UPS** in the area or before or behind, above or below or beside the body. The word **MOCK-UP** is taken from the films and means a synthetic scene, an imaginary thing, if you will. The hard and often terrible reality of past illness, injury and disaster has left “hard” energy in an area. By “mocking-up” a scene in that area, a scene of anything, pleasant or brutal, the old energy can be said to be converted.

We are continually told how splendid it is to “face reality”, and yet we know how painful and brutal reality can sometimes be. Where an injury exists (or a psycho-somatic ill or even an illness or some blocked ability), there has been too much **REALITY** in too short a space of time, and that reality stays there and may begin to hurt again years afterwards—for the energy of the injury hung about in the form of what we call in nuclear physics, a ridge.

Convert and “blow” the ridge and the memory block, the ability block, the psycho-somatic ill, the aberration, vanishes.

Imagine anything suggested by the list. Use the line of the list as a key to what you are expected to imagine. And then in that imaginary scene, pick out the “sense” called for in the list at the bottom of every page. If the list calls for “Somebody going away” and you imagine a duchess in a stove-pipe hat leaving on a broomstick, take from the bottom of the page a sense perception such as “sound”, and then **HEAR** her going away. Then take the next line of the list, get a “mock-up”, take the next “sense” on the bottom-of-the-page-list, “weight”. and feel the relative weight of something in the imaginary picture.

¹ *Dianetics: The Modern Science of Mental Health* (Derricke Ridgway, 30s.) ; *Science of Survival* (see footnote at page 41).

SELF-ANALYSIS

DON'T OMIT THESE PERCEPTIONS. Use them one after the other, one for each scene you mock-up. This is essential to improving your perceptions, essential to converting some of the old energy.

REJECT REAL INCIDENTS. If you begin to remember actual occurrences in your lifetime, reject them in favour of "mock-ups" and quickly mock-up scenes. The reality, the real incidents, are engraved on the energy ridges in the old injuries, and if you give them attention, you may fix them in place. You want to CONVERT energy to your own control. That is best done by imagining.

Don't be particularly amazed if you begin to recall things which happened back in history or elsewhere than on Earth for you, as an energy source does not live only once. Your body lives only once. You have had a lot of bodies. Thus if some old historical scene turns up and haunts you, reject it as real in favour of a "mock-up". Any time you feel the incident, any incident, is even vaguely real, reject it promptly in favour of a mock-up.

USE THESE LISTS MORE THAN ONCE. Go straight through the book once, and then go through it again.

YOU WILL GET SHARP PAINS WHILE WORKING THESE LISTS. If any area of the body or thought becomes uncomfortable while working this book, the remedy is to work it further. Don't give up just because you have a pain. The pain means the energy is converting. Sometimes it converts so quickly that you may receive a slight electric shock. Don't be surprised. Simply continue to work.

PLACE THE MOCK-UPS IN OR ON THE SIDE OF THE MOST AFFECTED PART OF THE BODY. You will have to vary the place to put your scenes. For a while you may mock them up in front of you. Soon your back may become very uncomfortable. However hard you may find it, put your scenes, then, behind your back and mock them up there until the tension is off. You may find yourself mocking up scenes in your heart, your nose (if you have a cold) and other unlikely places or above or below or beside you. Use the same process in each case.

DIANETIC PROCESSING INSTRUCTIONS

You can use these lists “straight”, which is to say, you can recall actual incidents which are suggested by the lines. But this is reality and too much reality is what is wrong with you.

You may have been told when you were a child and even later that imagination is a very bad thing and that you should not “imagine” things. Imagination is all right so long as you know it is imagination. It is only when one confuses it with reality that one gets into trouble.

The reason one’s intelligence may jump as high as fifty points as a result of using these lists is accounted for in several ways. One is that one’s attention becomes difficult to concentrate in the business of living, for it is so very often drawn to illnesses and affected portions of the body or to unhappy circumstances in the past. When one’s attention is freed, one’s intelligence can be expected to rise. It could be said that a truly intelligent person is a truly free person intelligently.

The use of the list with entirely imaginary incidents guarantees that the reader will know he is imagining. For he should reject anything he even vaguely expects is real, and he should suspect anything as real if it seems too personal. If there ever was any danger in imagining, this factor takes it out. Be sure you’re not facing reality. Then you know you are not facing it. It could be said of an ill person that if he had to face very much more reality he would die entirely.

Actually imagination has a very superior value in thinking. *Any* computation requires that we imagine a situation so that we can then resolve it. If we cannot imagine eventualities, we cannot prevent future failures. One’s ability to imagine is directly proportional to one’s ability to be successful.

And then there is the matter of the grimness of this material universe. The stark, uncompromising exactitude of it, the cold and heat of it, the terrible distances of it, all force, with pain and death as a penalty, agreement with it upon the frailty of Man. If he fails to agree that petrol is petrol, the universe sees to it that petrol blows him up quite thoroughly. The motto of this universe could be said to be “Agree or Perish”. And one generally agrees.

SELF-ANALYSIS

And yet, despite its ferocity, the universe is at best an illusion, if a very solid one. And the only thing which can defeat it is illusion. When one loses the illusion of one's dreams, when one no longer garbs one's none-too-brilliant history and rather perishable body with illusion, life, bluntly and brutally, isn't worth living.

This book is devoted to making the sane saner, the able more able. It is fun. But it is very effective. The more fun it is, the more effective it is. But take it as seriously as you wish, make your mock-ups as brutal or as heart-rending as you wish.

The essence of a Man is his self-determinism. The basic ingredient of self-determinism is placement in time and space. So place your scenes in time and space, however wild that time and space may be, however tame. Any Man is himself a universe. The present physical universe is not necessarily his own. We once had a universe of our own, it seems. You will glimpse it as you work these lists. There is no happiness higher than to be king in some corner—no Man is worth anything who is not. So don't be alarmed to discover your own universe.

If you are reading this book to anyone, DON'T criticize or evaluate for him, don't invalidate him. He is entitled to his own dreams, his own mock-ups without censure or help. A Man can be killed with criticism and he can be killed with help and sympathy.

If you find some of these things too much for you, in London there is an office of the Hubbard Association of Scientologists where you can find somebody to help you. The publisher will tell you where.

The basic formulae of the mind which lie behind this volume are from the field of nuclear physics. The author was one of the first of these in America but chose to devote the skills of that field to resolving the riddles of thought and the beingness of Man as opposed to resolving Man himself with the final weapon to all destruction, the A-bomb. Twenty-two years ago his classmates used the formulae of Lorenze and Fitzgerald and James Clerk Maxwell to explore

the means of obliterating Mankind. The author did not entirely agree with the practicality of this solution to political problems and began work then to see if the mind of Man—a mind which could be divine, but which at once could plot the end of all minds in a greedy, towering roar—if the Mind of Man might not itself be brought to a higher level of usefulness than exploding plutonium over the heads of women and children. Eighty thousand hours of investigation and application later, we find Dianetics and Scientology, the twin sciences resulting from this work, in a state of acknowledgment, and with, perhaps, the goals of sanity and peace in view. Over a hundred thousand human beings have been processed by Dianetics—amongst them some key figures in nuclear physics and government. Thus the person applying these techniques is assured against wild and radical variability in them and is assured as well that his chances of success in using them are good.

SAMPLE SESSION

Person working with the book is being read to by someone assisting him.

Reader (reading from list K on page 97): All right. Now we have a list about body positions. In each one of these, imagine yourself in the following positions. “You enjoyed just sitting.”

Pre-Clear (which in Dianetics means a person being processed—a “clear” being a term which means a “person without aberrations”): I get myself sitting here in this chair.

Reader: That’s not good enough. Imagine yourself sitting elsewhere.

Pre-Clear: I get myself sitting at my old school desk. That was certainly enough sitting. . . .

Reader: Reject it. That’s an actual scene. Mock one up.

Pre-Clear: I just go on seeing myself in places I’ve actually sat. I can’t seem to mock up anything.

Reader: Try sitting on a cloud.

Pre-Clear: How dull. I’d rather a pack-mule or a dragon. . . .

Reader: Ah! Mock that one up.

Pre-Clear: The pack-mule or the dragon?

Reader: It’s your mock-up.

Pre-Clear: Very well. I can see myself sitting on this dragon—

SELF-ANALYSIS

no, it's a cat. And we're galloping along and—Oh, yes, we're roping mice. There's a big fat one. . . .

Reader (Looks at list of perceptions at the bottom of the page, chooses the next perception after the last one he used): Get the weight in the scene.

Pre-Clear: Oh, yes. I can feel the weight of the rope in my hand. And the bounce of the saddle. . . .

Reader (choosing next question on list): Very well. Now, "You fought your way out of a place you didn't want to be."

Pre-Clear: That would be a ship. We've been boarded and I'm rescuing this fair damsel from the cabin and the ship's going down. . . .

Reader (choosing the next percept in line): Perceive your personal motion in the scene.

Pre-Clear: I say, I feel as though my back is about to blow apart.

Reader: Imagine the scene behind your back.

Pre-Clear: That's almost impossible.

Reader: Do it.

Pre-Clear: Ah, I swing the damsel up on my back. . . . Ouch ! A sharp pain there, and I see my ship in the war just after we got shelled. . . .

Reader (Directs pre-clear away from real scene): The damsel, please. Behind your back.

Pre-Clear: But that's where I hurt my back. I'd forgotten all about it. . . .

Reader (However fascinating this war and the vanishing of a chronic backache may be): The damsel, please. What is your personal motion when you swing her up?

Pre-Clear: She's a blonde. Ouch ! My back !

Reader: Next question. You stood and enjoyed a view.

Pre-clear: I see myself looking at the Alps.

Reader: Did you ever do that ?

Pre-clear: Not that I know about.

Reader: Are you getting the scene behind you ?

Pre-clear (sufferingly): Yes.

Reader: Then perceive the scene with attention to sight.

Pre-clear: Huh ! Quite bright. But it gets dark quickly.

Reader (Knows that it is an energy exchange phenomenon): The next one is: "You put your toe in your mouth."

DIANETIC PROCESSING INSTRUCTIONS

Pre-clear: Can't imagine . . . Yes, here's a scene of my crib !
I didn't know you could recall . . .

Reader: Get a scene of your putting a toe in your mouth.

Pre-clear: All right. But I'm doing it as a monkey in a zoo.
Which reminds me, you know my friends used to call me
Monk ? I'd forgotten that.

Reader (quickly): Get the smell.

Pre-clear: Terrible !

Reader: The next question . . .

And so it continues. Sessions should not exceed two hours at one sitting.

This volume can be worked by oneself. It is better to work it so than to risk working with a person who would be critical or unco-operative. It is not quite as good as working with a very friendly and co-operative person.

In using the book alone, you should take a pencil and check each situation as you accept it from the list. Then you should create the situation before you, behind you or in the actual area of your body which bothers you. This done, you should look down at the bottom of the page and check one of the perceptions in the list, and find this in the incident you have created. When you have accomplished this you should go on to the next situation in the list, check that with your pencil, create it, then find in it the perception next in line in the list at the foot of the page.

The main difficulty in working alone is that one may become so engrossed in floods of real incidents that one fails to continue the process of creating entirely fictitious incidents and becomes involved with REALITY. As has been mentioned before, we already have had too much reality in the form of aches and pains. Another difficulty is that in working alone you may be timid about shifting incidents into areas which are disturbing you, and may become frightened with the violence of sudden pains. With regard to the last, the sudden pain means the area will thereafter be fairly free from pain, providing, of course, that the whole ridge went in a flash.

SELF-ANALYSIS

The only other difficulty is that, in working alone, one is not liable to be punctual about it. The essence of this process is to do it regularly.

Remember that if one begins to ache and agonize, one's only remedy is to continue the process, for the aches and agonies should then vanish.

And one final note. Life is a unit energy source. That energy source IS the person, the personality, the centre of beingness. It is ordinarily located inside the head. It is very small. It is detachable, which is to say a person can be alive and knowing and in good condition OUTSIDE the body. You *may* wander out during processing. If so, don't be concerned. Simply wander back in again.

AS YOU CREATE SCENES, IF YOU REGARD YOURSELF IN THEM AS A UNIT OF ENERGY (CAPABLE OF ACTIVATING AND CONTROLLING PEOPLE, OBJECTS, ENERGY, TIME AND SPACE) THE RESULTS WILL BE MUCH BETTER THAN IF YOU SEE YOURSELF AS A BODY OR A PERSON.

Now let's study the directions again and then get to work.

NOTE.—According to the practice of medicine, on the advice of the Association medical director, and after experiment, it has been found that Vitamin B¹ is necessary in large amounts during processing. Failure to take B¹ and to use a heavy protein diet have been found to result in nightmares and nervousness when one is undergoing processing. One teaspoonful of brewer's yeast contains nearly 1000 mgs. of B¹. Other foods high in B¹ are butter, eggs, bacon, ham, oats, flour, lentils, peanut, bran-flakes, wheat and walnuts. A good protein diet and some 100 to 200 mgs per day of B¹ have been found materially to assist processing

EXERCISE I

GENERAL INCIDENTS

The purpose of this list is to give you practice in creating things. Use the perceptions listed at the foot of the page, and look at the beginning of this chapter for instructions as to how this list is to be used.

DIANETIC SELF-PROCESSING EXERCISES

Can you imagine that :

1. You were happy.
2. You received money.
3. You had just finished constructing something.
4. Somebody had given you something.
5. You ate something good.
6. You had a friend.
7. You felt energetic.
8. Somebody was waiting for you.
9. You saw something you liked.
10. You acquired something good.
11. You laughed at a joke.
12. You bested something dangerous.
13. Somebody thought you were important.
14. You were enthusiastic.
15. You owned something.
16. You enjoyed life.
17. You felt strong.
18. Somebody you disliked departed.
19. Somebody helped you.
20. You gathered something good.
21. You measured something.
22. You took a pleasant journey.
23. You turned on a light.
24. You heard some good music.
25. You controlled something.
26. You destroyed something.
27. You mastered something.
28. You were lucky.
29. You felt peaceful.
30. You poured something good.
31. You acquired something that was scarce.
32. You made an enemy scream.
33. You had a pleasant seat.
34. You handled something well (actual physical handling)
35. You moved something.
36. You watched something fast.
37. You were together with friends.
38. Somebody loved you.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

EXERCISE II

TIME ORIENTATION

This list is intended to aid your general sense of time as applied to periods in your life. Everyone has a full recording of everything that happened to him during his life. It may be that he cannot immediately recall certain periods. These periods are said to be occluded. Working with these lists in general, such occluded periods will gradually disappear when one's life is in recall to the betterment of one's mental and physical well being and one's perception of one's present-time environment. In Dianetics it is considered that everyone has a "time track." Everything which an individual has perceived throughout his life is recorded on this "time track" from the beginning to the end. It is dangerous to have occlusions since the data in the occluded area become compulsive and cause less than optimum conduct. This list is intended to straighten out the track in general. Do not be dismayed if you cannot recall the actual instant of the memory. Get the memory first. If you can answer the remaining questions, that is all to the good.

Can you imagine an incident which happened:

1. A long time ago. (The year ?
the month ? the date ?
the hour ?)
2. Yesterday.
(The hour ? the date ?)
3. Last month.
(Position of the sun ?)
4. When you were very small.
(Clothes people were wear-
ing ? position of the sun ?)
5. When you were half your
present size. (The sizes of
others at that time ?)
6. When you were a third
your present weight. (Posi-
tion of the sun ?)
7. When your mother looked
younger. (Her clothes ?
position of the sun ?)
8. When you felt agile. (The
year ? the hour ?)
9. Last Christmas.
(Time of day ?)
10. Your fifth Christmas.
(Clothing of others ?)

*Sight, Smell, Touch, Colour, Tone, External Motion, Emotion,
Loudness, Body Position, Sound, Weight, Personal Motion*

DIANETIC SELF-PROCESSING EXERCISES

- | | |
|---|--|
| <p>11. Your eighth birthday.
(Furniture ?)</p> <p>12. A birthday. (The appearance of others ? year ? position of sun ?)</p> <p>13. This day last year. (The house you lived in ? the date ? season ?)</p> <p>14. At noon today.</p> <p>15. At a banquet.
(Clothing of people present ?)</p> | <p>16. At a marriage.
(Year ? season ?)</p> <p>17. At a birth. (Season ?)</p> <p>18. On a date with someone.
(Hairdo ?)</p> <p>19. About a clock.
(Position of the sun ?)</p> <p>20. About a wrist-watch.
(Motion of second hand ?)</p> <p>21. With an animal.
(When it was smaller ?)</p> |
|---|--|

Can you imagine incidents which compare:

- | | |
|---|--|
| <p>1. Clothing today and clothing when you were small.</p> <p>2. Hair style today and hair style when you were in your teens.</p> <p>3. Something which is now old when it was new.</p> <p>4. Something which was small which is now big.</p> <p>5. Something which is now old when it was young.</p> <p>6. The way the sun shines in the morning and in the afternoon.</p> <p>7. Winter with summer.</p> <p>8. Spring with winter.</p> <p>9. Autumn with spring.</p> <p>10. Sunrise with sunset.</p> | <p>11. A morning shadow and an evening shadow.</p> <p>12. Clothing now old when it was new.</p> <p>13. A house now standing where no house was.</p> <p>14. An open space which is now cut up.</p> <p>15. A long time and a short time.</p> <p>16. A cigarette when it was lighted and when it was put out.</p> <p>17. The beginning and the end of a race.</p> <p>18. Bedtime and getting up.</p> <p>19. School in the morning and getting out in the afternoon.</p> |
|---|--|

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

20. Your size now and when you were little.
21. A cloudy day and a sunshiny day.
22. Stormy weather and rainy weather.
23. Something hot and when it got cold.
24. Something young and something old.
25. A fast heartbeat and a slow heartbeat.
26. When you were overheated and when you were chilly.
27. When you had lots of room and when you had little room.
28. When the light was bright and when it was dim.
29. When a fire burned bright and when it died down.
30. An object half-built and when it was started.
31. The same person when he was big with when he was small.
32. When you felt little and when you felt grown up.
33. Yesterday morning with this morning.
34. A complete calendar and when it had its leaves torn off.
35. A stopped clock and a running clock.
36. The sun's motion and the moon's motion.
37. When you felt tired and when you felt energetic.
38. Cars then with cars now.
39. When you started this list and this question.

EXERCISE III

ORIENTATION OF SENSES

This list is arranged especially to call your attention to the existence of many of the channels by which you perceive yourself and the physical universe about you. While each of the questions listed pertains to a specific sense channel such as sight or sound, the list at the foot of the page could still be used, for what is required are specific moments when you were using various senses and any specific moment includes many other sense messages than the one which is called for.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

DIANETIC SELF-PROCESSING EXERCISES

Therefore, use the list as in any other questions and after you have imagined a specific incident called for in the question then try creating it with specific attention to that sense upon which you happen to have placed your finger at that time.

(a) *Time Sense*

Anyone has a sense of time. This sense is apt to become aberrated. The existence of clocks at every hand seems to tell us that we need mechanical assistance in knowing what time it is. The first person that had an aberrated or dearranged time-sense made the first clock desirable—but only for him. Clocks and calendars are artificial symbols representing time which is an actual commodity and which can be sensed directly by the individual. This section and almost every other section in these lists rehabilitates the sense of time. Time in most people's minds is confused with space. The words which describe time are also the words which describe space, which shows that man has an indifferent attention for his time-sense. The organism measures time in many ways, but mostly in terms of motion and growth or decay. Change is the most striking symbol of time passage, but there is a direct sense of time which everyone has, although it may be occluded by a society which, using clocks and calendars, seems to invalidate the fact that it exists. You should have no confusion of any kind about time.

Can you 'mock-up' a scene wherein:

1. It was very late.
2. You were early.
3. You had to wait.
4. You had to stand for some time supporting a weight.
5. You went very fast.
6. You covered a great deal of space.
7. You used a lot of time (when you really did, not when somebody said you did).
8. An object ran down (not a clock).
9. A long length of space.
10. A short length of space.
11. An object moved.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

12. An animal moved.
 13. A clock hand moved.
 14. There was a round object.
 15. An object near an object.
 16. You saw a lightning bolt.
 17. You break up time itself.
 18. A good time was had.
 19. You were too late.
 20. Somebody lived too long.
- (Additional time questions are in the second half of Exercise II).

(b) *Sight*

There are several portions of the sense channel called sight. Light waves, coming from the sun, moon, stars or artificial sources, reflect from objects and the light waves enter the eyes and are recorded for present-time action or as memory for future reference. Light sources are also recorded. This is the sense perception called *sight*. It has subdivisions. First of these might be considered to be motion, wherein sight depends upon a time-span to record a continuously changing picture. While one may see motion in present time, various aberrations of sight may cause one to recall only still pictures. Nevertheless, all the motions are still recorded and can be recalled as moving pictures. In this way all other senses have a dependence upon time in order to bring in the message of motion, since motion is also recorded by the other perceptions. More particularly, part of sight is colour perception. There are people who are colour blind in present time; that is to say, they can see colour but are unable to perceive differences of shading. There are people who may see colour in present time but in trying to recall what they have seen, recall only in black and white. This would be recall colour blindness. The colour is fully deleted. It is an aberration easily remedied when one recalls things one has seen in colour as black and white or as still pictures.

Another part of sight is *depth perception*. Depth perception is observed in two ways. One is by seeing the difference in size

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

DIANETIC SELF-PROCESSING EXERCISES

of objects and so having a conception of the fact that one is farther back than another or that the object itself is at a distance and the other is a "stereopticon," effect occasioned by the fact that one has two eyes. Each eye sees a little around the object and so true depth perception is possible. Still one may have two eyes and not have depth perception in present-time observation. Additionally, one may see perfectly well with depth perception in present time and yet, in recall, see pictures flat and without depth perception. This lack of depth perception is again remediable. An individual who could not perceive motion in present time and who additionally could not perceive colour or depth would be a very bad risk as a driver; almost as bad as that individual who cannot recall what he has seen; or if he can recall it, cannot do so with depth perception, full colour and motion. This part of this list is devoted to giving you a better insight into sight. All these perceptics are exercised over and over by these lists in general. If you cannot immediately see in recall what you have looked at some other time, simply try to get a concept of how things looked at specific times.

Can you create a scene which is:

- | | |
|-----------------|-----------------|
| 1. Very bright. | 11. Pleasant. |
| 2. Dark. | 12. Desirable. |
| 3. Green. | 13. Pretty. |
| 4. Vast. | 14. Rare. |
| 5. Moving. | 15. Remarkable. |
| 6. Flat. | 16. Confused. |
| 7. Deep. | 17. Mysterious. |
| 8. Colourful. | 18. Lazy. |
| 9. Swift. | 19. Wan. |
| 10. Slow. | 20. Cheerful. |

*Sight, Smell, Touch, Colour, Tone, External Motion, Emotion,
Loudness, Body Position, Sound, Weight, Personal Motion*

SELF-ANALYSIS

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|-----------------------|--|
| 21. Nearly invisible. | 25. Passionate. |
| 22. Blurred. | 26. Joyful. |
| 23. Sharply defined. | 27. Very real. |
| 24. Lovable. | 28. Which you can really recall well with sight. |

(c) *Relative Sizes*

The recognition of one's size in relationship to the scene in which one finds oneself and the objects and organisms of that scene is, in itself, a sense message. It is particularly trying on children and undoubtedly was on you when you were a child, to be surrounded with objects which were so large. When one is actually getting a good recall on a childhood incident one is quite often startled to see how big things appeared and how large were those giants, the adults, with which one was surrounded. The feeling of being small in the vicinity of large objects sometimes produces the feeling of inadequacy. It is even said that people who are smaller than the average feel less secure in their environment. This evidently stems from the fact that their grown-up size has not reached the average and thus the feeling of smallness and inadequacy during childhood is in constant restimulation. It is not because the person, though smaller, is really inadequate. In such a way people who are taller than the average become aware of the fact, mostly because people smaller than themselves find ways and means of nullifying them because of their size. The perception of relative size is therefore an important perception to rehabilitate, and a person who is larger than others on the average would do well to change the reading of the perceptions listed at the foot of the page so that the word 'loudness' and 'relative size' is substituted.

Can you create a scene wherein :

- | | |
|------------------------------------|-------------------------------------|
| 1. You were bigger than an animal. | 2. You were smaller than an object. |
|------------------------------------|-------------------------------------|

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

DIANETIC SELF-PROCESSING EXERCISES

3. You were bigger than a person.
 4. You were smaller than a person.
 5. Things looked little to you.
 6. Things looked big to you.
 7. You were in a vast space.
 8. You looked at the stars.
 9. You were dwarfed by an object.
 10. You saw a giant.
 11. Somebody waited on you.
 12. You scared somebody.
 13. You chased somebody.
 14. You licked a larger boy.
 15. Furniture was too small for you.
 16. A bed was too small for you.
 17. A bed was too big for you.
 18. A hat didn't fit.
 19. You had to be polite.
 20. You bullied somebody.
 21. Your clothes were too large.
 22. Your clothes were too small.
 23. The vehicle was too large.
 24. The vehicle was too small.
 25. A space was too big.
 26. A table was too big.
 27. Your arm was too big.
 28. A cook was small.
 29. You could read something above you.
 30. A ball was too small.
 31. A daughter was smaller.
 32. A desk was too small.
- Can you imagine:*
33. A big fork.
 34. A small kettle.
 35. A small hill.
 36. A small fish.
 37. A little flower.
 38. A small doctor.
 39. A tiny dog.
 40. A small man.
 41. A little child.
 42. A small cat.
 43. A little house.
 44. A small machine.
 45. Short legs.
 46. A small face.
 47. A small place.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

(d) Sound

Sound consists of the perception of waves emanating from moving objects. An object moves rapidly or slowly, and sets into vibration the air in its vicinity which pulses. When these pulses strike the eardrum they set into motion the individual's sound-recording mechanism and the sound is registered. Sound is absent in a vacuum and is actually merely a force wave. Sound in too great a volume or too discordant can be physically painful, just as light in too great a quantity can hurt the eyes. However, the amount of nervousness occasioned by sound, as by light, is mainly an aberration and it is not warranted, since the sound itself is not ordinarily damaging, and there are few incidents in anyone's life when a sound has had enough physical force to be physically damaging. Apprehension and anxiety about the physical universe and other persons can, however, cause the individual to be nervous about sound, as it is one of the most reliable warning mechanisms; but starting at every sound in a civilized environment, being afraid of voices of others, or even traffic noises is foolish, since men rarely live a tooth-and-claw existence which warrants such attention. As sound becomes intermingled with past pain, the individual mistakes the moment and time he is hearing the sound, and so may associate it, as he may with other perceptives, with past pain. These lists permit an individual to rehabilitate his skill in telling the difference between one time and another or one situation and another.

Sound has several parts. The first is pitch. This is the number of vibrations per unit of time of any object from which sound is coming. The second is quality or tone, which is simply the difference between a jagged or ragged sound wave and a smooth sound wave as in a musical note. The third is volume, which merely means the force of the sound wave, its loudness or quietness.

Rhythm is actually a part of the time sense, but is also the ability to tell the spaces between sound waves which are pulsing regularly, as in the beating of a drum.

Many people have what is called *extended hearing*, which is to say they have too high an alertness to sounds. This accom-

DIANETIC SELF-PROCESSING EXERCISES

panies, quite ordinarily, a general fear of the environment or the people in it. There is also deafness by which the individual simply shuts out sounds. Some deafness is, of course, occasioned by entirely mechanical trouble with the recording mechanism, but most deafness, particularly when partial, is "psycho-somatic," or caused by mental aberration. The individual may or may not be able, at first, to recall what he has heard and which has been recorded in the past, when he remembers it. In other words, he does not get a sound when he remembers that he heard a sound. This is an occlusion of sound recordings. Recalling a sound by hearing it again is called "sonic" in Dianetics and is a desirable circumstance which can be returned to the individual.

It is interesting to note that there is also a depth perception in sound. A person having two ears gets a "stereopticon" effect on sources of sound so that he can tell how far they are from him and where they are located in relationship to him.

Can you imagine a time when you heard

- | | |
|--------------------------|----------------------------------|
| 1. A gentle wind. | 12. Liquid coming from a bottle. |
| 2. A quiet voice. | 13. Good food frying. |
| 3. A pleasant sound. | 14. A ball rolling. |
| 4. A pleasant voice. | 15. A wheel singing. |
| 5. A breeze. | 16. A car starting. |
| 6. A dog whining. | 17. A child laughing. |
| 7. A bell. | 18. A ball bouncing. |
| 8. A cheerful voice. | 19. A sewing machine running. |
| 9. A musical instrument. | 20. A cat mewing. |
| 10. A door close. | 21. A pen writing. |
| 11. Water running. | 22. A child running. |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

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| 23. A book page turning. | 37. Restful water. |
| 24. A newspaper being opened. | 38. A sound in a big place. |
| 25. A kiss. | 39. A wanted sound. |
| 26. A stimulating sound. | 40. An endearing sound. |
| 27. A smooth sound. | 41. A domestic sound. |
| 28. A rhythmic sound. | 42. A busy sound. |
| 29. A happy sound. | 43. A pleasant noise. |
| 30. A rubbing sound. | 44. A far-off sound. |
| 31. An enthusiastic sound. | 45. A nearby sound. |
| 32. A sigh. | 46. A number of sounds jumbled together. |
| 33. An eager voice. | 47. A safe sound. |
| 34. A revelry. | 48. A sound that is very real to you. |
| 35. A band. | |
| 36. A silky sound. | |

(e) *Olfactory*

The sense of smell is evidently activated by small particles escaping from the object, which is thus sensed travelling through space and meeting the nerves. When one comes to think of it, this seems rather unpleasant at times, but there are also many very pleasant smells.

The sense of smell has four sub-divisions which are mainly categories of the type of odour.

Taste is usually considered to be a part of the sense of smell.

Can you imagine a time when you smelled the following

- | | |
|---------------------|-----------------------|
| 1. Something sweet. | 3. Something oily. |
| 2. Something sharp. | 4. Something pungent. |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

DIANETIC SELF-PROCESSING EXERCISES

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|-------------------------------|--|
| 5. Something desirable. | 22. Face powder. |
| 6. Something burned. | 23. Perfume. |
| 7. Something stimulating. | 24. Lipstick. |
| 8. Something cheerful. | 25. Leather. |
| 9. A good person. | 26. Pipe smoke. |
| 10. A happy person. | 27. Sweat. |
| 11. A warm person. | 28. Wool. |
| 12. A friendly animal. | 29. Clean sheets. |
| 13. A pleasant leaf. | 30. Fresh air. |
| 14. Cut grass. | 31. A bouquet. |
| 15. Something passionate. | 32. Money. |
| 16. Something you wanted. | 33. Paper. |
| 17. Something you threw away. | 34. Furniture. |
| 18. A bird. | 35. A beautiful morning. |
| 19. Something exciting. | 36. A party. |
| 20. Something desirable. | 37. A pleasant odour that is very real to you. |
| 21. A child. | |

Can you imagine a time when you tasted the following:

- | | |
|--------------|---------------|
| 1. Soup. | 7. Milk. |
| 2. Eggs. | 8. Cereal. |
| 3. Bread. | 9. Dumplings. |
| 4. Biscuits. | 10. Fish. |
| 5. Coffee. | 11. Beef. |
| 6. Tea. | 12. Chicken. |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

13. A steak.
14. Duck.
15. Stuffing.
16. Cheese.
17. A filet.
18. Potatoes.
19. Water melon.
20. A cocktail.
21. Liquor.
22. A hot sandwich.
23. Jelly.
24. Ice cream.
25. Pudding.
26. Candy.
27. Pickles.
28. Punch.
29. A vegetable.
30. An apple.
31. An orange.
32. A fruit.
33. Cake.
34. Something you really thought was well cooked.
35. Something you like to eat raw.
36. A cookie.
37. A biscuit.
38. Meat.
39. Something cold.
40. Something warm.
41. Your favourite dish.
42. Something in a swanky place.
43. Something at a party.
44. Something in the open.
45. Something on a holiday.
46. Something when you were very hungry.
47. Something which was rare.
48. Something which made you feel good.
49. Something for which you were grateful.
50. Something you had waited for a long time.
51. Something you had not been able to get.
52. Something you stole.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

(f) Touch

The sense of touch is that communication channel which informs the central control system of the body whenever some portion of the body is in contact with the material universe, other organisms, or the organism itself. Probably the sense of touch is the oldest sense in the terms of the central nervous system. It has four sub-divisions. The first of these is pressure; the second is friction; the third is heat or cold; and the last is oiliness. Just as an individual can be hard of hearing or have bad eyesight so can his sense of touch be dulled or even almost absent. This condition is known as anæsthesia. Just as in any other perceptic, the sense of touch can be pleasurable, unpleasant or painful. When an individual has been considerably harmed, as in accidents, illness or injury, he tends to cut communication with the physical universe and other organisms, just as he cuts communication by getting bad eyesight, becoming hard of hearing, etc.

Not only can the sense of touch be dulled in some people, but it can be too sensitive in others who have this sense channel aberrated until it seeks to contact danger more avidly than danger exists. One of the manifestations of the aberrated sense of touch is too high a sensitivity to sexual contact, rendering it painful or anxious, or a dulling of this contact so that sensation can be nearly absent.

A sense of touch is very important. It is partially responsible for pleasure, as in sex, and is to a large measure responsible for the sensation we know as physical pain. The sense of touch extends from the central nervous system to the skin surface and as such is intimately connected and most basically in contact with the physical universe. Sight and sound and the olfactory systems contact things usually at a distance, whereas touch is alert only to the closest proximity of actual contact. Touch is partially responsible for the pleasure taken in food and crosses, to this extent, the sense of taste. As a demonstration of how poorly the sense of touch serves many people, try laying your hand in a friendly fashion on the shoulder of someone. All too many people will dodge or shrink away from the contact. An aberrated sense of touch is partially respon-

SELF-ANALYSIS

sible for a dislike of food as well as impotency and antipathy for the sexual act. The rehabilitation of the sense of touch goes a long way towards rehabilitating one's confidence in one's environment and considerably enhances survival by making it possible for the individual to obtain pleasure, where before there might only have been distaste.

Can you create an incident when you felt (touched):

- | | |
|---|---|
| 1. The pressure on your feet while you stood. | 19. Something comfortable. |
| 2. A fork. | 20. Something which gave you confidence. |
| 3. A greasy surface. | 21. Something bright. |
| 4. The pressure of a cinema seat. | 22. A desk. |
| 5. A steering wheel. | 23. A girl. |
| 6. A cat. | 24. A boy. |
| 7. Another person. | 25. A fish. |
| 8. Cool clothing. | 26. A doll. |
| 9. Your hair. | 27. Silk. |
| 10. A child. | 28. Velvet. |
| 11. Something you admired. | 29. Your ear. |
| 12. Something new. | 30. Your body. |
| 13. An arm. | 31. Something which made you feel enthusiastic. |
| 14. A ball. | 32. Something which delighted you. |
| 15. An easy chair. | 33. Something you desired eagerly. |
| 16. A collar. | 34. Someone who was faithful. |
| 17. A poker. | 35. A happy child. |
| 18. A musical instrument. | |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

DIANETIC SELF-PROCESSING EXERCISES

36. A generous hand.
37. A good machine.
38. A pleasant letter.
39. A newspaper containing good news.
40. A telephone when you received good news.
41. A hit.
42. A dear face.
43. A stair bannister.
44. A kind object.
45. A moving object.
46. An object you loved.
47. An enemy being hurt.
48. A polite person.
49. Something pretty.
50. Something which made you rejoice.
51. A food you liked.
52. Something you believed in.
53. Something you like to stroke.
54. A strong person.
55. A little person.
56. Water you enjoyed.
57. A shower.
58. An old person.
59. Something warm.
60. Something cold.
61. A wind.
62. A sleepy person.
63. A cool bed on a warm night.
64. Something which made you enthusiastic.
65. Something you touched this morning.
66. Something you are touching now.

(g) *Personal Emotion*

There are many emotions. The principal ones are happiness, boredom, antagonism, anger, covert hostility, fear, grief, and apathy. Other emotions are usually simply greater or lesser magnitude than the ones listed. Terror, for instance, is a volume of fear. Sadness is a small volume of grief. Dejection is a small part of apathy. Love is an intensity of happiness addressed in a certain direction. These emotions form a gradient scale which make up in Dianetics the Emotion section

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

of the tone-scale. Happiness is the highest emotion and apathy is the lowest. A person can be chronically emotional along any level of this tone-scale. An individual tends to move up or down this scale through these various listed emotions in the order of the first sentence.

Emotion monitors or regulates the endocrine system. The perceptions and the central nervous system call for certain emotional secretions to catalyse the body to meet the various situations in the environment. Emotion is one of the easiest things to aberrate. There are individuals who feel they must be perpetually sad, even when their circumstances should make them happy. There are individuals who believe they have to be happy regardless of their environment and who yet are very miserable. Most people are not emotional—they are mis-emotional, in that they do not react to the situations in their environment with the emotion which would be most rational to display. The social order has confused rationality with emotionalism. Actually a person who is fully rational would be most able to respond to the stimulus of his environment. Being rational does not mean being cold and calculating. An individual who is rationally happy can be counted upon to make the best calculations. Without free emotion, an individual cannot appreciate as he should the pleasant things in his environment. Lack of appreciation for art or music comes about when the individual cannot be freely emotional. The person who feels he must be cold-blooded in order to be rational is what is called in Dianetics a “control case,” and on examination will be found to be very far from as rational as he might be. People who cannot experience emotion because of their aberrations are ordinarily sick people. Well people can experience emotion.

Derangements in the endocrine system, such as the thyroid, the pancreas and other glands, come about because of aberrations concerning emotion. It has been conclusively tested and proved in Dianetics that function controls structure. To a man or a woman who is aberrated sexually, injections of hormones are of little or no avail in moving the mental aberrations which make injections ineffective. Removing emotional aberration rehabilitates the endocrine system so

DIANETIC SELF-PROCESSING EXERCISES

that the injections are usually not even necessary. When a person's emotional reaction becomes frozen, he can expect various physical difficulties such as ulcers, hypo-thyroid conditions, diabetes, and other ills which are more or less directly traceable to the endocrine system.

Inhibited or excessive mis-emotionalism is one of the most destructive things which can occur in the human organism. A person who is so aberrated is unable to experience happiness and so enjoy life. His physical body will not thrive.

Can you 'mock-up' a purely imaginary scene wherein:

- | | |
|---|---------------------------------------|
| 1. Somebody was angry. | 15. You were "attached" to something. |
| 2. Somebody wanted something. | 16. You had to blush. |
| 3. You desired something. | 17. You felt bold. |
| 4. You were happy. | 18. You couldn't be bothered. |
| 5. You were pleased. | 19. You were energetic. |
| 6. You won by being antagonistic. | 20. You found out you weren't clumsy. |
| 7. You felt affectionate. | 21. You were satisfied. |
| 8. You admired something | 22. You cared for somebody. |
| 9. Something was amiable. | 23. You were confident. |
| 10. You were amused. | 24. You influenced somebody. |
| 11. You approved of an object. | 25. You were glad to be idle. |
| 12. You were surprised by something pleasant. | 26. Somebody was patient. |
| 13. You attacked something successfully. | 27. You enjoyed life. |
| 14. You attacked someone. | 28. You were joyful. |
| | 29. You laughed. |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

30. You were in love.
31. You received good news.
32. You enjoyed the music.
33. You thought it was pretty.
34. You were satiated.
35. You were passionate.
36. You prevented something.
37. You produced something.
38. You were glad to avoid a quarrel.
39. You were glad to hurt somebody.
40. You rejoiced.
41. You felt very safe.
42. You screamed with laughter.
43. You enjoyed the silence.
44. You had to go to bed.
45. You found it was a beautiful day.
46. You won the struggle.
47. You subdued a person.
48. You conquered something.
49. You obtained what you wanted.
50. You surprised somebody.
51. You contributed.
52. You were permitted to handle something.
53. You were glad you didn't have to be sorry.
54. You found the anxiety was for nothing.
55. You discovered your suspicions were unfounded.
56. You finally got rid of it.
57. You stopped somebody from being terrified.
58. You were happy.
59. Somebody understood you.
60. Somebody listened to you respectfully.
61. You felt energetic.
62. You were vigorous.
63. You knew it was well done.
64. You didn't have to wait any more.
65. You liked to watch.
66. You stopped somebody from weeping.
67. You wandered at will.
68. You felt free.
69. You helped somebody.
70. You felt young.
71. You won.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

DIANETIC SELF-PROCESSING EXERCISES

72. You were glad to be together.
73. You were glad to leave.
74. You liked emotion.
75. You enjoyed moving.
76. The motion gave you joy.
77. You caught sight of something you had been waiting for.
78. You received a present you liked.
79. You found something out.
80. You pushed something away.
81. You pulled something to you.
82. You produced something.
83. You were proud of it.
84. You raised something high.
85. You prevailed.
86. You harnessed some energy.
87. You made the time pleasant.
88. You were glad to be with a friend.
89. You made something obey.
90. You were happy to give offence.
91. You realized your luck was good.
92. You overcame antagonism.
93. You found it was fun to leap.
94. You got out of work.
95. You didn't have to sit there any more.
96. You realized it was the last day of school.
97. You were happy it was real.
98. You felt virtuous.
99. You knew you had shown courage.
100. Your desire was gratified.
101. You succeeded in your deception.
102. You conquered dejection.
103. You were glad it was over.
104. You waited eagerly.
105. You dispersed them.
106. You could tell the difference.
107. Your parent was proud of you.
108. Somebody was faithful to you.
109. You escaped.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

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| 110. You found you had hidden without cause. | 129. You were loved. |
| 111. You frightened somebody. | 130. They rejoiced for you. |
| 112. You overcame conservatism. | 131. You were considered remarkable. |
| 113. You discovered a friend. | 132. You kept a secret. |
| 114. You were friendly. | 133. Someone believed in you. |
| 115. You did something that was forbidden and got away with it. | 134. You understood. |
| 116. You showed somebody the door. | 135. You showed your skill. |
| 117. You healed something. | 136. They liked you. |
| 118. You acquired a pet. | 137. Somebody was happy. |
| 119. It was a relief. | 138. Someone appreciated you. |
| 120. You found you weren't hurt. | 139. You felt you had done a good job. |
| 121. You received a pleasant call. | 140. A child loved you. |
| 122. Your income was increased. | 141. A friend needed you. |
| 123. You found you had influence. | 142. They laughed at your joke. |
| 124. You were ambitious. | 143. Everybody was surprised. |
| 125. You succeeded. | 144. You were sought after. |
| 126. You found you didn't want it after all. | 145. You were invited. |
| 127. You conquered being poor. | 146. Someone made you realize you were strong. |
| 128. Many were proud of you. | 147. You were important. |
| | 148. You found yourself necessary. |
| | 149. It was worth while. |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

DIANETIC SELF-PROCESSING EXERCISES

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| 150. You knew you had given pleasure. | 169. You found you were right. |
| 151. You were well. | 170. You enjoyed youth. |
| 152. Someone was delighted with you. | 171. You yelled for happiness. |
| 153. You won the struggle. | 172. You received what you wanted. |
| 154. You were believed. | 173. They discovered you were valuable. |
| 155. You rescued somebody. | 174. You gave great happiness. |
| 156. You discovered you weren't weak. | 175. You were glad you had done it. |
| 157. They stopped fighting you. | 176. You found you weren't vain after all. |
| 158. Somebody became afraid of you. | 177. You avoided them successfully. |
| 159. You made somebody successful. | 178. You became important. |
| 160. You dispersed anxiety. | 179. You were no longer unhappy. |
| 161. You were looked up to. | 180. You had to go. |
| 162. Somebody was glad you were there. | 181. You conquered some energy. |
| 163. You conquered sorrow. | 182. You fixed it. |
| 164. You were glad they were watching. | 183. They found you had been wrongly suspected. |
| 165. You could go and come as you pleased. | 184. Your understanding was swift. |
| 166. They gave you a chair. | 185. You discovered you didn't have to be ashamed. |
| 167. You were rewarded. | 186. You succeeded in your struggle. |
| 168. You decided for yourself. | |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

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| 187. You were glad to shake hands. | 206. You were glad you were in love. |
| 188. You enjoyed the kiss. | 207. You couldn't lose. |
| 189. It was good to run. | 208. You made them enthusiastic. |
| 190. You were able to retain it. | 209. You sold it. |
| 191. You restored it. | 210. They enjoyed your music. |
| 192. You did not have to go to bed. | 211. You laughed last. |
| 193. You averted ruin. | 212. You found out you weren't lazy. |
| 194. You found a refuge. | 213. They discovered you weren't ignorant. |
| 195. It was good not to have to regret it. | 214. They wanted your influence. |
| 196. You were true to your purpose. | 215. You didn't have to hurry. |
| 197. You had lots of time. | 216. You illuminated something beautiful. |
| 198. You got out. | 217. You did the impossible. |
| 199. Somebody was glad you wrote. | 218. You didn't have to worry about income. |
| 200. Your people appreciated you. | 219. You saw somebody come in that you liked. |
| 201. You grew up. | 220. You saw somebody leave that you disliked. |
| 202. You could make all the noise you wanted. | 221. You felt fit. |
| 203. It wasn't necessary to do anything. | 222. Your fears were groundless. |
| 204. You obliged somebody. | 223. It was all right to be excited. |
| 205. It was a wonderful occasion. | 224. You felt equal to anything. |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

DIANETIC SELF-PROCESSING EXERCISES

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| 225. It was a brilliant morning. | 244. You got a better title. |
| 226. Life was full of zest. | 245. You found something valuable. |
| 227. They let you have enough. | 246. You could keep any company you wanted. |
| 228. The drink was welcome. | 247. You discovered it wasn't too complicated. |
| 229. You were glad to eat. | 248. They had confidence in you. |
| 230. It was so good to hug someone. | 249. You helped them conquer something. |
| 231. You delivered the goods. | 250. You could leave the classroom. |
| 232. You were depended upon. | 251. You didn't have to go there any more. |
| 233. Nobody could deny you anything. | 252. Somebody came when you called. |
| 234. You found you hadn't been deceived. | 253. You enjoyed a new car. |
| 235. You deserved it. | 254. You got out of the cage. |
| 236. You crawled under the covers. | 255. They admitted you were clever. |
| 237. They let you continue. | 256. You found your hands were adroit. |
| 238. You could be as contrary as you wanted. | 257. You discovered you could run faster. |
| 239. The doctor was wrong. | 258. You discovered you didn't have to mind. |
| 240. Somebody cooked for you. | 259. You found it wasn't in vain after all. |
| 241. You had a nice house. | 260. Hope paid off. |
| 242. You found it was a pretty country. | |
| 243. You discovered you didn't have to stay there. | |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

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| 261. You had a right to think for yourself. | 264. You knew you could handle responsibility. |
| 262. You found you didn't have to be disappointed. | 265. The world was all yours. |
| 263. You discovered how persistent you were. | 266. You were delighted. |
| | 267. You felt good this morning. |

(h) *Organic Sensation*

Organic sensation is that sense which tells the central nervous system the state of the various organs of the body. Do not be alarmed if you feel groggy for a while or if you yawn prodigiously. These manifestations are good and they will pass away if you recall a certain additional number of recollections on the same question that made you feel strange.

Can you imagine that:

- | | |
|--|---|
| 1. You felt yourself to be in good physical condition. | 12. You didn't have a single ache or pain. |
| 2. You enjoyed yourself physically. | 13. You felt refreshed. |
| 3. You had just eaten something you liked. | 14. Everybody was having a good time. |
| 4. Your head felt good. | 15. Both of you enjoyed it. |
| 5. Your back felt good. | 16. Your back felt strong. |
| 6. You felt very relieved. | 17. You stood very straight. |
| 7. You were excited. | 18. You liked your position. |
| 8. You felt very much alive. | 19. You got a new position. |
| 9. You were proud of your body. | 20. You needed and got a cool drink of water. |
| 10. Your body was competent. | 21. Your head felt clear. |
| 11. Your heart was beating calmly. | 22. It was good to breathe fresh air. |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

DIANETIC SELF-PROCESSING EXERCISES

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| 23. You got it up. | 32. Your chest felt good. |
| 24. You got it out. | 33. Your throat felt good. |
| 25. You felt strong again. | 34. Your eyes felt good. |
| 26. You had eaten a good dinner. | 35. You weren't aware of your breathing. |
| 27. You were enjoying it. | 36. Your ears weren't ringing. |
| 28. You did it with ease. | 37. Your hands did something competent. |
| 29. You poured something out. | 38. Your legs served you well. |
| 30. You were tense with excitement. | 39. Your feet felt good. |
| 31. You were relaxed. | 40. You knew you looked good. |

(i) *Motion Personal*

Amongst the various perceptions is that of personal motion. This is awareness of change of position in space. Many other perceptions assist this awareness of motion of self. This perception is assisted by sight, the feel of wind, changes in body weight, and by the observation of external environment. However, it is a perceptic in itself and in the following questions your attention is called simply to the internal awareness of yourself in motion.

Can you imagine that:

- | | |
|--|--|
| 1. You were running. | 7. You skipped rope. |
| 2. You were walking. | 8. You rode. |
| 3. You enjoyed a stroll. | 9. You did something successful in sports. |
| 4. You overcame something. | 10. You lay down. |
| 5. You threw something away you didn't want. | 11. You stood up. |
| 6. You won a tug of war. | 12. You turned around and around. |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

13. You jumped.
14. You stood on something that moved.
15. You leaped up.
16. You won a race.
17. You did something physically you were admired for.
18. You enjoyed moving.
19. You enjoyed standing still.
20. You pointed out something.
21. You showed yourself superior physically.
22. Your right hand did something skilful.
23. Your left hand did something skilful.
24. You tamed an animal.
25. You bested another person.
26. You did something physical you enjoyed.
27. You stepped up.
28. You held something close to you.
29. You threw something away you didn't want.
30. You felt lazy.
31. You turned the page of a book you enjoyed reading.
32. You dressed.
33. You got up when you wanted to.
34. You enjoyed wrestling with somebody.
35. You handled a complicated object successfully.
36. You drove well.
37. You carried some weight.
38. You gathered things together.
39. You packed.
40. You wouldn't let something go.
41. You enjoyed the morning.
42. You danced well.
43. You amused people because you wanted to.
44. You refused to do what was wanted of you and did what you wanted.
45. You were glad you were you.
46. You were complimented on posture.
47. You shook hands with somebody you were glad to see.
48. You grabbed something you desired.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

DIANETIC SELF-PROCESSING EXERCISES

49. You combed your hair. 51. You sat down a little while ago.
50. You picked up this book.

(j) *Motion External*

The observation of external motion is accomplished by many sense channels. The ability to perceive motion in present time and the ability to recall things which have moved and perceive that they are moving are two different things. Inability to perceive well various motions occurring in one's environment is dangerous, but it is caused by the misapprehension that the movements one perceives are dangerous when they most ordinarily are not. For every dangerous motion in one's environment there are countless thousands of safe and friendly motions. Because motion has been dangerous in the past is no reason to conceive all motion as dangerous. Possibly one of the most aberrative actions above the level of unconsciousness is striking a person suddenly when he does not expect it. Slapping children, particularly when they are not alert to the fact that they are about to be slapped, tends to give an individual a distrust of all motion and even when they become of an age when a slap would be the last thing they would expect they still continue to distrust motion. In recalling motions you have seen externally, make an effort to see the actual movements which were around you.

Can you imagine a scene wherein:

- | | |
|--|--|
| 1. Something pleasant moved very fast. | 5. Trees rustled in a summer wind. |
| 2. You saw somebody you didn't like running away from you. | 6. A quiet brook flowed. |
| 3. You enjoyed seeing the rain come down. | 7. You played ball. |
| 4. You enjoyed seeing children play. | 8. You saw a kite flying. |
| | 9. You were exhilarated riding downhill. |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

10. You saw a bird fly gracefully.
11. You perceived the moon had moved.
12. You scared an animal away from you.
13. You saw a graceful dancer.
14. You saw an accomplished musician.
15. You saw an excellent actor.
16. You watched a graceful girl.
17. You watched a happy child.
18. You started an object.
19. You stopped an object.
20. You broke something you didn't like.
21. You watched a graceful man.
22. You enjoyed watching a ferocious animal.
23. You were glad to see something fall.
24. You watched something going around and around.
25. You enjoyed bouncing something.
26. You were happy to see something shoot up in the air.
27. You watched a fast horse.
28. You heard something swift.
29. You saw a "shooting star."
30. You saw grass moving in the wind.
31. You watched the second hand of a clock.
32. You saw somebody you didn't like walk away from you.
33. You saw somebody you liked walk towards you.
34. Somebody ran up and greeted you.
35. You saw an animal chasing an animal.
36. You moved an object.
37. You lifted an object.
38. You threw an object down.
39. You watched a friendly fire.
40. You saw a light come on.
41. You saw something go into something.
42. You emptied something.
43. You pulled something out.
44. You heard a friendly movement.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

DIANETIC SELF-PROCESSING EXERCISES

45. You destroyed something you didn't want. 46. You turned the page of this book.

(k) Body Position

One is aware of the position of one's body by special perceptions. These include joint position. With the following questions give particular attention in the incident you imagine to the position of your body.

Can you imagine that:

1. You enjoyed just sitting.
2. You fought your way out of a place in which you didn't want to be.
3. You stood and enjoyed a view.
4. You put your toe in your mouth.
5. You tried to stand on your head.
6. You tried to see if you could be a contortionist.
7. You drank something pleasant.
8. You ate an excellent meal.
9. You drove a good car.
10. You were doing something you liked.
11. You enjoyed handling something.
12. You were competent in a sport.
13. You were admired.
14. You were happy.
15. You enjoyed a chance to sit down.
16. You enthusiastically stood up to go somewhere.
17. You got rid of something.
18. You watched a child being trained.
19. You wanted to stay and did.
20. You wanted to leave and did.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

X

STANDARD PROCESSING

EXERCISE IV

LANGUAGE AS A SYMBOL

ONE CAN consider that the missions of the energy of Life, or at least one of them is the creation, conservation, maintenance, acquisition, destruction, change, occupation, grouping and dispersal of matter, energy, space and time, which are the component factors of the material universe.

So long as an individual maintains his own belief in his ability to handle the physical universe and organisms about him and to control them if necessary or to work in harmony with them, and to make himself competent over and among the physical universe of his environment, he remains healthy, stable and balanced and cheerful. It is only after he discovers his inabilities in handling organisms, matter, energy, space, and time, and when these things have been sharply painful to him, that he begins to decline physically, become less competent mentally, and to fail in life. These questions are aimed towards the rehabilitation of his ability to handle organisms and the physical universe.

It was a pre-dianetic error that an individual was healthy so long as he was adjusted to his environment. Nothing could be less workable than this "adaptive" postulate, and had anyone cared to compare it with actuality he would have discovered that the success of man depends upon his ability to

STANDARD PROCESSING

master and change his environment. *Man succeeds because he adjusts his environment to him, not by adjusting himself to the environment.* The “adjusted” postulate is indeed a viciously dangerous one, since it seeks to indoctrinate the individual into the belief that he must be a slave to his environment. The philosophy is dangerous because the people so indoctrinated can be enslaved in that last of all graveyards, a welfare state. However, this postulate is very useful if one wishes to subjugate or nullify human beings for one’s own ends. The effort in the direction of adjusting men to their environment by giving them “social training,” by punishing them if they are bad, and by otherwise attempting to subdue and break them, has filled the society’s prisons and insane asylums to the bursting point. Had anyone cared to look at the real universe he would have found this to be true: No living organism can be broken by force into an adjusted state and still remain able and amiable. Any horse trainer, for instance, knows that the horse must not be pushed or broken into submission if one wishes to retain his abilities, but, as they used to say in the army, mules were far more expensive than men, and perhaps it was not in the interest of pre-dianetic thought to preserve men in a happy state. However, one should not be too harsh on these previous schools of thought, since they had no knowledge of the natural laws of thought, and in the absence of these, criminals can only be punished and not cured and the insane can only be driven down into the last dregs of tractability. The nearer to death, according to those schools of thought, the better, as witness electric-shock “therapy” and brain surgery—those efforts on the part of the mental medical men as closely to approximate euthanasia as possible without crossing the border into the legal fact of death. These past schools have now been taken under the wing of Dianetics, which embraces all fields of thought, and are being re-educated. It is found that they quickly desert the punishment-drive “therapies” as soon as they completely understand that they are not necessary, now that the natural laws of thought and behaviour are known. One cannot, however, wholly repress a shudder at the fate of the hundreds of thousands of human guinea pigs whose lives and persons were ruined by the euthanistic methods employed in the dark ages of unreason.

SELF-ANALYSIS

Your health depends almost entirely upon your confidence in your ability to handle the physical universe about you and to change and adjust your environment so that you can survive in it. It is actually an illusion that you cannot ably handle your environment, an illusion implanted by aberrated people in the past, during moments when you were unconscious and could not defend yourself or when you were small and were directed and misdirected and given pain and sorrow and upset, and had no way to effect your right to handle yourself in your environment.

On Lake Tanganyika the natives have a very interesting way of catching fish. There on the equator the sun shines straight down through the clear water. The natives take blocks of wood and string them along a long rope. They stretch this rope between two canoes and with these abreast begin to paddle towards the shoal water. By the time they have reached the shoals, schools of fish are piled and crowded into the rocks and on to the beach. The blocks of wood on the rope make shadows which go all the way down to the bottom of the lake and the fish, seeing the approach of these shadows and the apparent solid bars which they form in the water, swim fearfully away from them and so are caught.

A man can be driven and harassed and worked upon by aberrated people about him until he too conceives shadows to be reality. Should he simply reach out towards them, he would discover how thin and penetratable they are. His usual course, however, is to retreat from them and at last find himself in the shadows of bad health, broken dreams and an utter disownment of himself and the physical universe.

A considerable mechanical background of the action and peculiarities of the energy of thought make it possible for these lists to bring about the improved state of being that they do, when properly used; but over and above these mechanical aspects, the simple recognition that there have been times in one's life when one did control the physical universe as needful, when one was in harmony with organisms about one, validate the reality of one's ability.

Caught up by the illusion of words, stressed into obedience when he was a child by physical means, man is subject to his greatest shadow and illusion—*language*. The words, forcefully spoken, “Come here!” have no actual physical ability to draw the individual to the speaker. Yet he may approach, although he may be afraid to do so. He is impelled in his approach because he has been made to “come here” by physical force so many times in the early period of his life, while the words “come here” were being spoken, that he is trained much like a dog to obey a signal. The physical force which made him approach is lost to view and in its place stands the shadow “come here”; thus, to that degree he loses his self-determinism on the subject of “come here.” As life goes on, he makes the great error of supposing that any and all words have force and importance. With words, those about him plant their shadow cages. They restrict him from doing this; they compel him to do that—and almost hour-by-hour and day-by-day he is directed by streams of words which in ordinary society are not meant to help him but only to restrain him because of the fear of others. This Niagara of language is effective only because it substitutes for periods when he was physically impelled against his wishes to accept things he did not want, to care for things for which he actually had no use or liking, to go where he did not wish to go, and to do what he did not want to do. Language is quite acceptable when understood as a *symbol* for the act and thing, but the word “ash tray” is no substitute for an ash tray. If you do not believe this, try to put your ashes on the air waves which have just carried the words “ash tray.” Called a “saucer” or an “elephant,” the object intended for ashes serves just as well.

By the trick of language, then, and a magical, wholly unsubstantial trick it is, men seek to order the lives of men for their own advantage and men caged about by the shadows observe and believe to their own detriment.

All languages derive from observation of matter, energy, space and time and other organisms in the environment. There is no word which is not derived and which does not

SELF-ANALYSIS

have the connotation of the physical universe and other organisms.

Thus, when you answer these questions by recalling incidents which they evoke, be very sure that you do not evoke language incidents but action incidents. You do not want the time when you were told to do something—you want an imaginary scene of action. You do not have to connect the language to the action in any way, but you will find as you answer questions on any of these lists that the value of language begins to depreciate considerably and that language strangely enough will become much more useful to you.

Can you imagine that:

1. You moved an object.
2. An object moved you.
3. You threw an organism up into the air.
4. You walked down stairs.
5. You acquired something you wanted.
6. You created something good.
7. You felt big in a certain space.
8. You were proud to move something heavy.
9. You handled energy well.
10. You built a fire.
11. You lost something you didn't want.
12. You forced something on somebody.
13. You promoted survival.
14. You pleasantly expended time.
15. You closed in space.
16. You were master of your own time.
17. You opened up a space.
18. You handled a machine well.
19. You stopped a machine.
20. You raised an object.
21. You lowered yourself.
22. You destroyed something you didn't want.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

23. You changed something for the better.
24. An organism you did not like moved away from you.
25. You obtained something you wanted.
26. You maintained a person.
27. You brought somebody you liked close to you.
28. You left a space you didn't like.
29. You conquered energy.
30. You destroyed a bad organism.
31. You handled fluid well.
32. You brought a number of pleasant objects together.
33. You placed a number of objects into space.
34. You threw unwanted objects away.
35. You dispersed many objects.
36. You tore an unwanted object to pieces.
37. You filled a space.
38. You regulated another's time.
39. You held an object close that you wanted.
40. You improved an object.
41. You emptied a space you wanted.
42. You went a distance.
43. You let time go.
44. You did what you wanted to do yourself.
45. You won out over an organism.
46. You got out from under domination.
47. You realized you were living your own life.
48. You knew you didn't have to do it.
49. You escaped from a dangerous space.
50. You entered upon a pleasant time.

EXERCISE V

AIDS TO REMEMBERING

“Remember” is derived, of course, directly from action in the physical universe. How would a deaf mute teach a child to remember? It would be necessary for him to keep forcing

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

objects or actions on the child when the child left them alone or omitted them. Although parents are not deaf mutes, children do not understand languages at very early ages, and as a consequence learn to “remember” by having their attention first called towards actions and objects, spaces and time. It violates the self-determinism of the individual, and therefore his ability to handle himself, to have things forced upon him without his agreement. This could be said to account, in part, for some of the “poor memories” about which people brag or complain.

Because one learns language at the level of the physical universe and action within it, one could be said to do with one’s thoughts what one has been compelled to do with the matter, energy, space and time in one’s environment. Thus, if these have been forced upon him and he did not want them, after a while he will begin to reject the thoughts concerning these objects, but if these objects, spaces and times and actions are forced upon him consistently enough he will at length go into an apathy about them. He will not want them very much, but he thinks he has to accept them. Later on, in school, his whole livelihood seems to depend on whether or not he can remember the “knowledge” which is forced upon him.

The physical universe level of remembering, then, is retaining matter, energy, space and time. *To improve the memory, it is only necessary to rehabilitate the individual’s choice of acceptance of the material universe.* In answering these questions, particular attention should be paid to the happier incidents. Inevitably many unhappy incidents will flick through, but where selection is possible happy or analytical incidents should be stressed. This list does not pertain to asking you to remember times when you remembered. It pertains to acquiring things which you wanted to acquire. Actual incidents are required for this section only.

STANDARD PROCESSING

Can you remember a time when:

1. You acquired something you wanted.
2. You threw away something you didn't want.
3. You abandoned something you knew you were supposed to have.
4. You did something else with the time which was otherwise appointed for you.
5. You went into a space you were not supposed to occupy.
6. You left the place you were supposed to be.
7. You were happy to have acquired something you couldn't afford.
8. You happily defied directions you had been given.
9. You were sent to one place and chose to go to another.
10. You chose your own clothing.
11. You wore something in spite of what people would think.
12. You got rid of something which bored you.
13. You were glad to have choice over one of two objects.
14. You didn't drink any more than you wanted to.
15. You successfully refused to eat.
16. You did what you pleased with yourself.
17. You did what you pleased with a smaller person.
18. You were right not to have accepted something.
19. You gave away a present you had received.
20. You destroyed an object somebody forced upon you.
21. You had something you wanted and maintained it well.
22. You maliciously scuffed your shoes.
23. You didn't read the book you had been given.
24. You refused to be owned.
25. You changed somebody's orders.
26. You slept where you pleased.
27. You refused to bathe.
28. You spoiled some clothing and were cheerful about it.
29. You got what you wanted.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

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| 30. You got back something you had lost. | 33. You threw the blankets off the bed. |
| 31. You got the person you wanted. | 34. You had your own way. |
| 32. You refused a partner. | 35. You found you had been right in refusing it. |

EXERCISE VI

FORGETTER SECTION

It is generally conceded that the opposite of *to remember* is *to forget*. People can easily become confused between these two things so that they forget what they think they should remember and remember what they think they should forget. The basic and underlying confusion between *forget* and *remember* has to do, evidently, with what has been done to the individual on a physical level and what has been forced on him or taken away from him in terms of matter, energy, space and time.

The word *forget* rests for its definition on the action of leaving something alone. How would a deaf mute teach a child to forget something? He would, of course, have to hide it or consistently take it away from a child until a child went into apathy about it and would have nothing further to do with it. If he did this enough, so that the child would abandon the object, a child could be said to have forgotten the object, since the child, or any person, will do with his thoughts what he has done with the matter, energy, space, time and organisms around him, thoughts being an approximation in symbolical form of the physical universe. If a child has been forcefully made to leave alone or abandon objects, energy, spaces and times, later on when he hears the word *forget*, this means he must abandon a certain thought and if he is in apathy concerning the forced loss of objects or having them taken away from him in childhood, he will proceed to forget them very thoroughly.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

It could be said that an individual will occlude as many thoughts as he has had to leave alone or lose objects in life. Pain itself is a loss being uniformly accompanied by the loss of cells of the body. Thus the loss of objects, or organisms, by the individual can be misconstrued as being painful. Memories then can be called painful which actually contain no physical pain. But the individual must have had physical pain in order to understand that the loss means pain.

Punishment often accompanies, in child training, the times when the child is supposed to leave something alone. Thus, having to leave something alone is equivalent to being painful. Thus to remember something one is supposed to forget could be erroneously judged to be painful and indeed it is not.

There is a whole philosophy in existence that the best thing to do with unpleasant thoughts is to forget them. This is based securely upon an apathy occasioned by early training. A child when asking for an object will usually at first be cheerful and when he does not procure it will become angry; if he still does not procure it he may cry; and at last goes into apathy concerning it and says that he does not want it. This is one of the derivations of the dianetic tone-scale and can be observed by anyone.

These questions, then, are an effort to overcome the times when one has had to leave things alone, when one has had to lose things, and when the loss has been enforced. Thus, when answering these questions, it would be very well to try to create several incidents for each, particularly a very early incident. Use imaginary incidents only.

Can you create a scene in which:

1. You put something aside because you thought it was dangerous but it wasn't.
2. You acquired something you were not supposed to have and kept it.
3. You cheerfully got into everything you were supposed to leave alone.
4. You went back to something you had been pulled away from.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

5. You found the caution to leave something alone groundless.
6. You cheerfully destroyed an expensive object.
7. You threw away something you wanted.
8. You played with somebody you were supposed to leave alone.
9. You were right in disobeying.
10. You read a forbidden book.
11. You enjoyed having things.
12. You acquired a dangerous object and enjoyed it.
13. You stole some food and were cheerful about it.
14. You ate exactly what you pleased.
15. You fixed some electrical wiring successfully.
16. You played with fire.
17. You successfully drove dangerously.
18. You touched something in spite of all warnings.
19. You got away with it.
20. She walked out on you.
21. You and some friends collected objects.
22. You touched a forbidden thing happily.
23. You got it anyway.
24. You went where you weren't supposed to and enjoyed it.
25. You owned something that was once forbidden.
26. He walked out on you.
27. You threw away something you had had to accept.
28. You found something which had been hidden from you.
29. You acquired a habit you weren't supposed to have and enjoyed it.
30. You were right and they were wrong.
31. You enjoyed yourself in a forbidden space.
32. You weren't supposed to do it and you did.
33. People were glad they had been wrong about you.
34. You recovered something somebody had thrown away.
35. You bullied somebody into giving you something you wanted.
36. You kept on with this processing despite what was said.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

37. You persisted in doing something until they agreed you had a right to.
38. You suddenly realized you could do anything you wanted with an object.
39. You did something dangerous and got away with it.
40. Your group finally got something they had been denied.
41. You found you didn't have to sit there any more.
42. You realized you didn't have to go to school ever again.
43. You realized it was recess.
44. You played truant.
45. You made something look like something else.
46. You found where an adult had made a mistake.
47. You discovered it wasn't what they said it was.
48. You found yourself master of all your possessions.
49. You discovered you didn't necessarily have to go to sleep at night.
50. Although you felt you had to eat it, you left it alone.
51. You ate something that wasn't good for you and enjoyed it.
52. You let yourself get mad and were glad of it.
53. You suddenly decided you couldn't be that bad.
54. You opened a forbidden door.
55. You made it go very fast when it should have gone slow.
56. You stole some time.
57. You found some love you didn't know was there.
58. You abandoned somebody and were glad of it.
59. You refused to leave that time alone.
60. You sneaked off and built a fire.
61. You didn't realize it could be that good.
62. You found out it wasn't bad to play.
63. You couldn't see what was wrong with pleasure.
64. You left off doing something you were supposed to do to do something you enjoyed.
65. You acquired a space you once wouldn't have had.
66. You indulged yourself thoroughly.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

67. They couldn't keep you back from it. 69. You got burned anyway and didn't care.
68. You successfully refused to come to the table. 70. You got rid of an object and acquired liberty.

EXERCISE VII

SURVIVAL FACTORS

In that the basic drive of life is Survival and in that good Survival must contain abundance, the survival characteristic of people, organisms, matter, energy, space and time, from the viewpoint of an individual, are very important. The incentive towards Survival is the acquisition of pleasure. The thrust away from death is the threat of pain. High ideals and ethics enhance the potentialities of the individual and the group in surviving. The ultimate in Survival is immortality.

The factors which make up life can become contradictory in that one item can, in itself, assist survival and inhibit survival. A knife for instance is pro-survival in the hand, but contra-survival when pointed at the breast by somebody else. As a person advances in life, he becomes confused as to the survival value of certain persons, various objects, energy, space and time. The individual desires survival for himself, for his family, for his children, for his group, for life in general, and the physical universe. Confusing one thing with another and beholding an item which was once survival become non-survival, beholding non-survival entities taking on survival qualities, the individual loses his ability to evaluate his environment in terms of whether it assists or inhibits survival.

An individual, a family, a group best survives, of course, when pro-survival entities are in proximity and available and when contra-survival entities are absent. The struggle of life could be said to be the procurement of pro-survival factors and the annihilation, destruction, banishment of contra-survival factors.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

Emotion is directly regulated by pro-survival and contra-survival factors in life. When an individual procures and has in his proximity a strong survival entity such as another person or animal or object, he is *happy*. As this pro-survival entity departs from him, his emotional reaction deteriorates in direct ratio to his belief in his ability to recover it. As it threatens to depart he becomes *antagonistic* and fights to keep it near him. If its departure seems certain, he will become *angry* and lest it become pro-survival for another life-form and he is assured he has lost it, he will even destroy it. When he realizes what his own state may be or the state of his family, children or group with his pro-survival entity departed he experiences *fear* that its loss will be permanent. When he recognizes what he believes to be a nearly irretrievable absence of this pro-survival entity he experiences *grief*. When it is considered to be lost permanently he experiences *apathy* and in apathy he may even go to the point of saying he did not want it. Actually, from antagonism on down the tone-scale of emotion all the way to grief, he is still fighting to get it back and only in apathy abandons it and negates against it.

In the case of a person, animal, object, energy, space or time which threatens the survival of an individual, his family, his children, or his group, the best survival can be accomplished when such an entity has been banished or destroyed or is as distant as possible from the individual, his family, his children, or his group. In the case of the mad dog, the greatest danger exists when he is nearest and the greatest safety exists when he is most distant or absent. With contra-survival objects, then, we have the tone-scale in reverse. When the contra-survival object is present and cannot be put away, the individual experiences apathy. When the individual believes himself to be threatened or when he feels his family, his children or his group are threatened by a contra-survival object to a point where he cannot easily repel it, grief is experienced, for grief contains some hope of victory through enlisting the sympathy of one's allies. When a contra-survival entity is threatening to approach, fear is experienced, providing one feels that a direct attack is not possible. If the contra-survival object is near,

SELF-ANALYSIS

but the individual, his family, his children or his group feel that it can be conquered, even though it is already too close, anger results. If a contra-survival entity might possibly approach, antagonism is demonstrated. Above this level contra-survival objects may be more and more distant or easily handled up to the point where the individual can even be cheerful about them, at which time they are either absent or can be handled with ease.

Individuals get into a fixed emotional state about their environment when contra-survival objects remain too statically in their environment or when pro-survival objects are too difficult to obtain and cannot be procured or brought near or seem inclined to leave. Mixed with these emotional states is the confusion occasioned by a dulled ability to differentiate between the pro- and contra-survival of an entity.

A parent is contra-survival in that he punishes, is much too big, and cannot be contributed to, which lessens the survival potentialities of a child. On the other hand, the same parent furnishing food, clothing and shelter, and also, but not least, being an entity which loves and can be loved, is a pro-survival entity. The parent entirely absent, then, is not a satisfactory survival state. The parent present is not a satisfactory survival state. Hence an indecision results and the individual demonstrates anxiety towards the parent. But this anxiety exists because of many hidden situations extending back to the beginning of an individual's life. The following questions are designed to permit the individual to re-evaluate the pro-survival and contra-survival nature of persons, animals, objects, energies, space and time in general.

Can you 'mock up' a scene in which:

1. A person you disliked was about.
2. An individual you liked stood above you.
3. You finally accepted a person you liked.
4. You enjoyed accompanying a person you liked.

*Sight, Smell, Touch, Colour, Tone, External Motion, Emotion
Loudness, Body Position, Sound, Weight, Personal Motion*

STANDARD PROCESSING

5. You were against a person you liked.
6. You acquired an individual you liked.
7. You and a person you liked engaged in a pleasant action.
8. Your action resulted in getting rid of somebody you didn't like.
9. You enjoyed seeing somebody you admired.
10. You advanced towards a person you liked.
11. You acquired an object which adored you.
12. You knew somebody felt affection for you.
13. You got away from a person of whom you were afraid.
14. You walked after a person you liked.
15. A person you liked aided you.
16. You and people you liked were all together.
17. You almost met somebody you disliked.
18. You were glad to be alone.
19. Somebody aided your ambition.
20. You were among people you liked.
21. You found somebody amiable.
22. A person amused you.
23. You finally didn't have to be anxious.
24. A person you liked appeared suddenly.
25. You had a good appetite.
26. You approached somebody you honoured.
27. Somebody approved of you.
28. A person you liked arose.
29. You were arrested by somebody's beauty.
30. You enjoyed an arrival.
31. You found out you didn't have to be ashamed.
32. Somebody you liked was asleep.
33. You assailed an enemy successfully.
34. A person you honoured assisted you.
35. You enjoyed an associate.
36. You felt assured by a person you liked.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

37. You were astonished to find out somebody respected you after all.
38. You attacked somebody you didn't like.
39. You were attached to a friend.
40. Somebody you liked gave you attention.
41. You were attractive to somebody.
42. You were awakened by somebody of whom you were fond.
43. You were glad to find somebody was bad.
44. You played ball.
45. You played a battle with children.
46. Somebody considered you beautiful.
47. You discovered you had become fond of someone.
48. Somebody you disliked begged you.
49. You began a friendship.
50. You discovered you didn't have to behave.
51. A person you disliked was behind you.
52. You were below somebody you liked.
53. Somebody of whom you were fond bested you.
54. You were beside your favourite friend.
55. You discovered you were liked better than you thought.
56. You were between two friends.
57. You bit somebody you disliked.
58. You decided to be blind to a fault.
59. You liked somebody who was black.
60. Somebody asked you to blow hard.
61. Somebody's question made you blush pleasantly.
62. Somebody made you feel bold.
63. You were glad somebody had been born.
64. Nobody could bother you.
65. You had reached the bottom and started up.
66. You bowed to a friend.
67. You were in a box with a pleasant person.
68. You broke bread with somebody you liked.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

69. You breakfasted with somebody you liked.
70. You liked somebody so much you could hardly breathe.
71. You brought somebody a present.
72. You brushed against somebody you liked.
73. Somebody helped you build something.
74. Somebody kissed a burn.
75. You were so happy you felt you would burst.
76. You buried something you didn't want.
77. You were too busy to see an enemy.
78. You stood by somebody.
79. You saw something you disliked in a cage.
80. You answered a call from a friend.
81. You broke a cane.
82. You captured an enemy.
83. You no longer had to be careful.
84. You found somebody cared.
85. You enjoyed being careless.
86. A cat you didn't like walked away from you.
87. You discovered you weren't the cause.
88. They couldn't catch you and you realized it.
89. You were certain of a friend.
90. You discovered you had charm.
91. You enjoyed a child.
92. You found a church pleasant.
93. You discovered there were friends in the city.
94. You and others left the class room.
95. Somebody believed you clever.
96. You found an enemy was clumsy.
97. You didn't have to clothe yourself as directed.
98. You threw away a collar.
99. You didn't have to comb your hair.
100. You were comfortable with a person.
101. You saw an enemy coming and didn't meet him.
102. You could come as you pleased.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

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| <p>103. An enemy had to obey your command.</p> <p>104. You found you were in command.</p> <p>105. You heard an enemy was committed.</p> <p>106. You were in good company.</p> <p>107. You took compassion on an enemy.</p> <p>108. You were discovered to be a good companion.</p> <p>109. You felt complete.</p> <p>110. You concealed yourself from an enemy.</p> <p>111. You condemned an enemy.</p> <p>112. People had confidence in you.</p> <p>113. You confounded an enemy.</p> <p>114. You conquered an enemy physically.</p> <p>115. Somebody consented.</p> <p>116. You couldn't contain yourself.</p> <p>117. You saw an enemy contract.</p> <p>118. You proved very contrary.</p> <p>119. It was hard to count your friends.</p> | <p>120. People realized you had courage.</p> <p>121. Your courting was successful.</p> <p>122. You put a cover over an enemy.</p> <p>123. You made an enemy crawl.</p> <p>124. You created a group.</p> <p>125. You made somebody get over being cross.</p> <p>126. You were glad to be in a crowd.</p> <p>127. You made an enemy cry.</p> <p>128. You cured a friend.</p> <p>129. An enemy cut himself.</p> <p>130. You lost an enemy in the dark.</p> <p>131. You discovered something you didn't like was dead.</p> <p>132. You turned a deaf ear to an enemy.</p> <p>133. You forgave somebody for deceiving you.</p> <p>134. You threw somebody you didn't like into dejection.</p> <p>135. You delayed a catastrophe.</p> <p>136. Somebody was delighted with you.</p> <p>137. You could not deny a favour.</p> |
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Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

138. You could not deny what you wanted.
139. You overlooked a defect in a friend.
140. You were depended upon.
141. An enemy got what he deserved.
142. Your desire was answered.
143. You departed from an enemy.
144. An enemy departed from you.
145. You drove an enemy into despair.
146. You and another successfully reached a destination.
147. Your group destroyed an enemy.
148. Your determination won.
149. You could tell the difference.
150. You diminished an enemy.
151. You dispersed a group you didn't like.
152. You found you were right to distrust somebody.
153. You dived in.
154. There was plenty to divide.
155. You had no doubt of someone.
156. You drove somebody.
157. You and a friendly person ate.
158. Your effort was rewarded.
159. You were enclosed by friends.
160. You successfully encouraged somebody.
161. You put an end to something you didn't like.
162. You enjoyed watching somebody leave.
163. You knew you'd had enough and took action.
164. Somebody was entranced with you.
165. You were equal to anyone.
166. You escaped from an enemy.
167. You got even with somebody you didn't like.
168. You passed an examination in spite of somebody.
169. You were excited by an arrival.
170. Somebody you didn't like escaped from you.
171. Somebody you disliked went far away.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

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| <p>172. You discovered a person had been faithful.</p> <p>173. You discovered you didn't have to be afraid any more.</p> <p>174. You fed somebody.</p> <p>175. You discovered your enemies were few.</p> <p>176. You found somebody you had been looking for.</p> <p>177. You decided to stick to the finish.</p> <p>178. Your first enemy went away from you.</p> <p>179. You watched a detested person flee.</p> <p>180. You forbade somebody to come near you and were obeyed.</p> <p>181. You used force on somebody successfully.</p> <p>182. You realized you were free.</p> <p>183. You knew you had a friend.</p> <p>184. You frightened somebody you didn't like.</p> <p>185. You gathered friends together.</p> <p>186. You could go outside the gate.</p> <p>187. People found you generous.</p> | <p>188. You no longer had to be on your guard.</p> <p>189. People made you happy.</p> <p>190. You harmed a person you didn't like.</p> <p>191. Somebody you liked hastened to you.</p> <p>192. You healed a friend.</p> <p>193. You helped an ally.</p> <p>194. You had a friend.</p> <p>195. You hindered an enemy.</p> <p>196. Somebody tossed you up high.</p> <p>197. You put an enemy in the hole.</p> <p>198. You agreed it was hot.</p> <p>199. You hunted an enemy.</p> <p>200. You hurried towards a group.</p> <p>201. You hurt somebody you needed.</p> <p>202. You coaxed somebody into being idle.</p> <p>203. You illuminated a group.</p> <p>204. You discovered you had imagined a wrong about someone.</p> <p>205. You and a friend did the impossible.</p> |
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Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

206. Somebody you had hunted walked in.
207. You found an enemy ignorant.
208. You made somebody you didn't like impatient.
209. You were discovered to be interesting.
210. Your invention was appreciated.
211. You took a pleasant journey.
212. You made somebody joyful.
213. You jumped.
214. You kept somebody from doing wrong.
215. You saw an enemy kicked out.
216. You overcame a desire to kill.
217. Somebody found you were kind.
218. You were first kissed.
219. You landed on your feet.
220. You were late and it didn't matter.
221. You made people laugh.
222. You and a person you liked were lazy.
223. You left an enemy.
224. There was one less.
225. You caught an enemy in a lie.
226. You and your group enjoyed life.
227. You were glad it was light.
228. You were happy to listen.
229. You overcame somebody bigger than you.
230. You made somebody glad to be alive.
231. You found love really existed.
232. Your luck was excellent.
233. You fixed a machine for somebody.
234. You received pleasant mail.
235. You knew a good man.
236. Somebody imitated your manner.
237. You had an enemy under your control.
238. You decided not to marry.
239. You found you were the master.
240. You discovered you weren't mean.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

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| <p>241. You had a happy meeting.</p> <p>242. You were in the midst of friends.</p> <p>243. A person you didn't like minded you.</p> <p>244. A friend interested you with music.</p> <p>245. People found you mysterious.</p> <p>246. You discovered nobody disliked you.</p> <p>247. You could make all the noise you pleased.</p> <p>248. You didn't have to obey.</p> <p>249. You obliged somebody.</p> <p>250. You discovered you had not been observed, after all.</p> <p>251. You made it a gala occasion.</p> <p>252. You offended somebody you didn't like.</p> <p>253. You sat on somebody.</p> <p>254. You shut the door on an enemy.</p> <p>255. You disobeyed an order and found it was all right.</p> <p>256. You organized a game.</p> <p>257. You were glad to participate.</p> | <p>258. You were happy in a partner.</p> <p>259. You took somebody's part.</p> <p>260. Somebody experienced passion for you.</p> <p>261. You were patient with a foolish person.</p> <p>262. You brought peace.</p> <p>263. You felt pity for an enemy.</p> <p>264. You were impolite and it served your purpose.</p> <p>265. You found you weren't poor.</p> <p>266. You took position beside a friend.</p> <p>267. You felt powerful in your friends.</p> <p>268. You found somebody was precious to you.</p> <p>269. You did what you preferred to do with a person.</p> <p>270. You gave somebody you liked a present.</p> <p>271. You prevented somebody from doing something foolish.</p> <p>272. Somebody thought you were pretty.</p> <p>273. You found you didn't want to see somebody go to prison.</p> |
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*Sight, Smell, Touch, Colour, Tone, External Motion, Emotion,
Loudness, Body Position, Sound, Weight, Personal Motion*

STANDARD PROCESSING

274. You were right in standing by your principles.
275. You were part of a procession.
276. They discovered you could produce.
277. You and a friend made progress.
278. Somebody was true to a promise.
279. Proof wasn't necessary.
280. Somebody was proud of you.
281. You stayed with your purpose.
282. You were discovered to be of good quality.
283. You stopped a quarrel.
284. You found you could act quickly.
285. It was unnecessary to be quiet.
286. You lifted a child.
287. You discovered enmity was rare.
288. Somebody read to you.
289. There was danger and you were ready.
290. Somebody unexpectedly reappeared.
291. You received somebody you liked.
292. You recognized a friend.
293. Somebody took refuge in you.
294. You discovered your regrets were in vain.
295. People rejoiced with you.
296. A friend rejoined you.
297. A person decided to remain.
298. You were considered remarkable.
299. You repeated something and weren't sorry for it.
300. People found you had been wrongly represented.
301. Somebody said you resembled somebody.
302. You found you didn't have to respect somebody.
303. You restored a friendship.
304. You retained good will.
305. You revealed trickery.
306. A friend rubbed against you.
307. You tried to save somebody you disliked from ruin.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

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| 308. You made an unfriendly person run. | 324. You found your size didn't matter. |
| 309. You cured somebody's sadness. | 325. Somebody found you were skilful. |
| 310. You discovered safety. | 326. You were glad you had been slow. |
| 311. You knew you were part of a pretty scene. | 327. You succeeded in putting a puzzle together. |
| 312. You were right in claiming somebody was a scoundrel. | 328. You were glad something was slippery. |
| 313. You made an unfriendly person scream. | 329. You were glad you came too soon. |
| 314. You were happy to find somebody wasn't what he seemed. | 330. Somebody was sore at you and it didn't do any good. |
| 315. You found you didn't think about yourself all the time, after all. | 331. You tied somebody to a stake. |
| 316. You sent somebody away. | 332. You enjoyed startling somebody. |
| 317. You found a person wasn't as severe as you had thought. | 333. You found you didn't have to starve. |
| 318. You made somebody shake. | 334. You didn't want to stay and didn't. |
| 319. You shouted with joy. | 335. Somebody stuck to you. |
| 320. You enjoyed shutting something up. | 336. Somebody who is still your friend. |
| 321. You had a friend at your side. | 337. Somebody stirred you. |
| 322. You enjoyed the sight of a person leaving. | 338. You stopped over to talk to somebody. |
| 323. You forced silence. | 339. You stopped an unfriendly person. |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

340. Somebody you like in a store was good to you.
341. Somebody made you feel less strong.
342. You stripped an unfriendly person.
343. Somebody stroked you.
344. Somebody discovered how strong you were.
345. You won a struggle.
346. You subdued an unkind person.
347. You found you had a subject.
348. You made an unfriendly person submit.
349. You succeeded in spite of people.
350. You made a person suffer with justice.
351. You gave another person a suit.
352. You felt sure in the presence of somebody.
353. You handled somebody well.
354. You seized an unfriendly person.
355. Your search was rewarded.
356. Somebody tried to send you away and you didn't go.
357. You found you had taken somebody too seriously.
358. You watched an unfriendly person move fast.
359. You found shame wasn't necessary.
360. Somebody discovered they had suspected you wrongly.
361. You should have told and you did.
362. Your anxiety was for nothing.
363. You apprehended an unfriendly person.
364. You were glad somebody was tall.
365. Your tears were followed by relief.
366. You terrified an unfriendly person.
367. They had to admit you hadn't stolen it after all.
368. Somebody had to respect your rights of ownership.
369. You tried an unfriendly person out.
370. You got together with an unfriendly person and won.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

371. You treated many people.
372. You were glad it was true.
373. You found it was all right to be under someone.
374. You discovered you weren't an unhappy person.
375. You discovered the difference between "no" and "know."
376. You lifted up a child.
377. You enjoyed going upstairs with somebody.
378. You were found to be useful.
379. Something you thought was rare turned out to be usual.
380. You discovered it was all right to be vain.
381. They discovered how valuable you were.
382. You found something wasn't a vice.
383. You recovered your vigour.
384. You overcame a violent person.
385. You found you had no invisible enemies.
386. You made a dog wag his tail.
387. You really earned the wages you were paid.
388. You made an enemy wait.
389. You walked with somebody you liked.
390. You backed an unfriendly person up against a wall.
391. You wandered happily.
392. Somebody found you were warm.
393. You found it was all right to watch.
394. You discovered you were not weak.
395. You made an unfriendly person weep.
396. You did not care where he went.
397. You were happy to watch somebody go.
398. You physically compelled somebody to come.
399. You had a good opinion of a wife.
400. You had a good opinion of a husband.
401. You discovered it wasn't wrong.
402. You did something wrong.

*Sight, Smell, Touch, Colour, Tone, External Motion, Emotion,
Loudness, Body Position, Sound, Weight, Personal Motion*

STANDARD PROCESSING

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| 403. You were complimented on writing, and it turned out all right. | 419. Something aided you. |
| 404. You made somebody yell. | 420. You were glad to get rid of all of something. |
| 405. Pleasant objects were against you. | 421. An object almost injured you but you were all right. |
| 406. You were glad an object was about. | 422. You attained an ambition for something. |
| 407. Objects were all about you and you were happy. | 423. You were among pleasant objects. |
| 408. You were glad an object was above you. | 424. You found an animal was amiable. |
| 409. Somebody accepted an object you wanted to give. | 425. You amused somebody with an object. |
| 410. One object accompanied another. | 426. You were anxious about something and got rid of it. |
| 411. You acquired an object you wanted. | 427. A dangerous object approached and you got it away. |
| 412. You got action out of objects. | 428. Somebody approved of something. |
| 413. Somebody admired something you had. | 429. You arrested an object. |
| 414. An object advanced you. | 430. You were glad to be a rival of an object. |
| 415. You found an object adorned you. | 431. You were happy a car came. |
| 416. You discovered affection for something you had not known you liked. | 432. You found you hadn't been ashamed without cause. |
| 417. You threw something away of which you were afraid. | 433. You put an animal to sleep. |
| 418. You ran after an object and caught it. | 434. You assailed something victoriously. |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

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| 435. You assisted somebody with something. | 452. You polished an object. |
| 436. You stopped associating with something you didn't like. | 453. You burned something you didn't want. |
| 437. An object gave you assurance. | 454. You buried something you disliked. |
| 438. You astonished people with something. | 455. You captured something. |
| 439. You attacked something successfully. | 456. You did something skilful with a car. |
| 440. You attracted an object. | 457. You found out you didn't have to be careful with an object. |
| 441. You threw a ball up. | 458. You were successfully careless. |
| 442. You considered something beautiful. | 459. You charmed somebody with something. |
| 443. Somebody begged you for something. | 460. You became certain about something. |
| 444. You made a machine behave. | 461. You took care of some possession because you wanted to. |
| 445. You were glad you were behind something. | 462. You saw something coming in time. |
| 446. You were happy to be below something. | 463. You exerted your command over an object. |
| 447. You didn't believe in an object. | 464. You concealed something. |
| 448. You were between two objects. | 465. You condemned an object. |
| 449. You blew something out. | 466. You gave somebody something and it gave them confidence. |
| 450. You scraped bottom. | 467. You resolved an object which had confounded you. |
| 451. You acquired bread. | |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

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| <p>468. You conquered an object.</p> <p>469. Something was given away with your consent.</p> <p>470. You constructed something well.</p> <p>471. You arranged something that was very convenient.</p> <p>472. You showed courage about an object.</p> <p>473. You cut something you didn't want.</p> <p>474. You got rid of an unwanted object.</p> <p>475. You delayed a physical action.</p> <p>476. An item gave you delight.</p> <p>477. You denied something existed.</p> <p>478. You depended on an object.</p> <p>479. You were happy to receive something you deserved.</p> <p>480. You watched an unwanted object depart.</p> <p>481. You took delight in destroying something.</p> <p>482. You saw the difference between two objects.</p> <p>483. You watched an object diminish.</p> | <p>484. You did something which others considered too difficult.</p> <p>485. You were happy to dig.</p> <p>486. You dispersed many objects.</p> <p>487. You mastered something you distrusted.</p> <p>488. You did what you pleased with something.</p> <p>489. You understood an object you had doubted.</p> <p>490. You drew something to you.</p> <p>491. You gave an animal a drink.</p> <p>492. You watched an object drop.</p> <p>493. You dwelled in a pleasant place.</p> <p>494. You waited eagerly.</p> <p>495. Something looked too good to eat.</p> <p>496. You succeeded in moving an object after a great deal of effort.</p> <p>497. You enclosed an object.</p> <p>498. Something encouraged you.</p> <p>499. You made an end to an object.</p> |
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Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

500. You found an object considered an enemy was really a friend.
501. You enjoyed possessing something.
502. You felt you couldn't get enough of something.
503. You cut an entrance.
504. You escaped from an object.
505. You successfully examined something dangerous.
506. You were excited by something.
507. You exercised an animal.
508. You turned an object on its face.
509. An object was faithful.
510. You threw something far from you.
511. You made something go fast.
512. You overcame the fear of an object.
513. You fed an animal.
514. You took the first thing that came to you without qualms.
515. You made an object fit.
516. You watched somebody flee from an object and then approached it.
517. You owned something you had been forbidden to touch.
518. You successfully applied force.
519. You were proud of your possessions.
520. An object was a friend.
521. You frightened somebody with an object.
522. You happily gathered objects together.
523. You made something grow.
524. You were generous with objects.
525. You guarded something well.
526. An item made you very happy.
527. You were glad to do something harmful with an object.
528. You healed an animal.
529. You helped somebody with an object.
530. You found something somebody had hidden from you.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

531. You hindered something bad.
532. You put a hole through an object.
533. You made an object very hot.
534. You hunted successfully.
535. You hurried to get something you wanted and achieved it.
536. You made an object hurt an enemy.
537. An object let you be idle.
538. You made something illuminate something.
539. You imagined a new object and made it.
540. You did the impossible with an object.
541. You watched something come in.
542. You increased your possessions.
543. Out of your own choice you took one object instead of another.
544. An object held your interest.
545. Somebody was happy with your invention.
546. You killed something bad.
547. You made an object jump.
548. You found that something was really yours.
549. You kissed an object out of happiness.
550. It was good that an object came too late.
551. You made somebody laugh with an object.
552. You took the length and breadth of an object.
553. You found an object lying.
554. You gave something life.
555. You lighted up a space well.
556. You were glad something was little.
557. You loved an object and kept it.
558. You managed a machine another couldn't manage.
559. You controlled an object.
560. You made an object make music.
561. You wrested a secret from some mysterious object.
562. You were glad to be mean to an object.
563. You mastered an intricate item.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

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| 564. You watched the meeting of two objects. | 581. You prepared a mixture which was successful. |
| 565. You threw fluid up into the air. | 582. You preferred one object to the other. |
| 566. You heated a fluid. | 583. You prevented harm from coming to an object. |
| 567. You poured a fluid out. | 584. You won a quarrel about an object. |
| 568. You mixed two fluids. | 585. You collected rain. |
| 569. You stirred a fluid. | 586. You acquired a fluid you wanted. |
| 570. You found something wasn't necessary. | 587. You raised an object. |
| 571. You made an animal obey you. | 588. You maintained something rare. |
| 572. You obliged somebody with an object. | 589. You were glad to receive something. |
| 573. You bought something for an occasion. | 590. You recognized an object that puzzled others. |
| 574. You shut up an object. | 591. You gave an animal refuge. |
| 575. You organized a number of items well. | 592. You controlled an animal. |
| 576. You discovered the origin of something. | 593. You restored an object. |
| 577. You inflicted pain with an object and were glad to do so. | 594. You let somebody retain something valuable. |
| 578. You put an object in your pocket. | 595. You made something run where others had failed. |
| 579. An object made you feel rich. | 596. You took an object to safety. |
| 580. You gave somebody something which was precious. | 597. You put an object into something. |

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

598. You took an object out of something.
599. You acquired something that was scarce.
600. You repaired a scratch on an object.
601. You made somebody scream with an object.
602. Someone found they had been too severe about an object.
603. You shook fluid off something.
604. You pulled an animal out of water.
605. You acquired an animal for food.
606. You tied an animal to a stake.
607. You struggled successfully with an object.
608. You stroked an object.
609. You were too strong for an object.
610. Something was submitted to you as a tribute.
611. People discovered you were to be congratulated about an object.
612. You handled an object well.
613. You seized an object.
614. Your search for an object was rewarded.
615. You were glad to see an object.
616. You maintained something.
617. You overcame something which had threatened you.
618. You stopped an object from being noisy.
619. You convinced someone of the value of an object.
620. You squandered some money.
621. You acquired some money.
622. You refused some money you didn't have coming.
623. You watched an unwanted object go.
624. You watched a desired object come.
625. You made something fly.
626. You left a space you didn't like.
627. You acquired a space you wanted.
628. You admired an area.
629. You advanced through space.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

630. You felt affection for a space.
631. You were against a space.
632. You decorated a space.
633. You were glad to get out of a space of which you were afraid.
634. You aided in making space.
635. You were pleasantly alone in space.
636. You were in an amusing space.
637. You conquered a distance.
638. You got through an unwholesome space.
639. You arrived in a pleasant space.
640. You opened up a space.
641. You gave another assurance about a space.
642. You were attracted to a space.
643. You awakened in a pleasant place.
644. You burned off a space.
645. You blindly, but successfully, got through an area.
646. You enjoyed a black space.
647. You made a box.
648. You went into a pleasant place.
649. You took something out of a place.
650. You filled a place full.
651. You enjoyed a box.
652. You let a space be occupied.
653. You broke into a forbidden space.
654. You made a good cage.
655. You captured an area.
656. You took a child out of a place.
657. You straightened up a space.
658. You liked jumping through space.
659. You went below in space.
660. You made a broad space.
661. You collected many things in a place.
662. You created heat.
663. You brought a light.
664. You extinguished unfriendly energy.
665. You lit a light.
666. You regulated fire.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

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| 667. You successfully applied energy. | 683. You warmed somebody. |
| 668. You burned something you didn't want. | 684. You heated something to eat. |
| 669. You arranged lighting well. | 685. You found companionship in fire. |
| 670. You boiled something. | 686. You found somebody was warm against you. |
| 671. You made a machine run. | 687. You were glad to leave a cold place. |
| 672. You dissipated heat. | 688. You made a barren place pleasant. |
| 673. You chilled something. | 689. You found someone waiting for you in a dark place and were glad. |
| 674. You went from a dark place into a friendly lighted one. | 690. You regulated time well. |
| 675. You were glad it was dark. | 691. You left a bad time behind you. |
| 676. You left darkness behind you. | 692. You approached a good time. |
| 677. You were happy with the sunrise. | 693. You decided that things had not been so bad. |
| 678. You watched twilight fade. | 694. You found your time well spent. |
| 679. You saw lighted windows. | 695. You utilized some time yesterday. |
| 680. You found something with light. | 696. You enjoyed a time today. |
| 681. You were glad to enter a warm place. | |
| 682. You made a cold place warm. | |

EXERCISE VIII IMAGINATION

One of the most important parts of the thinking process is imagination. Imagination is actually a form of calculation.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

Imagination gives calculated and instinctive solutions for the future. If an imagination is dulled, one's computation is seriously handicapped. Imagination is a good thing, not a bad thing. Imagination is not the same thing as day-dreaming. With day-dreaming, for instance, a person can convert a not too pleasant existence into something liveable. Only with imagination can one postulate future goals to attain.

Can you create an imaginary scene in which:

1. You foresaw how something should be and so arranged it.
2. You imagined something and constructed it.
3. You envisioned how a place would look and went there.
4. You were forced to admit you lied when you had told the truth.
5. Somebody disarranged what was yours and you put it back.
6. You delighted in filling up space with imaginary things.
7. You did a masterpiece of creation.
8. You saw something come into actuality which you had imagined.
9. You imagined it was there and destroyed it.
10. Your vision was complimented.
11. You planned what to do with some time and did it.
12. You ignored interruptions and went on according to schedule.
13. You saw how some space could be bettered and bettered it.
14. You drew a plan and people followed it.
15. Things were smoother because you had thought of them that way.
16. You made profit out of imagination.

If you take the word imagination apart, you will discover that it means merely the postulating of images or the assembly of perceptions into creations as you desire them. *Imagination is something one does of one's free will.* Delusion could be said to be something forced upon one by one's aberrations. All

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

one has to know about imagination is when one is imagining and when one is not.

EXERCISE IX

EXTERIORIZED VIEWS

You have perhaps wondered, when you cheated and remembered something actual instead of creating an entirely imaginary scene, why it was you saw yourself from outside yourself. A person should possibly believe he should see scenes again as he thought he saw them before.

The secret is that we are not bodies but life source units, complete with full knowingness and personality. Bodies are captors. We are not truly bodies but, as priests have said, souls. But we are only ourselves as such. In reviewing these lists many people, imagining various things, will suddenly get a complete reality on being *outside* their bodies. This is not imaginary. And it is not bad. It is actually desirable. If, in working these lists, you find yourself *outside*, and if you are very unhappy about it, you should contact the central office of the Hubbard Association of Scientologists. Some processing by a cleared auditor—the only kind of auditor who can be entirely trusted—should remedy your concern about your state.

As you view scenes in the past you get your viewpoint as it actually was from your central point of beingness. That is not always inside the body.

It may be startling to think that we are not, perhaps, a flesh and blood thing but in truth a fully alive and knowing unit of energy which is under the delusion that it is a body. But the fact of the case is that the most accurate and truthful of modern instruments, and actual experience with many people as well, demonstrates that no one is a body but is a detachable unit of life, immortal and imperishable, trapped for now into being John Jones or Richard Roe. One has lived before and one will live again.

SELF-ANALYSIS

Can you create a time when:

1. You watched a person you didn't like doing something you liked to do.
2. You saw a person you liked doing something you didn't like to do.
3. You watched a person you liked doing something you liked to do.
4. You saw a person you disliked doing something you disliked to do.
5. You noticed somebody wearing something you wore.
6. You found somebody using a mannerism you used.
7. You adopted a mannerism.
8. You found yourself and a dog being treated alike.
9. You made faces at yourself in the mirror.
10. You decided to be completely different from a person.
11. You discovered you were like an object.
12. You were classified with an unfavourable person.
13. You were classified with a favourable person.
14. You found yourself dressed like many others.
15. You found you were different from somebody, after all.
16. You noticed the difference between yourself and others.
17. You ate with somebody you liked.
18. You met a person who reminded you of another and noticed the difference between them.
19. You walked in step with somebody you liked.

Note that the word *like* is used to mean *admire* or feel affection for and also to be similar to. The effort of valences could be said to mean trying to be like one's friends and unlike one's enemies. Unfortunately in life one often has comparisons and similarities between oneself and one's enemies and has dissimilarities pointed out between oneself and one's friends. The adjustment of this is desirable so that one feels free to follow through any motion or action of any human being without associating the motion with either friend or enemy.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

As an effort to straighten out one's associations and dis-associations regarding people, the following questions are appended as the second part of Exercise 9.

Create:

1. A person who looks like you.
2. A person who has physical troubles similar to yours.
3. A person from whom you got a particular mannerism.
4. A person who reminds you of an animal you knew.
5. A person who compared you unfavourably to unfavourable persons.
6. A person who compared you favourably to favourable persons.
7. Two people whom you had confused with each other.
8. A person you knew long ago like a person you are living with.
9. A person whom you knew earlier who reminds you of a person with whom you are now connected.
10. Who you are most like?
Who said so?
11. Who used to be afraid of sentiment?
12. Who didn't like to eat?
13. Who was never supposed to amount to anything?
14. Who associated with people too much?
15. Who made life miserable for everybody?
16. Who had bad manners?
17. Who did you know earlier that had the pain that bothers you?
18. Who would you most want to be like?
19. Who would you most hate to be like?
20. Who held that you amounted to nothing?
21. Who tried to keep you in line?
22. Who flattered you?
23. Who fed you?

It would be a good idea to go back over the last half of Exercise 9 and recall specific incidents with all possible perceptions which illustrate the answers to these questions.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

EXERCISE X

INTERRUPTIONS

Slowness or uncertainty of speech, stage fright in part, slowness of computation, which is to say thinking, and hesitancy in taking directions stem mainly from being interrupted in a physical action during early youth.

The child, because he may bring danger upon himself, is continually interrupted in his physical actions. He reaches for something and is turned away from it, not simply by words, but by being himself removed from the object or having the object removed from him. He is kept out of spaces he wishes to enter by being pulled back. He is given one thing when he wants another. His self-determinism is continually interrupted thus in his efforts to explore, obtain or get rid of matter, energy, space or time. From these early interruptions the child builds up a long chain of experiences of interruption, not simply by speech but by barriers and obstacles in the physical universe. If he has not been thoroughly interrupted when a child, he can analytically assess later interruptions, but if he has been handled and denied so as to interrupt him when he is young, his power of decision is inhibited, to say nothing of his power of speech and thought.

Recalling special incidents as requested in this list brings them into the light and takes the power from these chains of interruptions.

Create:

1. An object resisted you and you overcame it.
2. You couldn't move and then succeeded in getting away.
3. Somebody took something out of your hands and finished it.
4. Your physical action was interrupted.
5. A machine did not start.
6. Somebody jumped at you unexpectedly.
7. You were told a ghost story.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

8. You had to give up a career .
9. Somebody touched your mouth.
10. You tried to raise your hand and were blocked.
11. You found the road was closed.
12. You couldn't get something into something.
13. You were halted by a friend.
14. Your father showed you how it was really done.
15. Somebody made you take care of something.
16. It was demonstrated you were putting it to the wrong use.
17. You were corrected "for your own good."
18. You knew somebody who had a mania for using only the right word.
19. You were "helped" by having your sentence finished.
20. You couldn't go at the last minute.
21. You knew somebody who corrected the words you used for songs.
22. You weren't permitted to cry.
23. Noise got on somebody's nerves.
24. You couldn't finish it for want of time.
25. You had to be patient.
26. You couldn't go just then.
27. You were going but you were stopped.
28. Somebody tried to stop you but you kept on anyway.
29. You used it just as you pleased.
30. You had not been halted.
31. You got loose and continued.
32. You yelled anyway.
33. You completed it despite somebody.
34. You had to stop bolting your food.
35. You drank all you pleased.
36. You weren't supposed to fight.
37. Somebody checked a muscular reaction.
38. You were very enthusiastic and somebody cooled it quickly.
39. You went on in spite of weariness.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

40. You broke a habit.
41. You found somebody wasn't as strong as you had supposed.
42. You discovered you could have it after all.
43. You found the real motive was selfishness.
44. You got out from under domination.
45. You discovered it wasn't for your own good after all.
46. You stopped yourself from interrupting somebody.
47. You found other people weren't wiser than you.
48. Everybody thought you were wrong but discovered you had been right.
49. You attained the goal anyway.
50. You discovered another person wasn't worth having.
51. You restrained an urge to destroy something.
52. You disobeyed the law and got away with it.
53. Lightning didn't strike you.
54. You fixed something.
55. You ignored an interruption to your reading.

EXERCISE XI

INVALIDATION SECTION

Aberrated individuals use two distinct and very aberrated methods of controlling others. The first consists of forcing the other person to do exactly what is desired with the mechanism of recrimination and denial of friendship or support unless instant compliance takes place. In other words, "You do exactly what I say or I am no ally of yours." This is outright domination. Additionally, it seeks by anger and outright criticism, accusations, and other mechanisms to pound another individual into submission by making him less. The second method might be called domination by nullification. This is covert and quite often the person upon whom it is exerted remains unsuspecting beyond the fact that he knows he is very unhappy. This is the coward's method of domination. The person using it feels that he is less than the individual upon whom he is using it and has not the honesty or fortitude

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

to admit the fact to himself. He then begins, much as termites gnaw away a foundation, to pull the other individual "down to size," using small carping criticisms. The one who is seeking to dominate strikes heavily at the point of pride and capability of his target and yet, if at any moment the target challenges the nullifier, the person using the mechanism claims he is doing so solely out of assistance and friendship, or disavows completely that it has been done. Of the two methods, the latter is far more damaging. A person using this method seeks to reduce another individual down to a point where he can be completely controlled and will not stop until he has reduced the target into a confused apathy. The lowest common denominator of nullification could be called "invalidation." The nullifier seeks to invalidate not only the person but the skills and knowledge of his target. The possessions of the target are said to be not quite as important as they might be. The experiences of the person being nullified are minimized. The target's looks, strength, physical capabilities and potentialities are also invalidated. All this may be done so covertly that it appears to be "in the best interest of" the target. The nullifier seeks to "improve" the person being invalidated.

The first question of this list should be, of course, how many people have you known who have sought consistently under the mask of seeking to aid you to tear you apart as a person, your future, your hopes, your goals, and the very energy of your life?

Create:

1. A person much smaller than you who resented your size.
2. A person bigger than you made you feel inferior.
3. A person would not let you finish something.
4. An object was too much for you.
5. You found a space too big.
6. You were pushed back because you were too small.
7. You didn't make the team.
8. You found you were adequate.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

9. You found somebody had lied about how bad you were.
10. You discovered you had been right, after all.
11. You found your decision would have been best.
12. You solved a problem nobody else could do.
13. You discovered there were homelier people in the world than you.
14. You found you could ignore somebody's opinion.
15. You found somebody else thought you really had done something good.
16. You were admired for your looks.
17. You overcame a machine.
18. You accomplished an arduous journey.
19. You discovered somebody who slurred you was dishonest in other ways.
20. You found you were bigger and more powerful than an animal.
21. You discovered your competence.
22. You bested somebody thoroughly.
23. An enemy cried for quarter.
24. You drew blood on somebody else.
25. You took the lion's share and kept it.
26. You made your weight felt.
27. You were too heavy for somebody.
28. You killed something.
29. You won.
30. You were able to get away from somebody who invalidated you.
31. You discovered you were right and the old man was wrong.
32. You found you could get better.
33. You got well when they had no hope for you.
34. You surprised yourself with your own endurance.
35. You discovered you did understand.
36. You did a job nobody believed possible.
37. You were proud of yourself today.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

EXERCISE XII

THE ELEMENTS

Man's primary foe in his environment is the weather. Houses, stoves, clothes, and even food, in the degree that it furnishes bodily warmth, are weapons of defence against storm, cold, heat and night.

Create an imaginary incident when:

1. You bested a storm.
2. You enjoyed thunder.
3. You had fun in snow.
4. You enjoyed the sunshine.
5. Everyone else said it was too hot but you enjoyed it.
6. You bested an area of water.
7. The rain was soothing.
8. You were glad it was a cloudy day.
9. The wind excited you.
10. The night was soft.
11. You were glad to see the sun.
12. The weather was friendly.
13. You bested some surf.
14. The air was exhilarating.
15. You were glad of the season.
16. You got warm after being too cold.
17. A dawn excited you.
18. You felt you owned the stars.
19. You were excited over a hailstone.
20. You discovered the pattern of snowflakes.
21. The dew was bright.
22. A soft fog rolled.
23. You won over a storm's violence.
24. It was terrible outside and you were snug in your house.
25. The wind felt good.
26. You lived through it.
27. You discovered you liked your own climate.
28. You were glad to see spring.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

29. You felt you could best the winds of the world.
30. You admired a storm.
31. You enjoyed lightning.

Begin at Exercise I again and go through all the exercises once more until the book has been used many times.

EXERCISE XIII

IF RECALLING A CERTAIN INCIDENT MADE YOU UNCOMFORTABLE

It may be, as you recall certain incidents in your life, that you are rendered uncomfortable. There are several ways of overcoming this. *If actual physical pain is part of the situation you have recalled, do not try to force yourself further into it, but concentrate on later incidents which gradually get you back up to present time.* These questions will assist you to do that.

1. Recall a pleasant incident which happened later.
2. Recall what you were doing this time last year.
3. Recall a moment when you were really enjoying yourself.
4. Recall what you were doing this time last month.
5. Recall what you were doing yesterday.
6. Recall something pleasant that happened today.
7. Recall all these things consecutively once again.

If no physical pain was included but sorrow was, recall the following:

1. The next time after that you acquired something you liked.
2. Recall something you have now which you enjoy.
3. Recall something you wanted a long time and finally got.
4. Recall the time somebody was very nice to you.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

STANDARD PROCESSING

5. Recall the last money you got.
6. Recall eating dinner last night.
7. Recall eating today.
8. Recall all of these incidents over again with all available perceptics.

If you consistently hit physical pain and grief incidents in your processing and do not seem to be able to do anything about it, call your local dianetic auditor and arrange a professional visit so that you can be brought up to a point where the exercise is a benefit.

If you merely became uncomfortable without great sorrow or physical pain, but simply wanted to avoid the recollection, use the following list:

1. Recall the incident again in its entirety from first to last.
2. Recall the incident once more.
3. Recall an earlier incident similar to it.
4. Recall an even earlier incident similar to it.
5. Recall the earliest incident that you can get like it.
6. Recall all these incidents, one after the other, in their entirety.
7. Recall all the incidents again, one after the other, from the earliest to the latest.
8. Recall all these incidents again.
9. Go over the chain of similar incidents and find later ones on up to present time.
10. Recall a pleasant incident which has happened in the last few days. Get all possible perceptics on it.
11. Recall what you were doing an hour ago.

The following usually stabilizes any of the above conditions:

1. Recall a time which really seems real to you.
2. Recall a time when you felt real affinity from someone.
3. Recall a time when someone was in good communication with you.
4. Recall a time when you felt deep affinity for somebody else.

Sight, Smell, Touch, Colour, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion

SELF-ANALYSIS

5. Recall a time when you knew you were really communicating to somebody.
6. Recall a time when several people agreed with you completely.
7. Recall a time when you were in agreement with somebody else.
8. Recall a time within the last two days when you felt affectionate.
9. Recall a time in the last two days when somebody felt affection for you.
10. Recall a time in the last two days when you were in good communication with someone.
11. Recall a time in the last two days which really seems real to you.
12. Recall a time in the last two days when you were in good communication with people.
13. Recall several incidents of each kind.

EXERCISE XIV

END-OF-SESSION EXERCISE

Each time you give yourself a session of processing you should finish off with the following routine:

1. Rapidly sketch over the session with yourself.
2. Sketch over what you have been doing again, with particular attention to how you have been sitting.
3. Go over the period of the session with regard only to what you have been doing with your hands and things in the exterior world you have heard during this session.
4. Fix your attention upon a pleasant object near you now.
5. Repeat this until you feel refreshed in your immediate surroundings.

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