

DMSMH: Sympathy engrams

Hubbard defined the three types of engrams, including the "pro-survival" "sympathy engram." Provides an example of a sympathy engram laid in by a hypnotist.

There are actually three kinds of engrams, all of them aberrative: First is the contrasurvival engram. This contains physical pain, painful emotion, all other perceptions and menace to the organism. A child knocked out by a rapist and abused receives this type of engram. The contra-survival engram contains apparent or actual antagonism to the organism.

The second engram type is the pro-survival engram. A child who has been abused is ill. He is told, while he is partially or wholly "unconscious," that he will be taken care of, that he is dearly loved, etc. This engram is not taken as contra-survival but pro-survival. It seems to be in favor of survival. Of the two this last is the most aberrative since it is reinforced by the law of affinity which is always more powerful than fear. Hypnotism preys on this characteristic of the reactive mind, being a sympathetic address to an artificially unconscious subject.

Hypnotism is as limited as it is because it does not contain, as a factor, physical pain, and painful emotion: things which keep an engram out of sight and moored below the level of "consciousness";

The third is the painful emotion engram which is similar to the other engrams. It is caused by the shock of sudden loss such as the death of a loved one. The reactive mind bank is composed exclusively of these engrams. The reactive mind thinks exclusively with these engrams. And it "thinks" with them in a way which would make Korzybski swear, for it thinks in terms of full identification, which is to say identities, one thing identical to another.

If the analytical mind did a computation on apples and worms, it could be stated, probably, as follows: some apples have worms in them, other don't; when biting an apple one occasionally finds a worm unless the apple has been sprayed properly; worms in apples leaves holes.

The reactive mind, however, doing a computation on apples and worms as contained in its engram bank, would calculate as follows: apples are worms are bites are holes in apples are holes in anything are apples and always are worms are apples are bites, etc.

The analytical mind's computations might embrace the most staggering summations of calculus, the shifty turns of symbolic logic, the computations requisite to bridge-building or dress-making. Any mathematical equation ever seen came from the analytical mind and might be used by the analytical mind in resolving the most routine problems.

But not the reactive mind! That's so beautifully, wonderfully simple that it can be stated, in operation, to have just one equation: $A = A = A = A = A$. Start any computation with the reactive mind. Start it with the data it contains, of course. Any datum is just the same to it as any other datum in the same experience.

An analytical computation done on the woman being kicked, as mentioned, would be that women get themselves into situations sometimes when they get kicked and hurt and men have been known to kick and hurt women.

A reactive mind computation about his engram, as an engram, would be: the pain of the kick equals the pain of the blow

equals the overturning chair equals the passing car equals the faucet equals the fact that she is a faker equals the fact that she is no good equals the fact that she changes her mind equals the voice tones of the man equals the emotion equals a faker equals a faucet running equals the pain of the kick equals organic sensation in the area of the kick equals the overturning chair equals changing one's mind equals.... But why continue? Every single perception in this engram equals every other perception in this engram. What?

That's crazy? Precisely!

Let us further examine our post-hypnotic positive suggestion of the touched tie and the removed coat. In this we have the visible factors of how the reactive mind operates.

This post-hypnotic suggestion needs only an emotional charge and physical pain to make it a dangerous engram. Actually it is an engram of a sort. It is laid in by sympathy between the operator and subject, which would make it a sympathy engram -- pro-survival.

Now we know that the operator had only to touch his tie to make the awakened subject remove his coat. The subject did not know what it was which caused him to remove his coat and found all manner of explanation for the action, none of which was the right one. The engram, the post-hypnotic suggestion in this case, was actually placed in the reactive mind bank. It was below the level of consciousness, it was compulsion springing from below the level of consciousness. And it worked upon the muscles to make the subject remove his coat. It was data fused into the circuits of the body below the command level of the analytical mind and operated not only upon the body but also upon the analytical mind itself.

If this subject took off his coat every time he saw somebody touch a necktie, society would account him slightly mad. And yet there was no power of consent about this. If he had attempted to thwart the operator by refusing to remove the coat, the subject would have experienced great discomfort of one sort or another.

— L. Ron Hubbard

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Chapter 2 The Reactive Mind

It is not very complicated to understand what these engrams do. They are simply moments of physical pain strong enough to throw part or all the analytical machinery out of circuit; they are antagonism to the survival of the organism or pretended sympathy to the organism's survival. That is the entire definition. Great or little "unconsciousness," physical pain, perceptic content and contra-survival or pro-survival data. They are handled by the reactive mind, which thinks exclusively in identities of everything equals everything. And they enforce their commands upon the organism by wielding the whip of physical pain. If the organism does not do exactly as they say (and believe any clear, that's impossible!), the physical pain turns on. They steer a person like a keeper steers a tiger -- and they can make a tiger out of a man in the process without much trouble -- and give him mangle into the bargain.

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Chapter 2 The Reactive Mind

There is, however, a peculiarity in psycho-somatic illnesses which is chronic: the aberree's reactive mind exercises a power of choice to the extent that only pro-survival engrams become chronic. It could be said, on a reactive level, that the aberree will not permit himself to suffer illness from his engrams unless that illness has a "survival" value. This is very important in therapy. The chronic psycho-somatic illnesses which a patient displays are those which have a sympathy (pro-survival) background.

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It is not possible to "spoil" a child with love and affection. Whoever postulated that it was possible was postulating out of bad data and no observation. A child needs all the love and affection it can possibly get. A test was run in one hospital which tended to show that babies, when left without attention, ran fevers. When given attention the fevers immediately abated.

The test, while not observed personally by the author, seems to have been conducted with proper controls according to report. If this is true, it postulates a mechanism in the human being which uses illness for affection on a genetic basis. There is no reason why not; there have been enough years of engineering -- almost two billion -- to build anything into the blueprint. These babies, in several groups, were left in the hospital by their parents for the test; they uniformly became ill when not given affection. Here is the law of affinity at work, if these tests were accurately conducted, their purpose was not to help dianetics but to show that the leaving of a baby in the hospital after his birth because he has a slight illness invariably increases that illness.

A series of severely controlled dianetic experiments over a much longer period demonstrated that the law of affinity, as applicable to psycho-somatic illness, was more powerful than fear and antagonism by a very wide margin. So great is this margin that it could be compared as the strength of a steel girder to a straw. It was found, as above, that chronic psycho-somatic ills existed only when they had a sympathy engram behind them. The law of affinity might be interpreted as the law of cohesion; "affinity" might be defined as "love" in both its meanings. Deprivation of or absence of affection could be considered as a violation of the law of affinity. Man must be in affinity with man to survive. The suicide ordinarily commits the act on the computation that the removal of self will some way benefit other selves -- this, on the reactive mind level is a very ordinary computation, deriving exclusively from engrams. The violent industrial chieftain with his merciless mien, when he suffers from a psycho-somatic ill, ordinarily derives it out of a sympathy engram.

The sympathy engram pretends to be pro-survival. As one preclear said, a man is not victimized by his enemies but by his friends. An engram comes about always from a greater or lesser moment of "unconsciousness." There is no engram without "unconsciousness." It is only when the analyzer is out of circuit that the exterior world can come interior, unrationalized, and work from within. The second the analyzer identifies one of those engrams as such, that engram loses about twenty percent of its value to aberrate and usually a hundred percent of its value to cause a psycho-somatic illness. Pain is extremely perishable. Pleasure is recorded in bronze. (Not poetry here, science. Physical pain will delete with brief attention, a

pleasant or even a media-media experience is so solidly fixed in the mind that no treatment known to dianetics will shake

it and a great deal of effort has been leveled at pleasure recordings just to test them for permanence. They are permanent; physical pain is perishable. Too bad, Schopenhauer, but you were a most mistaken man.)

Exposing a lock to the analyzer -- a moment of "mental anguish" -- once the engram which gave it power is gone causes that lock to blow away like chaff. The analyzer works on the Doctrine of the True Datum: it has no truck with anything which it once discovers to be false. Just exposing an engram without relieving it has some therapeutic value -- twenty percent -- and this gave rise to a belief that all one had to do was know about his ills and they would vanish. Nice if it were so.

The most aberrative engram, then, is one which is held down by the reactive mind's -- that moron's -- concept that it is needed in the survival of the individual. This sympathy engram is the one which comes forward and stays chronic as a psycho-somatic illness. There are two reasons for this: one is usually in one's own valence when a sympathy engram is received; and one's reactive mind, knowing well the value of affinity, puts forward the psychosomatic illness to attract affinity. There is no volition here on the part of the individual's "I"; analytical self. But there is every "volition"; on the part of the reactive mind.

A sympathy engram would go something like this: a small boy, much victimized by his parents, is extremely ill. His grandmother attends him and while he is delirious soothes him and tells him she will take care of him, that she will stay right there until he is well. This puts a high "survival" value on being sick. He does not feel safe around his parents; he wants his grandmother present (she is a winning valence because she orders the parents around), and he now has an engram. Minus the engram there would be no psycho-somatic illness. Sickness, "unconsciousness" and physical pain are essential to the receipt of this engram. But it is not a contra-survival engram. It is a pro-survival engram. It can be dramatized in one's own valence.

The psycho-somatic illness, in such a case as this, would be a "precious possession"; "I" doesn't even know the computation. The analyzer was out when the engram went in. The analyzer cannot recall that engram with anything short of dianetic therapy. And the engram will not clear away.

Now with this engram we have a patient with sinusitis and a predisposition to lung

infections. It may be that he was luckless enough to marry a counterpart of his mother or his grandmother. The reactive mind cannot tell the difference between grandmother or mother and wife if they are even vaguely similar in speech, voice-tone or mannerisms. The wife is not sympathetic. In goes the engram to demand that sympathy. And even if the wife thinks that sinusitis and lung infection are repulsive enough to lead to divorce, the reactive mind keeps that engram keyed-in. The more hatred from the wife, the more that engram keys-in. You can kill a man that way.

The above is a standard sympathy engram. When a therapist tries to get that engram away from the patient, the reactive mind balks. The "I" doesn't balk. The analyzer doesn't balk. These are hopeful that this engram will spring. But the reactive mind keeps it nailed down until the Dianeticist puts a crowbar under it. Then it is gone. (Enough locks may be lifted, by the way, to alleviate this condition. But the patient will dig up another engram!)

Resistance to past therapies has resulted from these sympathy engrams. Yet they lie right there on the surface, fully exposed as chronic psycho-somatic illness.

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Resistance to past therapies has resulted from these sympathy engrams. Yet they lie right there on the surface, fully exposed as chronic psycho-somatic illness.

Feeding a patient with a psycho-somatic ill any number of drugs can result in only temporary relief. "I" doesn't want the illness. The analyzer doesn't want it. But the body has it and if anybody succeeds in curing it short of removing that engram, the body, at the command of the reactive mind, will find something else to substitute for that ill or develop an "allergy" to the drug or annul the effect of the drug entirely. Of course one can always rip living tissue out of the skull with knives, ice-picks or shock in wholesale quantities. This will cure a psycho-somatic ill. It also, unhappily, cures the personality, the intellect and all too often, life itself.

In Dianetics the application of technique to relieve the engrams causing these ills has brought the uniform relief of all patients treated without relapse. In short and in brief, psychosomatic ills can now be cured. All of them.

— L. Ron Hubbard

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Chapter 5: Psychosomatic Illness

Here Hubbard associates emotional tone with "conceived danger or sympathy," giving both danger and sympathy as tone depressors. Dianetics flattens the emotional affect toward one's "allies." Gives a "case history" to illustrate the effect of a sympathy engram and to illustrate how one goes "out of valence " due to engramic content.

This is a complete cycle of emotion. Enthusiasm and high pleasure are at the extreme top. Fear and paralysis are at the bottom. Feigned death, in Man, is very close to the actual thing on the tone scale. It is a valid mechanism. But it is complete apathy.

So long as the analyzer is operating, the receipt of an engram is impossible. Everything files in the standard banks. As soon as the border 2.0 is passed on the way down, "unconsciousness" can be judged to have set in and anything registered, in company with pain or painful emotion, is an engram. This is not a shift of definition. The analyzer cuts out, with surgical anaesthetic, at 2.0. The anaesthetic may depress the level of awareness further. Pain may depress it even more. But depressing the level of awareness is not necessarily depressing emotion.

How much conceived danger or sympathy is present in the environment? This is what depresses the tone scale. There can be a reactive engram which contains a Tone 4.0 or one that contains a 1.0 or another that contains a 0.1. This is not, then, quite two-dimensional, this emotion.

The level of depth of consciousness can be affected by painful emotion, poisons or

other things which depress awareness. After that it is all engram and the engrams have their own tone scale which runs from 4.0 down to 0.1.

It can be seen now that two things are at work. First is the state of physical being. It is this which tunes down the analyzer. Then there is the mental state of being.

This is what tunes down the emotional tone scale.

But remember that in engrams there is another factor present: valence. Once its own analyzer is out the body will assume the evaluation or emotional condition of any other analyzer present. Here we have affinity at work in earnest.

"Unconscious" in the presence of other beings, an individual picks up a valence for every other being present. Some of these valences are incidental. He will pick first that valence which is most sympathetic as a desirable future friend (or some similar person). And he will pick that valence which is the top valence (highest survival, the boss, the winner) for his dramatization. He will also take the valence of the winning entity (winning over himself or others) for emotional tone. If the winning valence is

also the sympathetic valence, he has an engram which can be utilized to its fullest extent.

Let us make this an example: a man is under nitrous oxide (the most vicious anaesthetic ever invented as it is actually not anaesthetic but a hypnotic) undergoing exodontistry. As usual everybody present around the "unconscious" patient chatters and yaps about the patient, the weather, the most popular movie star, or baseball. The exodontist is a tough character, bossy to the nurse, apt to be angry about trifles; he is also very

sympathetic toward the patient. The nurse is a blue-eyed blonde who is sexually aberrated. The patient, actually in agony, receiving an engram amongst engrams which may ruin his life (terrible stuff, nitrous oxide; really hands out a fancy engram as any dianeticist can attest) is unanalytical. Everything said to him or around him is taken literally. He takes the valence of the exodontist as both the top valence present and the sympathetic valence. But every phrase uttered is aberrative and will be interpreted by that happy little moron, the reactive mind, on the order of Simple Simon who was told he had to be careful how he stepped in the pies, so he stepped in them carefully.

These people may be talking about somebody else but every "I" or "he" or "you" uttered is engramic and will be applied to others and himself by the patient in the most literal sense. "He can't remember anything" says the exodontist. All right, when the engram keys-in, this patient will have an occlusion on memory in greater or lesser degree. "He can't see or feel it": this means an occlusion on sight, pain and tactile. If the patient has his eyes watering in agony at the moment (though completely "under") he may get actual bad vision as well as poor visual recall from this experience.

Now they put him in the hands of this blonde nurse to let him sleep off the drug and recover. She is an aberration amongst aberrations.

She knows patients do weird things when they are still "out" so she pumps him for

information about his life. And she knows they are hypnotic (yes, she sure does) so she gives him some positive suggestions. Amusing herself. She says "I like her. That she'll be good to him. And stay there now for the present."

So the poor patient, who has had two wisdom teeth, impacted, taken out, has a full anger-sympathy dramatization. The general tone he takes is the tone the exodontist showed to the others in the room. The exodontist was angry at the nurse. With his recalls all messed up, the patient a few years later meets a woman similar to this nurse. The nurse has given him compulsions toward her.

The silly little moron, the reactive mind, sees in this entirely different person enough similarity to create an identity between the nurse and this new woman. So the patient divorces his wife and marries the pseudo-nurse.

Only now that he has married the pseudo-nurse the dental engram begins to key-in in earnest. Physically he gets ill: the two molars adjacent to where the wisdom teeth came out develop large cavities and begin to rot (circulation shut down, pain in the area but can't be felt because there's a pain recall shut-off). His memory goes to pieces. His recalls become worse.

He begins to develop eye trouble and a strange conjunctivitis. Further (because the dentist leaned on his chest and stomach with a sharp elbow from time to time) he has chest and stomach pains. The nitrous oxide hurt his lungs and this pain is also in chronic restimulation.

But most horrible: he believes that this pseudo-nurse will take care of him and he stops to some degree taking care of himself in any way; his energy dissipates; and analytically he knows it is all wrong and that he is not himself. For he is now fixed in the valence of the exodontist who is angry with this nurse and so he beats the pseudo-nurse because he senses that from her all evil flows. The girl he married is not and was not the nurse: she sounds something like her and is a blonde. She has her own engrams and reacts. She attempts suicide.

Then, one day, since this is one engram among many, the mental hospital gets our

patient and the doctors there decide that all he needs is a good solid series of electric shocks to tear his brain up, and if

that doesn't work, a nice ice-pick into each eyeball after and during electric shock, the ice-pick sweeping a wide arc to tear the analytical mind to pieces. His wife agrees. Our patient can't defend himself: he's insane and the insane have no rights, you know.

Only the cavalry, in this one case, arrived in the form of Dianetics and cleared the

patient and the wife and they are happy today. This is an actual engram and an actual case history. It is a sympathy engram, pro-survival on the moronic reactive mind level.

This is to show the ebb and flow of emotion within this one engram. The physical

being is out and in agony. The mental being is given a variety of emotional tones on a contagion principle. The actual emotional tone of the patient, his own, is beaten apathy; hence he can no longer "be himself";

— L. Ron Hubbard

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Chapter 6: Emotion and the Dynamics

(Emphasis added above)

Here Hubbard makes the connection between valence and sympathy engrams and asserts that the source of psychosomatic illness is the sympathy engram.

Emotion can be seen then to exist in two planes, the personal plane and the extravalance plane. It is communicable in terms of identical thinking. Rage present when a man is "unconscious" will give him a Tone 1 engram: it will contain rage. Apathy present in the vicinity of an "unconscious" person will give him a Tone 0 engram. Happiness present during an engram is not very aberrative but will give a Tone 4 engram. And so forth. In other words, the emotion of those present around an "unconscious" person is communicated into the person as part of his engram. Any mood can be so communicated.

In dramatizing an engram, the aberree always takes the winning valence and that

valence is not, of course, himself. If only one other person is present and the other is talking in terms of apathy, then the apathy is the tone value of the engram. When an apathy engram is restimulated, the individual, unless he wants to be hurt severely, is apathetic and this tone, being the nearest to death, is the most dangerous one to the individual. The rage emotion communicated to an "unconscious" person gives him a rage engram he can dramatize. This is most harmful to the society. A merely hostile tone present around an "unconscious" person gives him a merely hostile engram (covert hostility). With two people present, each having a different mood, the "unconscious" person receives an engram with two valences other than his own. When this happens he will first dramatize the winning valence with its mood and, if forced from this, will dramatize the second valence with its mood. Driven from this in a chronic engram, he goes insane.

Nothing here should be construed to mean that a person only uses or dramatizes

sympathy engrams. This is very far from the case. The sympathy engram gives him the chronic psycho-somatic illness. He can dramatize any engram he has when it is restimulated.

— L. Ron Hubbard

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Chapter 6: Emotion and the Dynamics

There are three levels of healing. The first is getting the job done efficiently. Below that is making the patient comfortable. Below that is sympathy. In short, if you can do nothing for a man with a broken back, you can make him comfortable. If you can't even make him comfortable, you can sympathize with him.

The second and third echelons above are entirely unwarranted in dianetics. The job can be done efficiently. Making the patient comfortable is a waste of time. Giving him sympathy may snarl up the entire case, for his worst engrams will be sympathy engrams and sympathy may restimulate them out of place. The auditor who indulges in "hand-patting," no matter how much it seems to be indicated, is wasting time and slowing down the case. Undue roughness is not indicated. A friendly, cheerful, optimistic attitude will take care of everything. A pre-clear sometimes needs a grin. But he has already had more "hand-patting" than the analyzer has been able to compute. His chronic psycho-somatic illness contains sympathy in its engram.

— L. Ron Hubbard

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Chapter 2: Release or Clear

Hubbard instructed his auditors how to deal with any sympathy they experience during auditing.

The auditor will see in progress the most violent and disturbing human emotions. He may be moved to sympathy, but if he is, he has overlooked something and hindered therapy: whenever an emotion shows, it is an emotion which will shortly be history. Whatever gyrations the pre-clear may go through, however much he may move or wrestle around, the auditor must keep firmly in mind that every moan or gyration is one step closer to the goal. For why be frightened or waste sympathy about something which, when it has been recounted a few times will leave a pre-clear happier?

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Chapter 3: The Auditor's Role

Hubbard here indicates that preclears aches should be used to locate their sympathy engrams, but are otherwise unimportant. Quite apparently, the target of auditing is to flatten any affect involving preclears' allies.

In other words, aberration can be any combination of words contained in an engram. Thus, to classify by aberration is not

only utterly impossible but completely unnecessary. After an auditor has run one case, he will be far more able to appreciate this.

As for psycho-somatic ills, as classified in an earlier chapter, these depend also upon accidental or intentional word combinations and all the variety of injury and unbalanced fluid and growth possible. It is very well to call an obscure pain "tendonitis" but more probably and more accurately, it is a fall or injury before birth. Asthma comes fairly constantly from birth, as do conjunctivitis and sinusitis, but when these can occur in birth, there is generally prenatal background. Thus it can be said that wherever a man or woman aches is of minor importance to the auditor beyond using the patient's chronic illness to locate the chain of sympathy engrams, and all the auditor needs to know of that illness is that some area of the body hurts the patient. That, for the auditor, is enough for psycho-somatic diagnosis.

It happens that the extent of aberration and the extent of psycho-somatic illness are not the regulating factors which establish how long a case may take. A patient may be a screaming lunatic and yet require only a hundred hours to clear. Another may be a "well-balanced" and moderately successful person and yet take five hundred hours to clear. Therefore, in the light of the fact that the extent of aberration and illness has only a minor influence on what the auditor is interested in -- therapy -- classification by these is so much wasted time.

— L. Ron Hubbard

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Chapter 4: Diagnosis

Hubbard wrote about the computation inherent in sympathy engrams.

The engram (delirium from illness, perhaps) which says, "I will stay with you, darling, so long as you are sick" is an apparent but wholly shadow-stuff part of the survival dynamic.

But the reactive mind has no sense of time when restimulated and this engram, keyed-in and constantly restimulated by some concept in it such as an odor or a person's voice who may or may not be the original person, demands that the person who has it be ill just as he was ill when it was said. This way, according to our moron, the reactive mind, lies survival: "I had some one taking care of me when I was ill. I need some one to take care of me. I must be ill."

Here is the basic pattern of all sympathy engrams. Here is the basic pattern of the engram which will contain the chronic psycho-somatic illness in any patient. The variety is, of course, very large but all insist that the individual who has them be ill in order to survive.

— L. Ron Hubbard

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Chapter 7: Emotion and the Life Force

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