

## CHAPTER FIFTEEN;

### COLUMN AK

#### Circuits

The circuit is caused by a special type of engram command which, sufficiently charged up by locks and secondaries, evidently compartments off some section of the analytical mind which thereafter, to a limited degree, acts as a separate entity or another personality. "You" phrases such as "I have to do all your thinking for you," "I'm going to tell you what to do and you've got to do it," which are said to the individual or near him when he is unconscious and in physical pain, bring about this phenomenon, according to theory and observation. In practice, these circuits resolve when the case is unburdened of charge or when the engram containing the circuit is erased or reduced.

Distinct from circuits is the valence compartmentation which takes place in the mind. As has been elsewhere discussed, the individual's survival may become so intricately concerned with that of another human being, particularly during the unconsciousness or illness of the individual, that the dramatizations, personal habits, and even factors of personal appearance of the imitated person seem to become set up as a segment of the analytical mind. The individual may have several valences by reason of this kind of association. A child quite commonly has the valence of his father and the valence of his mother and the valences of other people around him. Valence is an exaggeration of that basic of education, mimicry. A human being learns his first lessons, and most of his basic lessons thereafter, in habits, mannerisms and skills, by mimicry. Anything which can be aberrated in the mind has a specific use toward survival when unaberrated. A child learns how to talk by imitating sounds. It learns how to walk by imitating the steps of its elders. During moments of physical pain, unconsciousness and illness, this ability enters into the reactive mind, which thereafter forces or can force the analytical mind to pattern itself without any self-determinism in thinking or acting, after another human being. The valence is a representation of a whole individual. When a case becomes fairly well charged a person can or does get into a valence and thereafter demonstrates the mannerisms, habits and patterns of thought of that valence. A person has his own valence and, potentially, the valences of the people around him. A case which is very heavily charged goes into valences so completely that the person sharply and distinctly changes personality and appearance when shifted from one valence to another. The original definition of schizophrenic or "scissors personality" was in observation of this shift of identity. A case must be very highly charged indeed and, of course, well below 2.0 for these valence walls to become so well defined that they are actual compartments in the mind and have such distinct memory banks that when the individual shifts from one valence to another he may have no recollection of what he did when he was in another valence, or even that he was ever in another valence. An individual can have two, six, ten, or any number of valences, potentially. A psychotic may be, to an intensified degree, two or more people, changing from one to another without any recognition that another has existed.

Nearly everyone has some valence trouble, in that when he is confronted by different people he feels he is himself a different personality. A man may feel like a lion when playing golf with his friends and like a mouse when he is talking to his wife. With his friends he may possibly be in his own valence (the happiest condition) or in the valence of some jovial individual he has known, but confronted by his wife, whom, unknowingly, he married because she reminded him of his mother, he is forced into his father's valence, and his father may have been a badly intimidated man.

These valence compartments of the mind operate in an individual above 2.0 under the very close attention of "I." The "I" of persons above 2.0 could be said to be actually in control of each valence, but as the charge on the case increases "I" is less and less able to control these valences. And below 2.0, the charge is quite commonly such that the valence compartments of

the mind develop their own "I" or awareness of awareness center. Here the real "I" of the individual is relegated to the few remaining attention units which compose basic personality.

Self-control is an actual thing exerted by "I." So long as "I" has enough attention units to control or command the analyzer, self-determinism exists, and exists to that degree to which "I" is able to exercise this command or control.

In the matter of valences, the submergence of "I" into these valence compartments brings about a condition, as the individual descends the tone scale, wherein when he is in father's valence he controls himself as father would have, and when he is in mother's valence he controls himself as mother would have.

Valences could be said to have bouncers, groupers, deniers, and holders, just as does an engram. This is to say that the phrase known as the "valence shifter" may force the person to be in any or every valence (grouper), or may force him to be barred out of a valence (bouncer) so that he cannot imitate some human being such as father, who may have had very good qualities well worth imitating. Typical valence shifters are such phrases as "You're just like your father," "I'll have to pretend I'm somebody else," "You're just like your mother, and you grow more like her every day, and I hate you for it" (which would make a person be like his mother and hate his mother and thus hate himself). There is also the synthetic valence, which is an artificial person. Or the valence command which makes a person like every stage actor he sees. Valences commonly exist for household pets, and it is not uncommon for a little girl to be in the valence of her dog or her cat and express herself with imitated mannerisms. When this happens to a marked degree, this child has a valence shifter which shifts her into the valence of the pet, such as, "You're just like Bonzo!" Whenever mother is angry, the child becomes "like Bonzo."

The most obvious place to observe valences is during the running of an engram. An engram has a valence potential for every individual surrounding the unconscious person. If a doctor, a nurse and a parent are present, for instance, around a tonsillectomy, and if they talk during the operation (something which should never be done!), there is then a potential valence set up for the doctor, for the nurse and for that parent. Of course, such an engram requires very heavy charge before these valences can take over any section of the analyzer. In running a heavily charged engram the preclear will be found, quite commonly, to go into the valences of people around him in the incident. He will not get his own somatics but he will get somatics which are commanded by phrases in the incident. If he is in a prenatal and running in mother's valence, he will have his mother's stomach upset rather than the pressure which was on him at the time. He is, thus, out of valence. After the particular valence is discharged or the valence shifter is located, the preclear can then run in his own valence, and only in such wise does he experience much relief. The auditor should not be running engrams continually on a case so heavily charged that it gets command somatics and goes easily out of valence.

The circuit is different from the valence. The valence mechanism produces whole people for the preclear to be and will include habits and mannerisms that are not mentioned in engrams but are the results of the preclear's compulsion to copy certain people. The circuit is a mechanism which becomes an identity in itself, with its own "I" which takes a piece of the analyzer, walls it off with the charge, and thereafter dictates to the preclear. In olden times, these were called demons. Socrates, for instance, had a demon which dictated to him, although the Socratic demon might not have been the result of an engram but, instead, a theta perceptive.

People commonly have various types of circuits and are unaware of the fact that they do have circuits. An individual's vocalization of all his thoughts and problems is actually a circuit at work which tells him how to think or tells him how to act. Thinking is so rapid and complicated that one would never have a chance to vocalize it. When thinking becomes vocalized, it is usually at the dictation of a circuit. A preclear may have one circuit that criticizes him, one circuit that seems to order him around, another circuit that mocks or derides him when he does something wrong, and yet another which gives him imaginary pictures.

The preclear who has active circuits has a relatively highly charged case, and the case should be unburdened of charge before the auditor attempts to locate these circuits in engrams. It can happen when a circuit results from some dramatization of the parent, such as "You stay there and listen to me!" that straight wire can locate an awake incident in the life of the preclear when the parent was saying this to someone. The simple location of the actual dramatization and the identification of it, by straight wire, may nullify this circuit. Similarly, when the preclear commonly acts like his father and is ill with the same chronic somatics his father had (or approximations of them), it occasionally happens that the identification of the basic valence shifter, by straight memory, will cause the preclear to shift into his own valence. It also may happen that by straight memory one can locate a time when father was complaining about his stomach, with the result that the preclear, who has been having trouble with his stomach, suddenly ceases to have that trouble.

Ordinarily, however, cases have to be unburdened of entheta to a considerable extent before circuits and valences become inoperative, at which time the preclear's "I" regains its self-determinism and control of the organism which had been contested by artificial "I"'s resident in the engrams.

All circuits could be said to be control circuits, in that they are attempting to do something to the preclear in contest with the preclear's own "I." These control circuits are artificial controls and should not to any degree be confused with the desirable self-control of the individual. No control circuit is actually able to control the individual toward survival. Admonitions to a human being to control himself if he is awake, may perhaps stimulate "I" to assert "I"'s right to handle the body, but they may as easily restimulate a circuit and put the individual under the control of some command in an engram.

There is a specific type of control circuit which is quite remarkable for giving the auditor trouble. When an engram contains a very forceful phrase such as "Control yourself," the auditor, running that engram even though it is heavily charged, may suddenly find the preclear running "auto" and going here and there on the track without any further commands. Here an auditing circuit has suddenly taken over. It is necessary for the auditor to discover the identity of this phrase and then have it repeated. The file clerk is sometimes unable to deliver up a control circuit, and when the file clerk becomes suddenly inoperative, although he has been working well before, the auditor should suspect that a control circuit phrase has shown up.

Similar trouble is encountered in the valence shifter, but here sonic and the somatic may go off while the preclear is yet in the engram. The valence shifter asserts its control only to the point of changing the preclear into another identity rather than changing his position on the time track. This is not true of a control circuit. The control circuit may conduct itself as an interior entity which takes the preclear out of the auditor's hands. When preclears are very hard to handle, take the bit in their teeth and try to run their own cases despite anything the auditor may do (providing the auditor has been doing a fairly good job of it, for "I" will sometimes pull the case out of the auditor's hands if the auditor is doing a very bad job), they are running on control circuits, recorded commands which make the preclear misbehave under auditing. The case which will do this is very heavily charged, and one should not be running engrams on it.

Some further comment should be made on the case who begins to audit himself. Evidently a few isolated cases have been able to do self-auditing, without any damage and, indeed, in one case with considerable benefit. A case may begin to self-audit when there are factors in the case and in the environment which are unsolved by the preclear or the auditor. The moment the proper computation is struck on the case, the self-auditing ceases. While anyone can straightwire himself, and this is a very useful procedure, and while almost anyone can do lock-scanning by himself, the heavier forms of entheta are more and more difficult to attack unassisted. The person who feels the need to run grief over some specific incident should, of course, run it whether there is an auditor present or not. But the individual who deliberately forces himself into an engram and attempts to reduce it will, in ninety-nine cases out of a hundred, merely restimulate the engram and enturbulate himself into helplessness and

discomfort before he has gotten it beyond the first phrase. Self-auditing is really “doing it the hard way,” when carried beyond straight memory or light lock scanning. In almost every case, heavy self-auditing can be put down infallibly to the engrams’ defending themselves from real auditing by deceiving the befuddled preclear into running himself through irreducible or dub-in incidents.

Control circuits not only dominate and order the preclear about, but they also nullify him. The preclear may have a circuit of a defeatist variety which makes him believe that he is unable to do what is asked of him and decreases his tone by telling him continually that he will fail. Such a circuit might be worded, “I’m here to tell yon that you’ll never amount to anything. You’re nothing. You’re nobody. You’ll never succeed. You’ll never be a success, and it’s time someone told you the truth.” This circuit, with a heavy charge on it, commands the preclear continually down into the lower ranges of the tone scale by discouraging him. But to be operative at all this circuit would have to be very heavily charged and, probably, restimulated by some other person in the environment who is from day to day echoing this same attitude toward the preclear.

There are such things as sonic-disturbance circuits and visio-disturbance circuits. Sonic circuits are very easily recognized, for they speak audibly inside the head of the preclear or give him faint sonic impressions. The sonic circuit may occasionally try to manufacture engrams for the preclear, but there is one characteristic about circuits which always permits the auditor to differentiate. Circuits are ordinarily stupid. They are also discourteous. The auditor should pay no attention to them once he detects them, for to pay attention to them is to validate them to some degree. Where he discovers a circuit of this character he should not try to hammer toward the circuit; he should take enough charge off the case so that the circuit will be inoperative. These sonic and visio manufacturing circuits are very limited in repertoire, and the auditor should not be upset when he encounters them, nor should he then think that what the preclear is running is always a result of such circuits. To have these circuits, the case must be well below 2.0 on the tone scale, and the data at this level is rarely properly interpreted by “I” anyway. The auditor is not interested in data in this area. Thus, the visio and sonic circuits should not worry him, since they will not impede getting charge off a case. The auditor is not trying to run engrams.

There is also the occlusion type of circuit, the circuit which drops curtains across certain pieces of information or may mask “I” from contact with the standard bank or the reactive bank. This circuit might be worded, “For your own good I have to protect you from yourself.” This may be very sympathetically uttered in some engram and may be uttered enough times thereafter by the same person in the preclear’s environ to give a thoroughly charged-up occlusion. This individual, because he is “protecting himself from himself” cannot get into any portion of his mind for anything like optimum operation. But, again, to be effective any of these occlusion circuits require a great deal of charge. Lock scanning and straight memory will do much to alleviate these circuits, but the occlusion circuit can persist, worded a thousand different ways, to such a degree that all entheta becomes more or less occluded.

Circuits are peculiarly vicious in inhibiting the release of emotion. Here the auditor has a real problem in the heavily charged case which is yet running on circuits which tell him not to cry, not to feel anything, to forget it, and so forth. The auditor may find his initial entrance into the case seriously impeded. The circuit makes it impossible for the preclear to discharge a secondary engram. But by straight memory and lock scanning the auditor, ordinarily, can bring the preclear up to an ability to run secondary engrams, even without discharging these inhibition circuits.

Circuits exist which either enforce or inhibit affinity, reality, and communication. “You never love anybody” inhibits affinity. “You have to love me” enforces affinity. “Nothing is real to you” and “You’ve got to believe everything you hear” inhibit and enforce reality. “You’ve got to listen to me” or “You never hear what I’m saying” enforces or inhibits communication.

Valence shifts also give the auditor trouble when he is trying to unburden a case of secondaries. A preclear can be in the valence of father, who was not an emotional man, and so be unable to shed tears. A person may be in the valence of mother, who wept all the time, and may be in that valence so thoroughly that he appears to be running secondaries but is in reality obeying commands or responding to an imitative urge to cry. The case is not unburdened in such wise of any secondary. The simple fact of being out of valence places him out of contact not only with his own pain but also with his own emotional charge. The pain and emotional charge are on the case very heavy but the preclear, shifted into another valence, is feeling command somatics or the pains of the other person and is weeping the tears and feeling the fears of that other person. An individual could go on doing this for some time without much improvement in the case. It should be understood that only below 2.2 can a case be heavily enough charged to shift the preclear out of his own valence to the point where he cannot feel his own pain and emotion on at least part of the track. When a preclear is out of valence this way, straight memory, lock scanning (in which the auditor never worries about whether the preclear is in valence or not) and the running of locks are alternated until enough charge is off the case so that the case comes naturally into its own valence and naturally runs its own physical pain.

Fortunately, a case, no matter how badly out of valence it is, and no matter how heavy the circuits are, releases its own anaten in the form of yawns or boil-offs, even though it may not release its own fear or tears. The valence sometimes has a relatively imperfect but nonetheless existing time track, and one can send a preclear who is in father's valence down father's time track, which will exist wherever father was in contact with the preclear. This track can actually be lock scanned, but this is a mechanism the auditor need not worry too much about.

The auditor should understand the mechanisms of valence and circuits to understand what may be holding up his case and to understand and evaluate human behavior but a study of this chapter should impress upon the auditor that a valence or a circuit has to be heavily charged in order to be highly operative and thus the resolution of cases which are chronically out of valence (such as the coffin case) or cases which are heavily control-circuited depends upon the resolution of charge. Charge can be gotten off a case in the form of locks and even secondaries by straight memory and lock scanning as well as by high affinity, reality and communication as a result of the association with the auditor or of strong present-time survival factors or pleasure or even of education, as will be witnessed in group discussions where the tone of a person quite often rises.

Early in Dianetics, a tremendous amount of knowledge and skill was necessary in order to handle circuits and valences. This was because engrams were being run before the case was sufficiently discharged to have engrams run upon it. Now that a better understanding can be communicated to the auditor of what he is doing, now that the auditor can understand better what is meant by charge and how to get rid of it, this enormous technology is not so necessary to the auditor. However, he should have an understanding of it, since there will be those cases which would resolve much more rapidly if the auditor understood that all the preclear was doing was crying mama's tears or obeying a circuit.

One of the most blunt manifestations of circuits and charge in a case is what is called "prenatal visio." There actually is a prenatal visio, but it is black: The blackness of the prenatal, when the individual is stuck in a prenatal engram, will actually blot out his visio. Because he is stuck in an engram, his sonic will be blotted out. But here in the matter of visio it should be understood that while cells and the theta body probably record light, there is no mechanism save that of the imagination which is known to produce the pictures that come about with "prenatal visio." "Prenatal visio" may consist of whole colored scenes, outside of mama. Or it may consist simply in seeing sudden pictures go and come. A control circuit will produce "prenatal visio." "Prenatal visio" is false and has no bearing upon reality and means simply that the case is heavily charged. It quite often happens that "prenatal visio" will turn on for a moment while a preclear is running an engram in the pre-natal period. The auditor should immediately ask for a control phrase when this momentary manifestation of visio occurs. He

will find some phrase such as “I see what you mean” or simply “Control yourself,” which somehow crosses the imagination into the factual bank.

“Prenatal ESP” is another manifestation of charge and circuits. A circuit may exist which says, “I know what you’re thinking about,” and when returned to its vicinity the preclear seems to get the thoughts of mother and father by ESP. Actually these “thoughts” are composites of phrases which occur in the reactive and standard banks of the preclear. There may well be extra-sensory perception, but “prenatal ESP” is false.

There is an additional type of visio which the preclear gets that the auditor should know about, and this is not unlike the mirage which appears on the hot desert. A heavy boil-off; or heavy areas of anaten, may cause the preclear to drift off out of contact with reality and see scenes and even hear voices. These scenes and voices are quite disconnected, ordinarily. The preclear should never be interrupted when doing this. This is a sure symptom of a boil-off. Shortly (usually) this phase will pass and other perceptics of the engram will turn on. The preclear must always be permitted to go through such boil-off uninterrupted, without being jogged or shaken or spoken to, because things which happen while he in this condition become recorded, since he is close to being unconscious.

Dreams seem to stem from this type of circumstance. The dream is usually an engram which reflects through the haze of anaten up to “I” by some by-pass route and is considerably distorted on the way. The dream makes a great deal of sense when one has the engram. It even may enable one to find an engram which he would not otherwise suspect. But ordinarily, this type of guess-work is unnecessary, since a case that dreams heavily is either low on Vitamin B1 or heavy with charge.