

The Dianetic Auditor's **BULLETIN**

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Official Publication



DIANETICS

The Hubbard Dianetic Foundation, Inc.

The Foundation has been chartered in the State of Kansas with these grants: "To study and conduct research in the field of the human mind and of human thought in action; and the application of the principles discovered therein for the relief and cure of all human ills which may be found to originate in the mind of man; and in connection therewith to further study, explore, develop and do research in the science of Dianetics, as discovered and founded by L. Ron Hubbard; and in furtherance and not in limitation thereof to teach, educate, demonstrate, explain, show, publish and declare, by any means, the facts, findings, results, principles and axioms ascertained in dianetic research of the human mind for the cure, relief, and release from all human ills, and ailments which are derivative from engrams and psychosomatic control and command of the human mind and body. To have and exercise all powers conferred upon a corporation by the laws of the State of Kansas."

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The Hubbard Dianetic Foundation, Inc., Don G. Purcell, President; John W. Maloney, Secretary; Bette Jo Krehbiel, Treasurer; Gene Benton, Director of Training and Processing; Waldo T. Boyd, Director of Publications.

Note: Procedures set forth herein should not be applied until the auditor is familiar with the textbook SCIENCE OF SURVIVAL: Simplified, Faster Dianetic Techniques, and THE AUDITOR'S HANDBOOK.

WALDO T. BOYD
Editor

Editorial

PURPOSE

There is a basic purpose woven into the fabric of our existence. Each of us is striving for some ultimate goal, living for some reason other than to drift, never knowing, and passive to the environment around us. Down thru the ages philosophers have called it happiness, but the name is unimportant. The important thing is that we are becoming aware that each of us has the same basic purpose, and is striving for the same quality.

Whatever the components of this quality, whether it be happiness, contentment, or creative power, when we find it we will find that there is enough for all, and that no ration tickets exist to limit its attainment for each and every one.

Accomplishment of this optimum survival (each will have his own name for it) lies in the direction of a unity of effort, and recognizable course in which to apply this effort. A recognizable course is a known relationship between ourselves and the goal, and the effort is to obtain that goal *now*. It is not something that is lost in the past, nor unreachable in the future.

Basic awareness of this has existed for centuries, and regardless of the apparent futility of some past ages, each succeeding era has produced some small solution to some small facet of the big problem, and because of the development of this pattern a solution is now recognizable.

Early in 1950 a host of new ideas relative to the seeking of man's common goal was presented to the public, ideas dealing mostly with mechanical processes, engrams and engram running, emotion deposits and emotion running, etc. The word DIANETICS was coined and assigned to this mechanical category of techniques.

Dianetics may well be the culmination of this pattern that man has been following toward the attainment of his common goal. It has enabled us to see that the door to the goal we are seeking is ever with us here in present time, and that we are only separated from it by the slim wall of a negative quality within us called aberration. A new interpreta-

tion of the knowledge and data that has existed for centuries is leading us to the high road of understanding ourselves.

How do we enter the door to that goal here and now? Our goal is elusive; it is a state of mind. But our pattern of human behavior, recorded thru the centuries, and the extrapolation from that pattern, has shown that optimum survival exists when an individual harmoniously conducts himself along the Eight Dynamics set up in the Science of Dianetics. Happiness, contentment, or creative power is *now*; not vanished with yesterday, and not mysteriously arriving tomorrow. The door to the goal is opened to any individual when he starts to handle his environment along these dynamics.

The average dianetic auditor works with this in mind. By the utilization of workable techniques he emotionally divorces the preclear from the past, and helps him gain the necessary insight into his own behavior, so that he can form the future by living in an optimum state in present time.

Other schools of thought attempting the same goal have used the functional and dynamic approach. Partial success has been accomplished, but none of them have arrived at the right and total answer.

But these schools have been part of the pattern. They have solved little facets of a big problem which eventually lead to an insight of the whole. Dianetics took that which it needed to build a sound structure from any data source, from any school of thought for this purpose. The identity of the data source, whether it be psychiatry, Eastern Mysticism, Physics, Religion or Scientology is not important. The fact that each of these contain truths that can be evaluated and included in the total structure of Dianetics is important.

We are not seeking recognition, fame, or glory, but we are attempting to carry out a purpose, and that purpose is attaining a higher goal that is common to us all.

—R. L. W.*

* Richard L. Weigand is assisting the publications department. He is also a professional auditor at the Foundation.

ADDRESS UNKNOWN

We received a letter written November 4th from George E. Brehman, Jr., requesting help for a young lady desperately in need of auditing, but without funds. The Foundation is anxious to offer its services, but the letter has no return address.

If anyone knows the whereabouts of Mr. Brehman, would they please ask him to contact the Foundation again?

—Ed.

Logical Development of Dianetics

by

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and

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Logical Development of Dianetics

FOREWORD

In this article you will find an analysis of a new study of human behaviour called "Dianetics." We do not claim that any of the ideas set down here are entirely new, although there may be a few observations that had not been made before the advent of Dianetics; what we are attempting to show is that there now exists a new way of organizing certain previous knowledge; that Dianetics is based on logical arguments; that the dianetic system of theories is self-consistent and agrees with known facts.

Although this is not the proper place to indulge in a complex philosophical argument, we feel it advisable to talk about frames of reference, for Dianetics depends for the novelty of its conclusions upon a new frame of reference for thinking about thinking.

In the development of any new science, the first step must be to get outside any existing *theories* in order to look without bias at the *data*. There is a great deal more to this idea than appears, for theory exists in our very talk in the guise of name-giving and labeling, and if one is to talk he must always be subject to a certain amount of this involuntary theorizing.

It was recognized long ago that "mind" is an unfortunate term, because talking separately about "mind" automatically implies the theory that "mind" is something wholly distinguishable from "body." We hasten to rectify the error by introducing the hyphenated term "mind-body," but already a great amount of theory has been built on the tacit agreement that the terms "mind" and "body" separately had meaning.

Thus, in investigating any field of thinking, we must be careful that the very language in which we are thinking does not obscure important ideas, nor lead us to include ideas that we are not aware of including. One of the safest ways to avoid this mistake is to follow the principles of general semantics; if we talk in terms of function alone, we are not so likely to be outwitted by our own labels.

In this writing, all labeling of importance will be preceded by an adequate description of the function for which the label stands; on this level we can think of labeling as a shorthand way of referring to functions.

Do not be over-impressed by references to structure, even though it may come from such a progressive and well-recognized field as mathematical biophysics. These references are meant only as indications that there is some validation for our functional theories. Remember: if tomorrow we should discover that axones and dendrites in the brain are nothing but decoration, our functional theories would still be valid, for we are talking about what we can see people doing and what we can hear people saying.

Those of us in this group who have had training in the physical sciences are most sharply aware of the differences in thinking between people working in the general field of psychology and those working in the material sciences. Physicists, for example, tend to act uncharitably toward any theory which depends even partly on the reputation of its originator for its validation, whereas in the sciences of human behaviour, a great many theories are founded on personal opinion that cannot be traced any closer to reality than an intuitive idea. There is, for example, a great deal of difference between making the observation that talking about your troubles makes you feel better and saying that catharsis (in the psychoanalytical sense) is what does the trick. Giving this process the label of catharsis does not "explain" it at all, but the concept of catharsis seems to be a basic one in psychotherapies.

Psychology is on an eternal quest for signs of uniformity in human behavior; we in Dianetics say, "How did you decide that rational human beings are going to behave uniformly?" If you will follow through the subsequent argument, you will see that according to dianetic theory, a great many of the things that we see people performing uniformly, and in conformity with each other, are signs of severe aberration. We shall see that there is some reason to question setting up "adjustment" and "security" as the goals of therapy; adjustment, we shall find, is not necessarily a rational action, and the desire for security is in most cases an un-human rejection of inherent self-determinism. One can adjust his actions, but if his thinking becomes adjusted, he has given up one of the very things that makes him human.

This article is one of the first in a series that will cover a great many aspects of Dianetics. The original work by L. Ron Hubbard will bear about the same relation to Dianetics as "Science and Sanity" does to general semantics; it is the source-book, the original flash of genius which started Dia-

netics. It contains no validation, no careful development of its ideas. It was intuitively written, and its value is to us as a source of ideas and as a first statement of theory. Our task is now to go over the theory step by step from the basic postulates and from the simplest observations and demonstrate its logical development, so that it will be checkable by anyone, and so that dianetic theory can stand without regard to the personalities involved in it.

—The Authors

INTRODUCTION

Early in the 1890's, Freud and Breuer were investigating the nature of repression. Breuer maintained that things were forgotten because of some accidental mental state; fatigue, boredom, or any situation which prevented full consciousness. Freud argued that there must be a reason for repression, that repression must be an act of will. Freud won the argument.

Had Breuer been able at that time to convince Freud of the validity of his views, Dianetics would probably have appeared many years ago. All Breuer would have had to do is this: investigate the nature of unconsciousness, define it rigidly, and perform a simple correlation between certain aspects of irrational behaviour and the periods of unconsciousness; this process is essentially what led to dianetic theory. Of course, in Breuer's time we did not have the theories of communication nor the biophysical analyses of thinking to inspire thinking along dianetic lines, so perhaps we can understand why Dianetics took so long to arrive. Because of the delay, however, studies of human behaviour have spent a great deal of time correcting Freud's original ideas.

Every now and then, more information has come to light, and frequently theories were revised to include better observations. But always there remains the idea that repression is somehow an "act of will," that it is a function of the completely rational mind, or at least of the mind in its best possible condition.

As will be seen later in this paper, Dianetics claims that repression is a phenomenon that is forced on the rational mind by outside circumstances.

Recent work in psychoanalysis tends toward the view that therapy must consist largely of analyzing interpersonal relationships-in-present-time, relegating past memories to the

status of background material upon which to base analysis. Even theories on behaviour depend largely nowadays on the analysis of complex interpersonal relationships.

In Dianetics, we find reason to believe that the task of analyzing interpersonal relationships is essentially impossible when one is dealing with completely rational minds, for the possibilities of these relationships are, it seems from dianetic theory, approaching infinity in number. What analyses we succeed in making, we think, are on a level far below the level of complexity that people are capable of maintaining. Furthermore, we in Dianetics tend to think that a completely rational person should be able to solve swiftly and correctly all of the problems relating to his dealings with and feelings about other people, whether these other people are rational or not.

All this is not to say that there will be no value in studies of interpersonal relationships; such a study carried on with people freed of their machine-like push-buttons could well be monumental and inspiring. All that dianeticists say is that when one is trying to understand his relationships with the people around him, he has to realize that some of these relationships are not subject to rational analysis because they are *not logical relationships*.

For fifty years there has been a great emphasis on teaching people to deal with their environments and with their inner motivations in an analytical, rational manner. The assumption seems to have been that one is necessarily in conflict with himself and with his environment; that there are forces and drives at play within the human mind that are somehow too powerful for one to deal with consciously; one gets the feeling from learning of psychoanalysis that sanity is a perilous and unstable state requiring constant attention to maintain and subject to collapse upon presentation of suitably difficult situations. One learns or is taught to use the "sane" part of his mind to counteract the effects of the "unsane" part; in Dianetics we find evidence that this process of therapy is minimally effective compared with some other possible methods, for it ties up permanently a part of the thinking mechanism in a habit pattern opposed to the irrationality one is trying to deal with. A far more profitable method, if it should prove feasible, would be to eliminate the irrationality itself, perhaps even adding the corrected part of the thinking mechanism to the already-rational part.

Through the dianetic theory, we seem to have found a means of dealing with this irrational part so that the result will be that the total "power" of the mind is increased.

FUNCTIONS OF THE MIND-BODY

In this section, we are going to divide thinking into several separate functions; as we proceed with this analysis, we will show sufficient reason for assuming the particular functions we select, and will assign names to each function for our future convenience. This analysis does not pretend to be complete; rather it is on as general a level as will be permissible for our purpose.

THE AWARENESS

The most fundamental property of the human mind-body is its ability to be aware of itself: "I think, therefore I am." However, awareness can be applied to things external through the equipment of the mind-body.

Awareness seems to be something separate from the ability to "think out" problems, for most of us have had the experience of solving a problem in our sleep, and of having solutions to problems "worked out" while we were unaware of thinking of the problem. Voluntarily, we can be aware of one event at a time, or of several simultaneously; awareness can be "divided," so we find it convenient to think of awareness *as if* it were composed of basic "awareness units" that can direct themselves (or be directed) to various processes of the mind-body. For dianetic purposes, it has not appeared necessary so far for us to decide where the "will" lies; we have the choice of treating the "will" as some aspect of the agglomeration of "awareness units" or as something separate which directs the "awareness units"; following the scientific method we will select the simpler idea, and simply speak of "awareness," including therein the idea of the directing function.

THE ANALYZER

Part of the mind is capable of solving problems; given certain data, this function of the mind performs more or less automatically a process of analysis, and under the direction of the awareness, can be applied to any problem confronting the mind-body. It is possible, as we have noted, for the awareness to set this "analyzer" to work on a problem and then leave it to complete the solution without further attention.

Korzybski and subsequent workers in the field of general semantics have given excellent proof that the generalized process of solving problems is a process of noticing differences; they have shown that the ability to differentiate is directly related to rationality, and that whenever this ability is missing, irrational and contra-survival thinking occurs.

cers. Therefore, we will postulate that a function of the analyzer is the noting of differences.

It has been shown by workers in the fields of mathematical biophysics, mathematics, electronics (computing machines), and neurophysiology that the binary system of computation is adequate for the solution of any problem whatsoever, whether of arithmetical or of logical nature, and that the most probable basic unit of thinking-power is a device that thinks in terms of similarity-difference (or "yes-no," or "on-off," or "1-0"). Therefore we will postulate that the analyzer is built up of basic non-differentiated binary-system "computing" units that can be connected in various ways to perform highly differentiated processes of analysis (and/or synthesis). A set of these basic units which have been set up to perform automatically some analytical process we will term a *CIRCUIT*.

In the section on "anaten," more will be said about the function of the analyzer.

THE MEMORY-BANKS

In order for the analyzer to perform its functions successfully, it must (and does) have access to data not only from the immediate present, but from the past. Therefore, we postulate that the mind-body has means of storing data; we shall speak of these means as if they were lumped together, although it is not at all necessary that they be so lumped, and we will call the "place" where data is stored the "memory-banks." As will be seen later in the section on "Recording-playback," stored data is not necessarily the same thing as memory.

THE SOMATIC LINK

Anyone who has ever "trembled with fright" or who has been "frightened into a cold sweat" is probably aware that there is some connection between the "pure" thinking process and the physical body. Between the psychosomatic illness and the abstract situation that caused it, there must exist a function of the mind-body which can "link" one's thinking in with his physiological processes. This function includes what are known to psychologists and physiologists as "effectors."

Although we suspect that this link, which we will term the "somatic link," is a property of the analyzer, we find it convenient to label it as a separate function.

THE SENSES

The senses we define as the means by which data is abstracted from the "real" world; this "real" world we take to

include everything outside our skins plus the actual protoplasm of our bodies. The senses are commonly described as a set of "receptor" nerves.

It has been found useful in Dianetics to re-define slightly the idea of "senses"; we speak of a "sense" as any specialized set of abstractions that result in specialized sensations in the rest of the mind-body. For instance, we divide sight into several categories, each describing a special abstraction performed by the eyes and associated nerve-networks: motion-visio, color-visio, distance-visio (binocular vision), shape-visio, etc.

This re-definition includes senses such as the sense of physical tone, the sense of balance, kinesthesia (muscular position and tension), and in certain cases advanced in the dianetic process, the sensing of bodily processes and of mental functions.

You will notice that no mention has been made of the "subconscious mind," or of the "unconscious." These concepts have been found to be artificial and unnecessary, for one can explain the effects observed previously as functions of the unconscious much more concisely by use of several elementary dianetic concepts to be covered later. The closest we have come so far to an "unconscious" function has been under the description of the analyzer, where "automatic" circuits are postulated.

Further, we have not mentioned the endocrine system and the other bodily mechanisms, nor have we covered the subject of the functions controlling these mechanisms; as we develop the ideas in this article, you will see that some of the controlling functions are probably functions of the analyzer; wherever these controlling functions have not been discussed, we assume that they are automatic from the time of maturation of the nerve-net relevant to them. The autonomic nervous system, as we shall see later, can be treated as a low-order circuit of the analyzer.

* * * *

We pause to define several terms to be used later in special ways.

PAIN: Any interruption of the normal functioning of a cell or of a group of cells.

UNCONSCIOUSNESS: The condition of a cell or of a group of cells during a period when the usual or normal functioning has been interrupted.

These definitions cover the popular conceptions of pain and unconsciousness, but introduce a complete spectrum from no effect to complete effect.

Notice that under these definitions we are not particularly concerned with whether there is any awareness of pain or unconsciousness.

It is easily verifiable that pain and unconsciousness are recorded as memories about the condition of the mind-body, just as muscular tension can be recalled.

* * * *

ANATEN

An important condition of the analyzer is what we call analyzer attenuation or *anaten* (*anaten* is used also as a predicate adjective; "He is *anaten*" means "His analytical abilities are attenuated"). We have observed that *anaten* is an effect that invariably accompanies physical pain.* As physical pain increases, *anaten* spreads from the highest analytical abilities to the least complex, eventually interfering with the autonomic nervous system and resulting in death.

In order to explain how we arrive at the inclusion of the autonomic nervous system in the analytical mind, let us re-examine the function we have labelled the analyzer.

The field of mathematical biophysics has introduced the idea of conscious analysis as the operation of a computing mechanism which works in terms of logic. Non-living logical computers are already in use by several large insurance companies; no awareness is necessary for the mere application of logic to a set of data.

As noted in a previous section, we have the idea that the awareness has at its disposal an analyzer, or a computing machine; the function of the awareness is to direct the actions of parts of this analyzer, but the awareness is not necessarily cognizant of each step of the analysis. While dealing with purely conceptual problems, we are often aware of each step in the logic that we develop, but there are other functions for which an analyzer capable of computing both logically and arithmetically is required; consider the problem of throwing a baseball to someone. To throw accurately, we need a computer capable of performing a complex ballistic analysis of getting the ball to land in the right place. Most of this analysis is automatic—that is, we are not aware of most of the calculations that take place between the intent and the action of throwing. Nonetheless, the computation must have been made.

* Certain people seem to "come alive" under the influence of pain, as in cancer. This effect seems to be the result of the

organism's combating the pain-induced *anaten* with what is dianetically known as a rise in necessity level.

As we go down the scale of complexity, we arrive at a very simple calculation: A is either more or less than B, which we can state more compactly as (A B v A B). By "more" and "less" we mean to imply the general idea of inclusiveness. In human thinking, there is, of course, a certain point where A and B are so much alike that one cannot tell which includes which; consider this basic computation as it appears in our sense of size-visio; psychologists have shown that there is a limit to the human ability to distinguish between the lengths of two separated parallel lines if the lines do not differ in length by more than a few percent. Since we so rarely run across two stimuli that are physically inseparable from each other, we will not at present discuss the case of $A=B$.

Previous work in the field of communication theory and studies of electronic computing machines show that (A B v A B) is a type of computing mechanism sufficient for the solution of any kind of problem, logical or arithmetic, if only a large enough number of these units are connected properly together. In a logical computor, the connections made between these units would represent logical implication. We can now see that the autonomic nervous system can be thought of as having senses (neural connections to report the condition of the body) and *the ability to draw conclusions regarding the signals the senses are reporting*; this latter function is different from other thinking only in that it is of very low complexity and does not require awareness in order to function.

Now, experience shows us that a certain use of the analyzer is necessary in order for us to be aware of anything at all; one can be staring into space, his awareness occupied with internal thoughts, and by a simple act of will can become aware that his eyes are focused on someone's face. This process of becoming aware can best be examined when one is returning to consciousness after deep sleep or after anesthesia. There is the definite effect that you are only aware of what your analyzer can "explain" to you (it does not matter whether the "explanation" is accurate or not). From studies of this effect, dianeticists have come to define the condition of general unconsciousness as a condition where the awareness (whatever that may turn out to be) has nothing of which to be aware. In other words, unconsciousness as we experience it is a condition of shut-down of the analyzer, and not necessarily shut-down of anything else. *We define the working combination of analyzer-plus-awareness as "attention."*

Since we observe that pain is invariably accompanied by some degree of anaten, we postulate that pain-signals coming to the analyzer deactivate the analyzer, and that this inactiva-

tion begins with the highest levels of analysis and ends with the autonomic nervous system.

We hypothesize that pain-signals arriving at the analyzer signify that any other signals arriving from the area suffering pain might be faulty owing to the interruption of normal functioning, so the analyzer does not include any of these signals in its computations. The more general the pain, the more of the analyzer would be withdrawn, until we reach the state of no awareness. Of course, the pain itself could so physically injure the body that it would die, but unless there is injury to the central nervous system unconsciousness is strictly the withdrawal of the analyzer.

The process of recording data does not stop just because the analyzer is more or less withdrawn from operation. The effect we do find is that memories recorded while the analyzer was shut down always have pain as part of their content, and depending on how completely this pain has shut down the analyzer, these recordings contain anywhere from sub-optimum to completely moronic evaluations concerning this data.

We have to investigate what we mean by the "evaluation" of a piece of data. The very lowest level of evaluation would most probably be the mere recognition of the existence of "something" outside the awareness of the evaluator.

Coming up the scale of evaluation, we can use the general-semantic principle that level of evaluation corresponds to the number of similarity-differences noted. As more and more of the analyzer comes back into the circuits after deep anaten, the data becomes more and more differentiated, until we reach the highest level of differentiation of which the analyzer is capable.

One can notice this effect in talking with people who are more or less continually anaten; the more identification of things not actually similar that a person performs, the less likely he is to be capable of refined thinking processes. As we shall see, this correlation between inability to tell differences and analytical abilities is very important in Dianetics; psychologists have already noticed the effect in intelligence testing.

RECORDING

We have reason to suspect that data is recorded long before there is any such thing as a nervous system in the human body; long before birth, we seem to find, data has been somehow recorded and is available in rich detail. People report to us during the dianetic process that they can feel again the conditions in the womb, that they can hear their parents talking, and that they can feel pain. The methods by which we

enable people to obtain these recordings are actually a result of the development of this theory; we can bring in the idea of prenatal recordings now merely by stating that we have observed such a thing. However, let us simply postulate prenatal recordings as if we had no previous data on their existence, and see whether there is any evidence that makes this postulate more than a haphazard guess.

All living tissue is extremely sensitive to its environment; this statement constitutes practically a definition of life. In the original cell of an organism is the potentiality for the end-product, the mature animal. Any disturbance of this original cell is bound to have some effect on the final mature stage.

The laws of entropy tend to support this view; these laws state that any cyclical process loses energy; applied to the living cell, these laws state that a cell disturbed from its normal state cannot ever return to that same state without the addition of energy from somewhere outside the cell and the system of which it is a part. Now of course, cells can repair themselves, and so "violate" the law. But is this actually a violation? In order for a cell to begin repairing itself, there must be some exchange of energy between the parts of the cell and between the cell and its supply-system. An injury originating outside this system will permanently change the energy-state of the cell and its supply-system, unless there is found a source of energy outside this system. Of course we can immediately identify this outside source of energy—it is the food we eat. However, we have not spoken of stimuli below the threshold of what is termed an injury. It is reasonable to assume that a certain level of stimulus is required before a cell or system of cells begins the repair-process, and that below this level of stimulation, no repairs are made. Remember, the only function of repair in a cell or group of cells is to restore the cell to its original level of efficiency; a mere re-arrangement of the physical structure of the cell quite conceivably could have no effect toward or against the survival of the cell. And these changes are what interest us here, for *any permanent change in a cell constitutes a record of what happened to the cell.*

If the mind-body is capable of differentiating between two stimuli at all, then it is, by definition of a stimulus, able to tell the difference between the traces left by these stimuli. A succession of stimuli leave tracks identifiable in two ways; one, each stimulus leaves a unique trace, and, two, each trace is made at some definite stage of the growth of the organism. These traces then constitute a recording to every physical reaction of the organism with its environment, and, furthermore, the change produced by the trace is in a growing cell characteristic of one and only one stage of the growth of the organism and so is catalogued with respect to time.

The last underlined statement is important, for here we have the whole idea of our appreciation of the passage of time. To us, time is nothing but a succession of events, some of which occur "before" others or "after" others. In the absence of any better explanation, we can say that "beforeness" and "afterness" depend strictly on a physiological effect in the body-mind; we say event A occurred before event B if the external stimulus from event B is perceived at the same time that the internal stimulus from the memory of event A is presented. If we later recall event B and event A, sometimes we cannot remember which occurred first, and we must go through a complex process of "association" of memories in which, say, B was perceived while C was remembered, C was perceived while D was remembered, and D was perceived while A was remembered, leading us to the deduction that A must have been in the memory while B was being presented, and so occurred "before" B. The mystery of the "essence" of time remains as deep as ever, but we have at least an appreciation of our understanding of time.

One might argue that there is not enough structural detail in a newly-conceived cell for the recording of all the data we seem to find. However, we are certain that *somewhat* there exists the exact blueprint in this cell for every detail of structure that the mature organism will have. As of this time, nobody has more than an inkling of how this can be. The uniformities among human beings that permit such things as medical diagnoses and psycho-surgery to be at all practical cannot be passed off as a monstrous coincidence. The blueprint must certainly exist on the molecular level, and perhaps even below this level. We simply do not know yet. However, we do know that the detail exists, and the very sub-microscopic scale which this detail must involve would give further validation to our idea that physical stimuli would have a comparatively profound effect on the newly-conceived organism.

There is little doubt that physical stimuli above a certain threshold leave permanent and unique recordings on the organism. The point that can be argued now is whether these recordings are of such a type that they can be recovered and identified later.

RECORDING-PLAYBACK

In order to investigate possible methods whereby such prenatal recordings could become available to the mature individual, we will have to look at some of the things that people report when they apparently are in contact with these recordings.

First, people report that they can feel warmth, moisture, kinesthetic sensations, chemical changes, and pressure; they

report at times that one or more of the above sensations reach pain intensity. It does not seem to matter whether the people know what sensations they should logically expect; sometimes knowledge of the conditions they expect to encounter actually has the effect of making it more difficult for these sensations to be felt, owing to certain aberrations evidenced by the people in other ways. In addition to these effects, people report that they can hear both abdominal sounds around the womb and voices reasonably close to the mother. They report that the mother's normal speaking voice, though slightly distorted by internal acoustics, is loud and distinct, and that other people can be heard talking around the mother. The maximum quality of the recordings seems to be equal to the present-time quality of the person's sonic perceptual abilities. Incidents in the prenatal area can be run through once, and then again months later, and will check in every detail. Objective validation of prenatal incidents has been done on an informal level, but there is no satisfactory statistical evidence as to their accuracy extant today. However, the volume of data checked in these informal runs of mother-and-child is so great as to preclude the possibility that any significant part of the data was passed on from mother to child by word-of-mouth.

On the observational level alone, we have good evidence that it does people good to let them run incidents *as if* they were replaying recordings made in the prenatal area. The results found when people do this sort of replaying are so pronouncedly beneficial that one cannot doubt the usefulness of this method. However, if we are to have a cohesive theory behind Dianetics, we must show that the most logical explanation of aberration, and the simplest, is that such recordings can actually be played back, and that we have at least some data that would tend to support this view objectively, or that would show us how to go about the process of objective validation.

Let us suppose that a person received an injury to his hand. Later on, we can usually return this person to the time when he received the injury, and upon asking him to describe exactly what was occurring, what his surroundings looked like, what he was thinking, and so on, we will find that he reports the area of the injury to be hurting again. Moreover, the pain he feels will be in most cases an exact reproduction (or reasonably exact) of the original injury. In some cases, one can cause a physical reproduction of the injury in the form of red markings or swellings at the point of injury, merely by going through this process of return. Rashes are easily reproduced this way. Apparently there exists somewhere a trace of the injury from which all the physical sensations connected with it can be reconstructed.

What would be simpler than to assume that the trace is at the point of injury?

Of course, it would be reasonable to assume that a certain amount of low-level analytical ability would be required to cause the complex-physiological reactions required in the actual generation of nerve impulses like those generated during the original injury. However, the requirement that there be some involvement of brain cells in this process does not necessarily require that the actual pattern or recording be made in the brain cells. Physiological and mathematical studies made by Warren S. McCullough would tend to show that there are not enough available facilities in the neurons alone for the recording of even a reasonable fraction of all the data we seem to have—the theories of communication show that for the storage of any kind of information, there is required a certain number of recording units; applied to sight alone, we find that there are not enough synaptic connections in the brain to record the sense and detail of more than a few thousand minutes of sight, and this does not allow for the information we gather through other senses.

We now have a reasonable explanation for how prenatal recordings are replayed: The trace upon which the experience is rebuilt exists in cells, but there is required some analytical ability, even on a very low level of awareness, in order to reproduce the recording; one visualizes a circular process whereby the distortions representing the recordings are sensed, where a low-level computation takes place that makes up a set of nerve-impulses based on the recording and feeds this set of impulses to the awareness through the higher analytical levels; at the same time, the recording is re-inforced by a return signal that would be necessary in order to check for errors. We have further a concept that explains phenomena such as recognition and mnemonic devices: a recording and the analytical circuits associated with it would be “resonated” by similar data, bringing the memory into the fore. This explanation is in accord with findings in many other related fields.

To summarize: The reports made by people who apparently have “returned” to prenatal recordings indicate that there might be such a thing as exact recording in this area. The concept of cellular recording and playback of cellular recording is necessary to this idea; certain studies in the fields of mathematical biophysics and theory of communication show that cellular recording is necessary to account for what memories even average people have been found to possess. Coupled with this is the fact that the simplest possible mechanism for recording would involve the least complex process, and this mechanism would be a recording at the place

of injury, or at the point where the tissues were sufficiently sensitive to record physical stimuli. Lastly, the simplest possible explanation for playback would be that the pattern for the memory is in the cells where there is ample space for recording, and that the process of playback is brought about by certain circuitry in the analytical section of the brain; this explanation will be seen later to cover all observed phenomenon concerning both accuracy of memory and extent of memory.

THE EFFECTS OF REPLAYED PAIN-RECORDING

We have now a mechanism for recording data and for playing this data back. What we have to do now is to investigate on as basic a level as possible what to expect when different kinds of recordings are played back. You will note that so far, we have been talking as if these memories were all instantly available through the simple mechanism of "resonance" or "matching" of a stimulus with the recorded data. Obviously, people do not demonstrate complete and instant recall; we have to show why they do not.

Observation of what happens to a person's analytical abilities when he is experiencing pain leads us to wonder what happens to these abilities when he is remembering pain. We might suspect without making any observations at all that remembered pain will show an influence on thinking similar to that of present-time pain, and we could guess that the extent of the effect will be less for remembered pain. We now bring in some elementary clinical data which supports our hypothesis.

If we discover that a phrase like "He looks terrible" is recorded in one of a person's pain-memories, we can ask this person to use this phrase to "resonate" the recording. We ask him to repeat this phrase aloud, directing his attention to the period of time when the pain occurred. In certain cases, this person will discover memories coming back to him, specific details of the painful incident that he did not know he could remember. The more details we ask him to report, the more of his attention he must direct to the incident, until (keeping in mind that he is an "easy case") he reports that he can feel the original injury again. When he has contacted the incident well, we discover that he tends at first to talk as if he were partly reliving the period of anxiety accompanying the original pain. He will experience to some extent the emotions and physical feelings in the incident. Later on, we will see how we can use this mechanism in a therapeutic technique.

Remember that during the original pain, the phrase "He looks terrible" was recorded when the analyzer was not at

its best. If the shut-down was severe enough, the phrase could be recorded as a undefined sentence, or rather, as an *underdefined* sentence. The process of defining terms is equivalent to limiting the meaning of the words. The shut-down analyzer is not as capable of limiting meanings of words as is the "normal" analyzer, so one can conceive that the above phrase might be recorded almost completely undefined.

So what? What difference does it make whether the phrase is defined or not when it is recorded? Cannot we define it later? And who said that an unimportant remark like "He looks terrible" needs any particular attention at all?

Answers to these questions come out of both theory and practice.

The problem with underdefined words is not that they have no meaning, as one might hastily conclude, but as Korzybski indicates, the difficulty arises from the fact that these words have too many meanings. If I say the word "play" without telling you what I mean, I am conveying too many meanings to you. Usually my words are "in context," but if you are in possession of a shut-down analyzer, context does not exist for you, for appreciating context requires many cascaded steps of analysis.

Appreciating context involves more than just realizing the intended meanings of words—it involves as well the process of assigning "reference" to words. For instance, suppose we take our sample phrase, "He looks terrible." If that phrase simply occurred to your awareness, you would have to perform some degree of analysis to decide whether, perhaps, the originator of the sentence is your own awareness "speaking" or whether the phrase is a memory of something that you once heard someone say. You have probably had the experience of finding that something you said or were about to say called back a memory to contradict your idea that the thought was original.

We must now digress shortly before we are ready to investigate the relation of speech to aberration.

If we investigate language, we discover that grammar is a highly artificial thing. We find, for instance, that it does not matter what grammatical form we use as long as the concepts represented by the different forms of words are transmitted. To clarify this idea somewhat, let us take the sentence "The boy threw the ball."

In place of each of the necessary words in that sentence, let us substitute the limiting definitions; thus:

(Young male human being)-(arm action causing flight of an object through the air)-(past time)-(round object).

Of course these definitions could be expanded for more exact description, but we have the idea. In addition to what has been put down as definitions, we need an operational statement, thus:

(Parenthesis No. 1 applies parenthesis No. 2 to parenthesis No. 4).

Of course, this is an unnecessarily complicated way to say "The boy threw the ball," and we miss some of the nuances because of different associations that these words call up. However, this is the only way to tell *exactly* what we mean without relying on grammar. Actually, you will see that this process of giving definition-plus-operation is what goes on continually when we appreciate context. If there did not exist a function in the mind to perform this task, we would not be able to use language at all. Grammar is an automatic way of performing this function, for when we agree on a form for grammar, we have in reality agreed on a shorthand method for performing the above analysis of speech.

You will note that the *order* in which the above parentheses are presented makes no difference at all to the meaning conveyed. Word-order is used in speech as a substitute for operational statements, as is inflection (e. g., questions), but again it is important to note that "word-order" is shorthand for a mental operation.

Cerebration, either automatic or voluntary, is required for the following processes; the processes are listed in the order of increasing complexity:

- 1) Recognition of a sound as a word (perception).
- 2) Recognition of the meanings of a word (simple memory).
- 3) Recognizing groups of words as sentences.
- 4) Analyzing sentences according to definitions and operations (grammar and inflection).
- 5) Using the above analysis to limit the meanings of the words in the sentence.
- 6) Attaching value to the sentence with respect to other sentences.

When a sentence is recorded during pain, several things happen. First, the anaten resulting from the pain prevents efficient handling of information arriving at the memory banks. Second, a recording is made of the pain.

When this sort of sentence is played back, we find that there is again some degree of anaten resulting from the

played-back pain signals. If the degree of anaten is very great, the person loses some of his abilities to deal with words just as he did in the original incident. He tends to use the words in the pain recording in his thinking at the same level of evaluation as in the original incident. The person will lose his awareness that the sentence being played back is a memory rather than an original thought. As a matter of fact, this particular loss of awareness is among the first to go during anaten, for the synthetical abilities of the mind are among its most complex functions.

Now we must correct an idea it was necessary to give in order to present clearly some of the mechanisms. This "person" we have been talking about does not show the degree of awareness of what is going on in his thinking that the foregoing paragraph would indicate. The person does not "use" the words in pain-recordings, at least not voluntarily.

Remember that the words come back from the recording with too many meanings attached to them. The grammar that substitutes for operational statements will not be completely "applied" in the recording. The words, themselves, without this operational statement, are merely coincident pieces of data, and are neither more or less important than the pain. The effect is as though to varying degrees, the words and the rest of the data in the recording become mutually equivalent. The phrase "He looks terrible," if played back from a pain recording, could have a great many meanings. Complete anaten would result in a memory having the effect of something like this: "He" equals "looks" equals "terrible." Furthermore, "He" might refer to the person himself, to someone else, or even to objects that might be referred to as "it" or "she." "Looks" might mean "appears" or "appearance" or "sees," and of course "terrible" sounds just like "tear-able." If we juggle these words around without any operational statement directing our actions, we can come out with something like this: "(pronoun) (sees) (tear-able)," which does not really make sense, but which because of the order of the concepts, would tend to impress the analyzer as conveying something vaguely unpleasant about the act of seeing.

Now, a healthy analyzer would simply refer to other data and re-evaluate the sentence by giving the words proper definitions, and it would do this very quickly, just by "recognizing" what the sentence "really" means. But by the very nature of the recording, the analyzer is not "healthy" at the time it is played back, for there is pain at work. The analyzer must try to explain all data, so part of the analytical mind performs a "rationalization"; the process is precisely analog-

ous to the way a person carrying out a post-hypnotic suggestion thinks of "reasons" that explain why his actions are "rational."

Since the analyzer is not in good enough condition to discover that the sentence does not make sense, it will use this particular grouping of concepts in whatever order they appear in its computations. The most important thing to note here is that one is not aware of the recording itself, for to direct attention toward the recording results automatically in anaten, which prevents *attention*; here we have an automatic *forgetting device*. Unless the incident is called to one's attention by an outside agency, one will simply remain unaware that his attention is at all caught in unconsciousness. Remember the definition of attention given previously, and the connection of attention with the process of analysis.

We have now what looks like a situation that is impossible to rectify. The very parts of our analyzers that are in contact with pain-recordings are shut-down by the pain in the recordings, and if we direct our attention accidentally to that particular recording, we lose some of the awareness and analytical ability that is necessary if we would re-evaluate the recording, and are unaware that our attention has drifted to the recording. We do unanalytical things based on the haphazard meanings the recordings assume, and are not aware that we have done anything unanalytical! Of course, there are degrees to this process, and we know that sometimes we *notice* ourselves doing something unanalytical. But whatever the degree, we rarely remember the pain-recording that lies under the action we have caught ourselves performing, and no matter how we think about the irrationality, we cannot discover what it was basically that caused the act.

Here, then, is the dianetic explanation for aberration: People do things that are not analytical because they are unconsciously basing some of their actions on words that are occluded by pain that was recorded with the words, and because consequently these words have assumed too many meanings.

The effects before noted seem to be adequately explained if we simply say that people seem to obey the words in painful incidents as if they were to be taken as commands and interpreted in every possible way that the words can be literally understood. Furthermore, we find that there is an effect as if every word occurring during deeper unconsciousness is equal to every other word in the same incident. A few examples of what we have observed in the past will complete the argument.

Let us watch a person who is "projecting." He is usually found accusing another person of doing something that is

actually one of his own aberrations; suppose we assume he is telling someone, "You talk too much." Now this person may take *half an hour of solid talking* to convey the idea that he considers the other loquacious. What is it that is happening? According to the preceding theory, inside the projector's mind there is a pain-recording that has been "resonated," and this recording is playing back, influencing the person's thinking below the level of awareness. Furthermore, the word content of the recording is most probably a phrase much like the one this person uses in his accusation: "You talk too much." Since the "You" has not been limited in its reference, the analyzer has taken all possible meanings that can be applied in present time, and the phrase is "obeyed" by the person's talking too much in telling someone he talks too much—two meanings of the phrase are being satisfied simultaneously. *And the talker would become very upset if he were told that it was he who was talking too much.*

Remember what the job of the analyzer is—to perform logical computations with the idea of solving problems relating to survival on the part of the person and his symbionts. If the analyzer discovers false data, it throws it out of the computation; but if the analyzer discovers data that tends to invalidate the analyzer itself, it has to make this data seem rational or *else perform the impossible computation that it is computing incorrectly.* This "impossible computation" is impossible to make for the same reason that the following statement is meaningless: "This statement is a lie." If we are to tell this projector that he is projecting, he becomes upset, because his computation has to be correct—to him, *it is survival that he be correct* in his computation that the other talks too much. Once he admits that his computation is wrong, he has had a most necessary function of his mind—his analyzer—invalidated. This is not a new concept, of course, but it is explained in detail here to show how the dia-*netic* theory ties in with previous psychological observations. You will notice, however, that we find no "reasoning" involved in the process of projection, nor do we say that the projecting is "intended" to relieve the basic aberration or to make the person feel better.

It is important to remember that the process of playback can be started by any stimulus that matches one or more stimuli in the original incident. Once the "trigger" is touched, the entire recording plays back, with all the consequences you can deduce from the foregoing argument and example. Since the content of these pain-recordings is nothing but fragments of ordinary language, aberrations can be caused by an extremely large variety of phrases, and one cannot predict with much certainty when one of these incidents is going to be restimulated.

Once an aberration has been restimulated, there exists a more or less permanent circuit in the analyzer which performs the function of rationizing the underdefined words in the incident and any other data that is there. We call these moments of restimulation "locks" and the first lock the "key-in." Each time a lock occurs, more of the analyzer is tied up in one of these circuits or added to an existing circuit in order to take care of rationalizations required by new data: these circuits *must* take all data concerning them and deliver a "logical conclusion" couched in the recorded words.

The reasons for the vagaries of memory become obvious now when one considers the phrases in common use concerning memory; things such as "I'd better write it down, or I'll forget it," or "Forget about it and it won't hurt so much." Keep in mind, too, that there is a nine-month period between conception and birth where the human organism is extremely sensitive to recordings, and that all sorts of painful things happen to the foetus; we have on record reports of everything from mild bumps through mother's constipation and parental intercourse on to an astounding large number of attempted abortions performed with every conceivable tool that can be used for such purposes. And all during these events people are talking about everything under the sun, and it all goes in as pain-recordings, which we might as well begin to call "engrams," according to dianetic usage.

Starting with this basis, dianeticists have built up out of extensive observations quite a detailed analysis of aberrated behavior. There are ramifications deducible from the theory on the effects of words that explain all types of aberrations noted in any psychological, psychiatric, or psychoanalytical work so far studied. There are implications in this theory which call for a complete re-evaluation of the theories on heredity-environment. However, these amplifications and deductions do not belong in this paper, but in a handbook of therapy and diagnosis. We will now go ahead to a discussion of how we develop the techniques used to combat engrams.

THERAPY: WHAT WE ARE DEALING WITH

Forgetting, as we can see now, is not an action of the analytical mind, but rather an action performed on the analyzer-as-a-whole by part of the mechanism that has become aberrated under the influence of physical pain. Contrary to some previous concepts regarding memory, forgetting is an "active" process and requires energy; most of us have phrases-and-pain that are continually telling us to forget, and the natural forgetting-device involved in anaten requires energy for its performance.

Furthermore, since recordings are represented by distortions from a "natural" pattern, these recordings represent potential energy. This statement is subject to debate, for it is possible to record by *removing* energy; however, the following argument is not affected by whether the energy-content of the cell is above or below normal; studies done in other fields indicate that the energy is positive, and we will find presently that certain parts of the recording in which we are interested behave as if there is some instability in the energy-state of a cell containing a recording of this kind, and instability implies potential energy, either positive or negative.

In Dianetics, we call the energy associated with recording of pain "charge." We do not yet know the nature of this energy, but we observe certain effects that indicate pain-recordings to be unstable and all other types of recordings to be stable. In other parlance, we find charge only on the pain in a recording. This charge seems to be what holds the unanalytical circuit together, for each time a lock is accumulated on the original incident, we seem to find more charge upon contacting the pain.

Upon asking a person to investigate some physical pain in his past, as in a previous example, one discovers that he can feel the pain in the recording as if he were experiencing it again, although not nearly as intensely. You will recall that we specified a certain type of person for this: now we can explain what we meant by that statement. If a person happens to have phrases in action that tell him not to feel pain, he will find it impossible to contact painful incidents properly until he has discovered the incidents where the phrases were installed. Similarly, he must discover incidents where he was told not to remember if he cannot remember the painful incidents. We picked a person free of these particular aberrations in order to restrict ourselves to a specific subject; we will continue to do so until otherwise stated.

In order to contact incidents occluded by the natural forgetting-device, we ask the person purposely to turn his attention to some of his habitual phrases. Repetition of these phrases, as we have seen, tends to bring the engram containing them into restimulation. If we encourage the person to continue repeating the phrases, he will begin to be aware of the incident because it is in such powerful restimulation and because units of his analyzer have been purposely connected with the incident for the purpose of examining it (refer to the section on anaten). We are, in effect, forcing our way through the natural occlusion. The subject experiences the anaten involved in the incident as his attention is directed more and more closely to the data; he feels dopey, and sometimes goes through what we call "dope-off," a condition re-

sembling sleep but accompanied by twitchings, shallow breathing, etc. — signs that have been associated with hypnotic trance. The period of dope-off lasts anywhere from a few seconds to several hours; when the person recovers full consciousness again, we discover that *his attention is now directed somewhere near the end of the same pain-unconsciousness*. If we now request the person to return his attention to the earliest available bit of data in the incident and go through the incident again, we find that he is less affected by the recorded pain-unconsciousness; sometimes three or four trips through the incident are necessary before complete dope-off disappears. At the time when dope-off disappears, we find that the subject is now aware of data occurring to him during what had been a period of unconsciousness. The data may or may not be objectively correct, depending on whether or not there are circuits containing phrases such as "I can't tell exactly," or "You can't tell the truth," or "You never tell the same story twice."

The feeling of pain that was first contacted "reduces" in the same way as the unconsciousness; that is, each trip through the incident finds the feeling of pain lessened, until we reach a point where further running has no more reducing effect, usually with the pain-recording at a very low level. The sounds and physical feelings that are not painful become sharper as the reduction progresses, then disappear.

While the reduction process is going on, we observe the person performing certain involuntary actions. He twitches, yawns, stretches, reports tingling sensations, weeps, etc. These actions occur *invariably* if the pain is reducing well. Yawns are extremely common, some people yawning upwards of a hundred times in one two-hour session. The regularity of these actions suggests some connection between the disappearance of the pain from the recording (note: the other data in the recording *does not reduce*) and these involuntary manifestations. The disappearance of the phrases (the subject actually will forget them) is not permanent, for within a short length of time the incident can be re-contacted rather easily with full and accurate recall; however, the most diligent attempts will not be able to bring back the pain-unconsciousness into the recording, although the person may be excellently returned. *Reduction of the pain seems to be permanent*: upon returning to an incident that was only partially reduced, we find the level of pain the same as when the incident was left.

Most persons do not have very many periods of complete dope-off, and those who do have frequent dope-off eventually reach a point where there does not seem to be sufficient effect on the part of the recordings to remove awareness. The

most common effect is for the person to feel slightly sleepy or dopey for one or two runs through the incident; further running through the incident seems to bring the level of awareness up higher than it was in the beginning, before starting to contact the incident.

It is appropriate here to pause and discuss hypnotism and positive suggestion. Dianeticists have been accused at various times of utilizing both, and we should give the dianetic explanation for these effects and state exactly the dianetic attitude toward hypnosis.

The state of dope-off is similar to hypnotic trance, as already mentioned. But just how was this condition brought about? Very often the phrase repeated by the subject that "put him to sleep" has nothing to do with sleep—it can even be a phrase like "Wake up." We can give a concise definition of hypnotism using dianetic theory: *Hypnosis is a process of restimulating incidents containing unconsciousness and/or incidents containing sleep-commands.* Suggestibility, the condition where outside ideas seem to "take hold" on a person's thinking, can be similarly dealt with: *Suggestion consists of giving any information at all to a person when he is anaten.*

Notice that both hypnosis and suggestion have the effect of creating *locks*, and that both processes as dealt with so far are performed on *a person by someone else*. We will deal with auto-suggestion presently, but first, we have an important point to investigate.

Notice that when a person restimulates *himself* by repeating a phrase that leads to dope-off, the result is that he seems to *reduce* the charge on the incident—the pain-unconsciousness. The longer he keeps up the restimulation process, the *less* effect the phrase has on him as far as putting himself into a hypnotic trance goes. However, suppose that the person returns himself to an incident where there is a phrase like "Hold still!" in the midst of the unconsciousness. Being anaten, he will tend to obey the phrase, and may "get stuck," especially if his processing under Dianetics has not progressed very far. Also, he may by injudicious repetition of the wrong phrases, call up unconsciousness from many similar incidents and thus be unable to cope with it. For this reason, we have forbidden subjects to run themselves without an auditor present. In cases where this admonition was ignored, there has been considerable discomfort, but no damage seems to have been done; in all cases, however, the subject has decided that running incidents alone is not worthwhile.

When, however, *someone else* begins to repeat phrases to a person, the hearer does not have a maximum of attention

on trying to contact the incident, and *his analyzer can become severely shut-down, even to the point of psychosis*. Here is the danger in hypnotism, and the difference between dianetic procedure and hypnosis. As a matter of fact, hypnosis has been tried in conjunction with dianetic processing, early in the development of the science, and it was found that such sessions *had to be contacted later and the unconsciousness reduced!* Absolutely no therapy could be accomplished with the subject under hypnosis, despite the fact that reams of data were available. Furthermore, the veracity of the data obtained under hypnotic regression, though the data is apparently logical and coherent, is sadly lacking, and this data is of limited use in subsequent processing. If one considers for a moment the dianetic explanation of hypnosis, one sees the reason for this "dubbed-in" data: In hypnosis, one is directly in contact with the section of the mind that is completely aberrated, and has *purposely shut down the only part of the analyzer capable of critical analysis*. If there are phrases in even light restimulation that have the effect of twisting data, there will be nothing at all to prevent them from having full effect. When a person has restimulated himself into dope-off, it would appear that he has applied analytical attention-units to the engram, and there seems to be something highly different in the results of approaching engrams in this manner; we do not yet have an adequate explanation for this difference, although you can probably see an intuitive explanation in the foregoing material.

Auto-suggestion that is not specifically directed toward aberrative phrases, for example, Coueism, comes under a different category entirely. Before we can adequately explain auto-suggestion of this kind, we must see what Dianetics has to say about learning.

DIANETIC THEORY OF LEARNING:

In this section we discuss learning; out of this discussion we will develop a method of processing aberrations that is far advanced over any previous methods in speed of results and in quality of results.

First, we should make note of the fact that there are two kinds of learning; one "learns" multiplication tables and passages from Shakespeare, but this learning process is simple memorization, or should be; the learning that we are interested in here involves the acquisition of a skill, mental or motor.

We have to go back for a moment to our definitions of the analyzer and to some of the things we have said about its various functions. Remember that the analyzer, under dia-

(Continued on Page 261)

News From Wichita

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The Foundation takes pleasure in announcing that two referrals to HDA's in foreign countries have been made, the first of what is seen to be a truly international aspect of Dianetics. An inquiry concerning auditing from Athens, Greece, was answered by referring to an HDA in that city, and a referral from the South American country of Columbia was made to an HDA residing in Medellin.

* * * *

EIGHT WEEKS PROFESSIONAL COURSE TO BE CONTINUED UNTIL MARCH 1, 1953.

As previously announced, we planned to install a sixteen-week auditor's training course on December 1st. We could hardly ignore the requests of so many professional, business, and home-making people, many of them friends and supporters of Dianetics of long standing. The sixteen-weeks' course which we believe necessary to adequate training was impractical and in some cases impossible for these people. After careful consideration and a thorough weighing of all the data, we will continue the eight-weeks' course until March 1, 1953. Students will be accepted up to and including February 16, 1953. Tuition fee, as before, will be \$500.00.

* * * *

SUCCESSFUL ADVANCE

Mr. Charles Morley, an Associate Member, recognizing in true dianetic fashion that "the impossible just takes a little longer," approached the Board of Education of his home town in Mexico, Missouri. With diplomacy and tact gained from years of experience as a business executive, he convinced the Board that there was sufficient local interest and genuine educational value for a course in Dianetics in the Adult Educational Program. The interest at the time of his request was represented by four people. The course, which began approximately four weeks ago, now boasts of twenty-two students. We understand that this is the second largest course given in the program. The Foundation plans to approach the National Coordinating Offices for Adult Education and offer the services of Hubbard Dianetic Auditors all over the country for the same program in 1953. We will tell you more as this interesting advance progresses.

Case Histories

Case histories presented in the BULLETIN are on file at the Foundation. New developments in any case will be reported.

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CASE HISTORY PM113

Preclear is male, age 42, college background with brilliant record. Has had previous electric and insulin shock treatment, sleep treatment (probably hypnosis) and psychotherapy, including confinement at two hospitals and out-patient treatment at one other.

At pre-auditing interview, preclear exhibited feelings of extreme fear, and related constant feelings of nausea leading to vomiting, as well as attempts at suicide. Spoke fearfully of hearing "voices," and told of people he sees "that aren't really there." (Hallucinations.)

During the first few days of processing, vomiting robbed him of about half of his meals, and the voices and hallucinations continued to trouble him. According to the auditor, auditing procedure was somewhat unorthodox, occasioned because the preclear was a "control" case, insisting on self-running.

Prior to the publishing of DIANETICS, the preclear had made several attempts to convince the hospital doctors that he remembered what had occurred in the womb, and that all his hallucinations and voices were what was happening to him before he was born. He was repeatedly invalidated on this score, leading to severe morbidity and suicide reaction.

Auditor gave preclear relatively free rein, and birth was contacted almost immediately and run, reducing nicely. Light incidents were run, and toward the end of the intensive co-operation had risen to a gratifying level. Many occlusions were penetrated, resulting in an obvious tone rise. During

the last half of the week preclear lost only one meal by vomiting, as compared to an average of ten lost meals in an equivalent length of time prior to processing.

A week following the intensive run the preclear wrote the auditor from his home, saying that "this has been the best week in twelve years," and that many friends had remarked on his improved appearance. He is highly desirous of returning for further processing as soon as possible.

Further data concerning this case will be published as received.

The following are *verbatim* statements written by preclear following Intensive Run, when asked whether any results had occurred, good or bad, in connection with conditions he had listed prior to processing:

Some differentiation; several tentative plans; improved awareness and technique in social transactions so stated to me by others, voluntarily.

Some improvement in reparté and in evaluation.

Several occlusions brought into visio and sonic recall.

Less nervous (more confidence).

Improved social relationships.

Apparent gain in weight of five pounds now reduced to one pound net. Many somatics turning on.

Beginning to wonder how gullible I am.

More enegy available; stronger tonicity.

Some changes in undesirable habits. Prospects better.

Improved family feelings.

Prospective enjoyment.

Money income will increase.

* * * *

CASE HISTORY PM116

Preclear is female, age not given. She is a housewife, also working as a teacher and is an artist. Educational background includes Preparatory School. She has had no psychotherapy. Listed her desired improvements to be a "clearer understanding of myself," and her psychosomatic conditions to be the "wearing of glasses."

The auditor's summary of the case:

"Techniques used include those outlined in ADVANCED PROCEDURE, with the running of what appeared to be the major incidents on the Service

Facsimile chain. At one point when progress seemed to be temporarily halted, the Major Effort—Major Emotion version of Present Time Processing was used effectively (or causitively).

"The preclear was in unusually high tone at the start of processing, which made processing go exceptionally well. She contacted Thought, Effort and Emotion easily, both separately and as a unit. The postulates came out naturally, without the necessity of coaxing.

"A friend of hers asked her (since her Intensive) what she had done for herself that made her look and act so well. She is now auditing this freind."

The following are *verbatim* statements written by preclear following Intensive Run, when asked whether any results had occurred, good or bad, in connection with conditions she had listed prior to processing:

I know I have gained an insight into myself and have a working knowledge of Dianetics. My mind seems to work more efficiently, and my memory is better.

I found during processing that I was afraid to ride in a car or plane.

I understand people better.

*I still wear glasses, but have reduced their strength.
My energy is up quite a bit.*

*My attitude towards my work is on a higher tone.
I feel that my judgment about Dianetics has been upheld and I am very enthusiastic about this new science, and intend to go on with the studdy of it.*

* * * *

CASE HISTORY PM114

Preclear is 55, female, unmarried. Background as an artist, teacher, and psychiatric social worker. She came to Dianetics partly to satisfy an intellectual curiosity, and partly to discover the causes of a life-long tendency to introvert; also, to untangle emotional relationships within her family. One emotional problem in particular was her sister. The preclear expressed fear that she would not be accepted for processing because she was "too old." She expressed fear that she was losing her powers, her abilities, with the years.

In period of two and a half weeks 68 hours of processing were given. During the earlier portion of her processing, a mild case of arthritis in her right arm was associated with the postulate that her abilities were decreasing with the years, and tracked down, the arthritis disappearing almost

immediately. Her tendency to introvert, to withdraw from the environment, was traced to birth—efforts to avoid pain, etc.

An early prenatal was contacted during which a twin was lost by miscarriage. The preclear felt that she had had an active part in destroying the twin in competition for survival. (This appears to have been the original Overt Act). The key-in was apparently at age five when her pet kitten died, that being her first post-natal association with death; and, on the same day, her baby sister was born and presented to her. Because of these associations, life-long relations with the sister, founded in sympathy, regret and self-blame, have been bad.

The preclear now feels she has gained full understanding of her former problems. She is painting actively (with her right arm). She is making new plans for the future, and no longer considers herself "too old."

* * * *

CASE HISTORY PM108

Preclear is 57, male, married, with two children. He is a free-lance writer by profession.

He came to Dianetics complaining of indecision, anxiety, resentment and brooding, and evidencing an extreme fear of the future. He also displayed symptoms of sinusitis and acute indigestion.

Twenty hours of processing were given, in a period of four days. During the course of processing the preclear contacted a decision, never effected, to "divide," to become two organisms. This was, apparently, the original "maybe" in which the case continuously lived.

During three months (to this writing) since the conclusion of processing, the preclear has taken a new interest in life, is seeking out friends whom he had avoided before, is planning and working at his writing, and has become, in the words of his wife, "a much easier person to live with." The sinusitis has disappeared completely, and the indigestion is reduced to intermittent.

* * * *

CASE HISTORY PM105

Preclear is 26, female, married, with three children. She has had a long history of treatment for asthma, allergies and arthritis, and in addition complained of neuralgia. She evi-

denced extreme impatience in dealing with her children, and complained of frequent periods of depression which lasted for varying lengths of time. She expressed a general distrust of people, and deplored her inability to make friends.

During 24 hours of processing, spaced over a period of three months, many incidents were contacted, including conception, prenatais, birth, and several occluded post-natal key-ins.

Five months after processing a report from the preclear states the asthma, neuralgia and arthritis have entirely disappeared, and that the allergies are greatly reduced. Her relations with her children are greatly improved, the periods of depression are gone, and she now trusts people. She is much more interested in living, and makes friends easily.

She reports that she has recently taken a part-time job, entirely devoted to dealing with the public.

* * * *

CAST HISTORY PM 117

Preclear is male, age 65, married. Has college background. Works as vegetable shipper. Has had a series of psychoanalytical interviews 25 years prior to Dianetics, but was not confined. Estimated tone level at start of processing: 0.5 to 1.1. Expressed a desire to gain better mental balance and more peace of mind, and to regain use of memory which seemed to become more and more occluded as he aged. He did not complain of any specific mental disturbance, but mentioned that there might be a few minor psychosomatic symptoms. He indicated that he would like to have a few minor changes take place for the better, but that no major change was indicated; specifically, he desired to lose his depressive moods and dislike (at times fear) of people.

The Auditor's summary of the case is as follows:

"Techniques used included those outlined in ADVANCED PROCEDURE and THE AUDITOR'S MANUAL, up to and including the partial running out of the service facsimile chain. The auditor agrees with the preclear that more processing should be done. Nevertheless, a great deal of evaluation and understanding was gained during the week. Some of the preclear's comments during processing were: I've gotten more in three days of this than I did in three months of psychoanalysis'—'I probably would have died within a year if I hadn't stumbled on this'—'I looked at myself in the mirror this morning, and I've changed looks! I'm a different person!'

"Because of his age and restimulative environment, the preclear is uncertain of his ability to make the fullest use of new-found self-understanding. It is this auditor's observation, however, in working with older people, that it takes a considerable amount of time after an intensive for the case to 'rebalance,' to put new evaluations into use.

"Briefly, the auditor believes that the preclear arrived in apathy and fear, and left in hope.

"One more note: 25 years ago, the preclear underwent psychoanalysis. All went well until, in one session of the analysis, for no apparent reason he began to shake and jerk violently on the couch. The analyst, not knowing how to treat this manifestation, let it pass—and from that point forward no further value was gained from the analysis. Twenty-five years later, during dianetic processing, an incident came into view wherein the preclear, age three, was being shaken violently by the shoulders and given near-hypnotic commands 'never to tell,' etc. This was the incident that had tried to present itself in the analysis. From this point, in Dianetics, we went forward!"

The preclear wrote the following statements in reply to a questionnaire sent him one week following his intensive run:

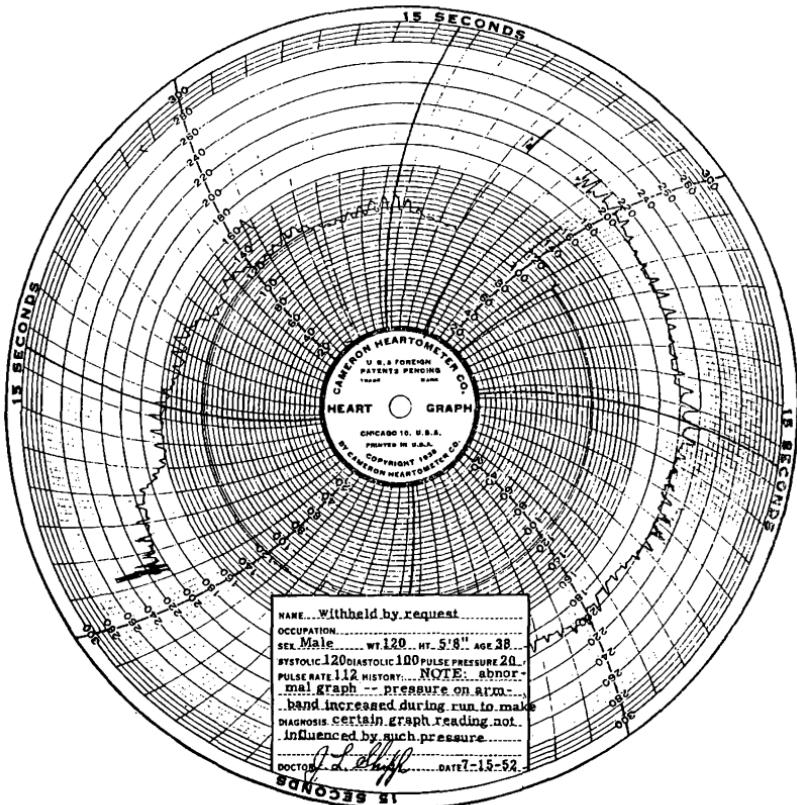
Very much better mental balance, though I feel as if I have only covered part of the journey.

Memory improving, but lots of room for improvement, as there are still lots of blank periods in my life.

Production and energy better, but have not put it to a real test yet.

My family life is improving, but difficulties of communication present a considerable block. Agreement on Reality is poor. Restimulation could cause me to lose many gains.

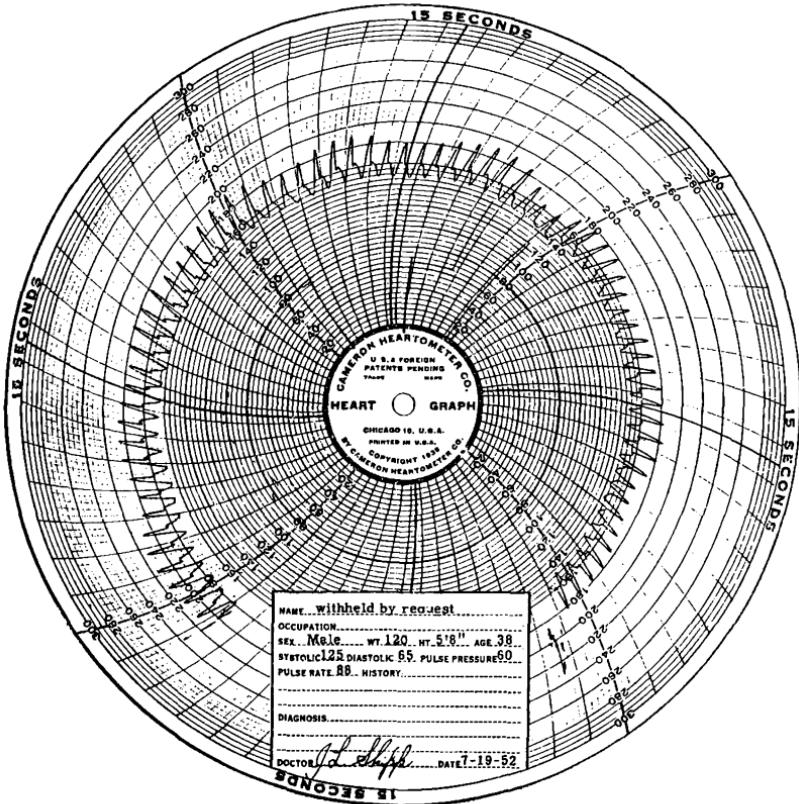
I hope to continue my work now that I have made the initial attempt.



CASE HISTORY F201

Preclear came to the Foundation in a very poor physical condition: No appetite, nervous, alcohol withdrawal symptoms and a complete disinterest in his environment. When the graph was taken he did not turn his head to look at it or ask for an opinion of it, quite the reverse of the interest expressed when the second graph was taken.

The above graph of his heart was taken before the intensive run. The heart graph indicated a developing tachycardia with valvular insufficiency and blood pressure of 120 over 100. There was a definite murmur of the aortic valve (an increase in the rate of heart beat, a very weak contraction with the heart valves allowing the blood to flow back into the heart after once forcing it out into the blood system,



with the result that only a small portion of fresh blood is moved through the circulatory system with each beat).

The pressure on the arm band was changed half way through the graph to make certain the pressure was not influencing the graph. It was difficult to conceive that a person could have such a serious insufficiency of the heart and have no apparent knowledge of his condition.

The auditor was instructed to handle the preclear with care because at any time, even without the excess strain of running an incident, a complete discompensation of the heart (heart failure) could take place.

The second graph, taken after the intensive run, indicated a close to normal heart with improved rate and proper function of heart valves.

* * * *

CASE HISTORY CP101

Preclear is female, age 21. She is married and is keeping house. She has a background of previous psychotherapy and six electric shocks given during voluntary confinement. Came for dianetic auditing to get over fear of lying down and fear of the dark. Also expressed fear of heart trouble (somatics in chest cavity). Described some menstrual difficulties.

Complained that when reading she could make no sense from a story or set of instructions until she read them again. Described various psychosomatic symptoms of sinusitis, thyroid malfunction, and heart pains. Displayed definite fear of cancer, polio, and Hodgkin's Disease.

Auditor placed preclear at near-apathy level at beginning of 30-hour intensive run, and estimated that tone rose to about 1.5. Preclear displayed definite hostility towards auditor at end of processing run.

Her only statements, grudgingly made, of admission about her improvement or other results were that she had lost the fear of lying down, and that she no longer feared the dark, and the pains in her chest weren't there any longer. She said she slept better, and that she could read without repeating to make sense out of the material.

But aside from these admitted improvements she is quite hostile towards Dianetics and the auditor. Auditor computes that she will "settle out" in about a month and decide that improvements gained will warrant further auditing.

Further results or statements concerning this case will be made as received from the auditor.

The Auditor's Note Book

Up-to-date reports from auditors active in Dianetics
from MARTHA E. COURTIS
Ann Arbor, Michigan

BACK TROUBLE

The preclear I wrote about in my previous report, who had back trouble, spent a miserable summer with more and worse.* Finally the preclear attacked it alone and decided to quit aiming for the back trouble and run Emtoin off the case, since she found she could do this successfully without an auditor. Emotion came off and then Counter-emotion showed up. After a two-hour session running off Counter-emotion, rapidly but partly on incident level, the back trouble eased up. With recognition in present time of the influence and power Counter-emotion had previously been given, and realization that this was diminishing rapidly, the back stayed in good shape.

SOME EXPERIENCES WITH POSTULATE AND/OR THOUGHT PROCESSING

Since these experiences took place both with and without an auditor present, it is reported in the preclear's words.

"I have recently been astounded to find what a tremendously efficient and totally cooperative organism I am. This has come about through addressing my case with Thought (processing). A great deal of Effort, Counter-effort, Emotion and Counter-emotion has been run off, either on Incident or General Level. Considerable re-evaluation and improvement has come about. However, a couple of aberrations that bothered me very much remained unmoved. Sometimes I thought they were undermined a little, but then I'd use them again. I did achieve the ability to recognize that I was using

* Vol. II, No. 11 DIANETIC AUDITOR'S BULLETIN

these aberrations at the moment I was doing so and would busily examine myself the while to see whether I could catch on to something to work with. I began to wonder why I metered my emotions and actions by other people.

"It occurred to me that while Effort and Emotion had been a springboard for attack, Thought in itself had never been used initially on these aberrations. So at my next session with an auditor, I said I wanted to know why I metered my emotions and actions by the attitudes of other people—and let's think about it. The auditor agreed. In this session, I found that only certain people still had much control over this metering, and that most of the emotion that would burst out was anger. I looked at times that I had gotten angry and suddenly discovered that the whole organism was completely cooperating—it was the most complete totality I could imagine—ALL of me was mad! And the realization rocked me. I ran out this totality or anger throughout, and left the session in a state of wonder at such a unity within me—and a new sense of power.

"After this session I did a lot of thinking about the people by whom I was metering my emotions and activities, and just specifically who they were. My children for example. I discovered that I had postulated at age seven that I would not have any children, subsequently bolstering this with thoughts about not wanting any, etc.

"In the next session with an auditor, following up the idea of metering my reactions by people, I picked up a school incident in which I accepted and deemed wise the metering of my actions by my schoolmates' counter-emotion. I found that for the first time I was picking up the counter-emotion of hatred. Heretofore, I had felt sure no one ever hated me or felt really, purposefully, unkindly toward me. Running through a batch of such counter-emotion, I now found that blame and resentment toward me were strong at birth—I hadn't picked that up before. It was also a large part of the atmosphere of pregnancy, and was present when at age seven I made the aforesaid postulate about not wanting any children, as the same doctor had been called in to explain to me why mother could not have the brothers and sisters I wanted. If it was all my fault, I certainly didn't want anything to do with having children myself.

"Consequently, although I 'changed my mind,' having gotten new data, etc., the children did not really exist, because I said I'd never have any. It was surprising how incident after incident, reviewed in this light, revealed that I had been making a basic total effort to *non-exist* them, while in present time I was operating and desiring at direct odds with myself.

"This is a brief follow-through on one phase. Actually, I gathered up and followed through a great many similarly productive paths more or less simultaneously. In the phase relating to the children, there is the big postulate that had tremendous repercussions. Another interesting part of this experience has been the discovery of "little" postulates and their power. I have been amazed at the terrific exactitude and force of the total organism in operating on the "smallest" postulates that are carelessly made each day, and probably never even thought of as postulates.

"For example: I found myself washing dishes in a vicious mood. This isn't 'like' me now, and I wondered what was up. Tracing back I suddenly remembered that I'd gotten up with a big stretch and grin, planning my day around the extra time I'd have because 'Tom is going to do dishes today.' Well, circumstances changed, and Tom didn't. And here I was, operating full force against a postulate. Tension and conflict dropped out instantly on this realization.

"Another example: One morning I called my auditor to say I had other things to do this AM and would like to skip the session. We agreed. Driving home after delivering Dick at school, I felt very unhappy. I uneasily examined this and that without relief—was I afraid my auditor's feelings were hurt? Did I regret the decision? No results until I found that I had not gone back and reversed the postulate made a week ago after a session, that we would be working this morning. So instead of being parked in front of the auditor's house, as I 'should' have been, there I was, driving home. At that instant the tensions and unhappiness melted.

"I am learning to be very precise in my thoughts about doing things. I am learning the trick of chasing down possible postulates to the contrary when I change my mind, start a new activity, etc. My purposes and desires are getting a thorough going-over—for apparently my slightest whim is integrated immediately by my total mind-body, and pursued relentlessly until consciously changed."

AUDITOR'S COMMENTS

I have wondered whether a simple, self-help process could be developed from the experiences related here. Perhaps people could pick up the "little" decisions they make and to which they later act at cross-purposes, thus resolving much present time conflict and tension. If we find that actual emotional involvement at the time does not obscure the postulate too badly, this might be effective.

Suppose this preclear had not had so much emotion run off—would it have remained to ADD to the intensity and

volume of the present time difficulty so much that lifting only the postulate would not have brought relief?

When people have "One of Those Days" in which everything goes wrong—is it because they are operating in conflict with carelessly thought "little" postulates? We know this isn't always true, but it may frequently be the case.

What about the vague feeling of "I should be doing something else" and similar expressions? Conflict, again, with a "little" postulate like in the experience of having changed the time of session with the auditor?

Disappointment—Another "little" postulate at the bottom of it?

And how about preclears who haven't found release from conflict by locating emotional problems with dominant adults of their environment? Some "little" postulates again?

Volume II The Dianetic Auditor's Bulletin

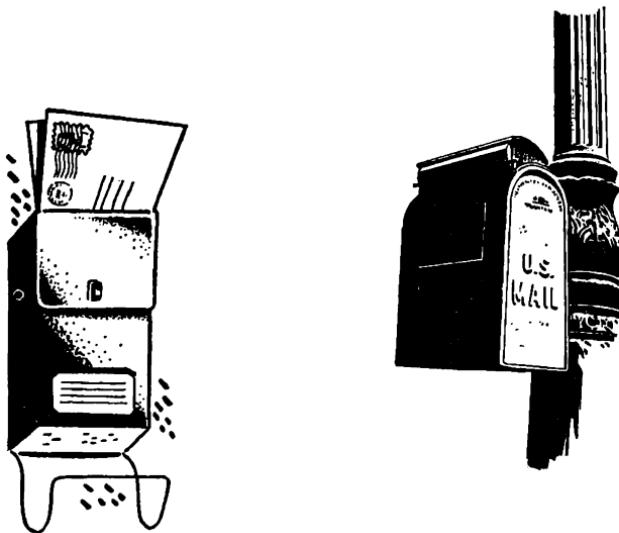
JULY, 1951 — JUNE, 1952

Cloth Bound \$5.00

90 copies available for order.

Delivery January 1, 1953.

The Mail Box



*Bouquets and brickbats, compliments and complaints,
letters on any phase of Dianetics equally welcome.*

Long Island City 4, N. Y.
October 16, 1952

Hubbard Dianetic Foundation, Inc.

Gentlemen:

Enclosed is a check for \$15.00 to continue our Associate Membership for another year.

I want to compliment you on the Special Conference Edition of the BULLETIN. It contains more information, more thought-provoking discussion than we've had in a long time. Really, it's like a breath of fresh air in the murk of conflicting data we've been receiving.

My husband and I have read most of the books on Dianetics and have attended seminars when the Foundation was in New York. However, for over a year we've had no direct contact with anyone acquainted with the latest techniques. Could you possibly recommend a group in New York where we could take a course which would bring us up to date?

Thanks again for that Special Edition.

Yours truly,
(Mrs.) Anne Wirth

* * * *

Mr. Dunbar, who was Director of Training here at the Foundation until he accepted a lecture-tour assignment, is giving a series of lectures in North-Central and North-Eastern United States. We regret to say that no one took the initiative to invite him to the New York area. Among several of the large cities he will cover will be Niagara Falls. Perhaps you can find it within your time and inclination to visit Niagara Falls while Mr. Dunbar is there.

Thank you for your remarks about the Special Bulletin. Many have inquired concerning availability of this 148-page issue of the BULLETIN. We are happy to say that we have extra copies. They are available at \$2.00 each, all appropriate discounts applying.

—Ed.

Amarillo, Texas
October 1, 1952

The Hubbard Dianetic Foundation, Inc.

Gentlemen:

The conference edition of the BULLETIN jolted me from apathy into a partial understanding of what the Foundation is attempting. Count me in! Enclosed you will find a check for which please renew my Associate Membership.

Good Luck!

Sincerely,
John H. Trapp

* * * *

Thanks, John. Let us know how you like successive BULLETINS.

Publications Office
The Hubbard Dianetic Foundation
Wichita, Kansas
November 6, 1952

Dear MAIL BOX reader:

Sometimes a letter arrives here at the Foundation with large, display sentences saying: THIS LETTER NOT FOR PUBLICATION! The inference drawn by the editor is that within the mind of this person there exists some unrest concerning the possibility that his letter would be published without his permission.

Each and every citizen residing in the United States of America has, by Constitutional Right, the Right of Privacy, and as far as the Foundation is concerned, this Right extends to every individual in the world. Not only is it a matter of ethics to request permission before publishing a private, friendly or business letter, but it is most certainly "good business." The Right of Privacy includes the right to bring suit against a firm or individual for invasion of that privacy.

If a letter is received by the Foundation which we feel would be interesting to many BULLETIN readers if shared with them, we request in writing permission to publish. If permission is not forthcoming, either by direct refusal or by reason of no answer to our request, the letter is filed, unpublished. Sometimes a correspondent states within the body of his letter that he would like to see his letter in print; in this case the letter is printed without further request for permission, if it seems interesting and is well-written. A second exception is made when a letter is addressed specifically to THE MAIL BOX department of the BULLETIN.

We hope that in the future anyone writing to the Foundation will feel assured that his letter is private correspondence if he does not otherwise state. Your letters for publication are invited—other readers have an active interest in your viewpoint. But your Right of Privacy will not be deliberately violated by the Foundation.

Respectfully,
THE EDITOR.

* * * *

Corpus Christi, Texas
July 3, 1952

The Dianetic Foundation

Gentlemen:

I have completed the processing handbook. The material therein is most excellent, but I will have to know more about the work before I can offer any suggestions for its improvement.

My physical state of being has been improving for several years so I cannot see too much added improvement in that field as yet. My current feeling of well-being, however, has increased most amazingly—UNBELIEVABLY!

You sent me the name of an auditor in New York City, and while there on my vacation I had 30 hours of processing. I can certainly recommend this auditor without any reservations. I don't see how she could be any better. Her very gracious, impersonal, friendly manner and her charming and clever way of handling her tools got amazing results with me. Having been always very emotional and nervous, there were so many "buttons" in my environment that I was constantly bothered by strange feelings in my stomach, my heart action was irregular and my throat was irritated or there was a choking sensation. Even after years of metaphysical studies and various courses in psychology, mental healing, etc., those conditions persisted. After my first session with her I began to feel happier, and more free of all those disturbing things.

During April and May I had read DIANETICS: *The Modern Science of Mental Health*, and SCIENCE OF SURVIVAL, and had gone over the handbook twice, just reading it and doing a few locks on my own. The auditor took me through birth and even through my "Service Facsimile." Many crises in my life were recognized for what they were worth and I have not had any of the old emotional reactions since. It is amazing for me to realize that my throat doesn't grab me when I see certain people or hear certain things, or get certain olfactory stimulations.

You will be interested to know that I am using some of the principles on my patients with wonderful success. Just to assure them that they are their own CAUSE helps amazingly.

If you have any material that will be of help to me in my practice I would appreciate it. As I assimilate the material more thoroughly, I am daily aware of greater and greater possibilities.

You certainly may use my name and refer anyone in this

area to me, for I certainly want to pass on this great work.
Most sincerely and appreciatively,

Dr. Evelyn McGee

Chicago 25, Illinois
August 15, 1952

Dear Sir:

I have just completed a review of communication received from the Foundation in Wichita, and there are a few questions I would like to ask:

1. Is it true that which the Foundation owns, in regard to copyright, is a conditional contract with L. R. Hubbard?
2. Does the Foundation own any copyrights in its own name?
3. Did L. Ron Hubbard withdraw his assignment of use of the copyrighted word Dianetics and the name Hubbard and so forth?
4. If questions number 1 and 3 are answered "yes," by what right does the Foundation in Wichita continue to use the copyrighted material?

My decision to continue my Associate Membership rests on the answers of the above questions.

At the present, I am very much concerned with the pattern of development that is taking place in Dianetics as a science. It seems that the field is becoming more and more complicated with each new set of principles. It is apparently developing into another physchology or philosophy where abstruse terms and recondite definitions are used in place of four letter words.

I am aware that auditing is still an art, but it seems that even two HDAs cannot come into agreement as to technique or even the meaning of terms. The very fact that the people who have been in contact with the science since its beginning are unable or unwilling to apply their knowledge, either to themselves or to their problems, demonstrates a crying need for organization of data.

For example, let's refer to the book *Advanced Procedures and Axioms*: The organization of this book is such that it is completely worthless to anyone who has not been studying the science assiduously. In order to use it a person must purchase and study several other books first. To top it all, the book gives you several starting points to open a case, and then says that each point must be used first. This approaches the impossible.

At this point I would like to bring forward an idea that I have been kicking around for a couple of weeks. It started with a flash thought that a one-shot *clear* is possible. In other words it should be possible, under certain conditions, to ask a person one question, and by the time he answered it he would be a *clear*.

This lead to an examination of self-determinism. The conclusion that a person is always self-determined lead to the idea that the only aberration is data. That which we call integrated data is aberrated data. Then what happens when aberration is present? This lead to the question: What is the most important piece of data that any human being has? And what does he do with it? The most important piece of data that one has is that data that is being recorded right now, or the present time recording. He uses it by sweeping his memory bank for data of comparable magnitude, and then postulates the effort required to survive for 1/240 of a second, and puts the effort into effect. The act of sweeping or searching for data is also recorded.

How could he be aberrated then? He is using data that does not match his environment very well. Why?

Evidently, at some time or another, possibly a few minutes after conception, he had to make a decision to act upon data which did not exactly match the data from his environment. The act of doing this was also recorded. Consequently, it was discovered that less and less data was needed to survive for the next instant. Future goals could be set up in moments when little effort was needed. These goals (based upon the Law of Least Effort) are set up further and further into the future and based upon experiences in the past. The urge built into the organism for survival is "Now+1." "One" is the smallest finite fraction of time the person has to act in. Of course this would lead to infinite survival. The action is to control the physical universe with the least possible effort, and the future goal is an environment in which this is possible.

The catch is that the organism can only base future goals upon past experience. Part of that experience is to forget, not be aware, to be in pain, etc. Consequently, we have aberration, pain and death.

In processing, the pre-clear becomes partially aware of the search or sweep part of the process because of the questions put to him by the auditor. He begins to act in the processing room in direct relation to the question the auditor asks him.

I am confident that the above ideas will cover the entire field of human action, possibly the entire field of life.

How do we apply them? I do not have enough data for

perfect application. However, I have one question; answer it completely and honestly and you will be clear:

How do you know how to interpret the words in this question?

Yours truly,
Peter J. Mayer, Jr.

* * * *

August 18, 1952

Dear Mr. Mayer:

1. *The Foundation was given certain rights by the State of Kansas in its Corporate Charter. The right of the State of Kansas to bestow these rights was given to the State by L. Ron Hubbard, Don G. Purcell and John Wm. Maloney, Jr., as the incorporators of the Hubbard Dianetic Foundation, Inc. Once these rights were bestowed by the State they can be taken away only by the State. Although both Jack and I were aware of this and our attorney advised Ron of this he still insisted that such an agreement be executed for the reason of "protecting the integrity of Dianetics."*

2. *The Foundation, by Certificate of Copyright, owns the copyright to the following: CHILD DIANETICS; HUBBARD DIANETICS; DIANETICS; DIANETIC AUDITOR'S BULLETIN; DIANOMETRY; SUPPLEMENTS TO SCIENCE OF SURVIVAL, and all of the transcribed lectures of L. Ron Hubbard. Incidentally, Hubbard was paid at the rate of \$100.00 per two hour lecture by the Foundation. This material therefore automatically became the property of the Foundation by corporate right.*

3. *Hubbard did write the Foundation a letter withdrawing the rights listed under the original document. The original document and the letter of withdrawal were introduced into the bankruptcy hearing as evidence but the Judge would not admit them as evidence.*

4. *The Foundation continues to use the copyrighted material because it owns this material legally, but, beyond that, the Foundation feels that it has a moral responsibility to perpetuate these rights on an ethical level.*

The emphasis of the Bulletin is being changed from "Authoritarian" to non-partisan. It will be a place where ideas, arguments and theories of merit can be discussed without necessarily having the stamp of approval of the Foundation. The ideas presented in your letter would fit this category and we would like to have your permission to publish them in some future issue. May we?

Sincerely,
Don G. Purcell

* * * *

Houston 5, Texas
August 30, 1952

Editor, Dianetic Auditor's Bulletin

Dear Sir:

You have explained Hubbard's term "randomity" as you see it, in the DIANETIC AUDITOR'S BULLETIN for May, 1952. Earlier, A. E. Van Vogt, in his lectures on Effort Processing, had promulgated his interpretations of Hubbard's word.

I find that I have an understanding of Hubbard's use of this word which is not equal to yours or Van Vogt's. To me, Hubbard's RANDOMITY is interpreted by his definition given below—if one reflects carefully on the definition from ADVANCED PROCEDURES AND AXIOMS—*Randomity is the mis-alignment (through the internal or external efforts by other forms of life or the material universe) of the efforts of an organism, and is imposed on the physical organism by counter-efforts in the environment.*

Abbreviating the above, we find: "*Randomity is the mis-alignment . . . of the efforts of an organism . . .*" It comes about "*through the . . . efforts by other forms of life . . .*"

Suppose I am trying to survive and I compute that I must buy groceries as cheaply as possible. On the other hand, let us suppose that one grocer computes that in order for him to survive it is necessary to affix a larger mark-up on his merchandise than other grocers are charging. This higher priced grocer will then not enjoy any of my business. However, I will not enjoy, let us say, the pleasant atmosphere of his air-conditioned store. In short, although we are each attempting to survive for ourselves, if I aid him to survive, it is non-survival for me. Saying it another way, my efforts to survive are, to a degree, contra-survival to him. His efforts to survive are contra-survival to me. This, to me, is the randomity of efforts. There is not the connotation of "scattered, hit-and-miss, or without orderliness" in this interpretation.

Hubbard also says that randomity is necessary to the acquisition of knowledge. Why? Consider an environment with no randomity. There would then be no counter-efforts. One's every action would be utterly and completely successful. How could you learn anything if everyone agreed with every word you uttered, and if the physical universe succumbed to every action you took against it? You would learn two things and nothing more: people always agree, and the physical universe always succumbs.

These are simple illustrations but do, I believe, dramatize the point.

Like Ron Howes, I would be glad to learn your reality or that of others on this point.

Sincerely,
W. F. Strong

* * * *

You have given us some interesting concepts for consideration, Mr. Strong. However, you have brought in the randomness of efforts, which to me, as invited in your last sentence, is an extrapolation of the definition, which I gave.

—Ed

* * * *

September 13, 1952

Hubbard Dianetic Foundation

Dear Ellen:

Thanks very much for the notice of referrals, of Staten Island, and of Puerto Rico, which I received this morning. I will be more than glad to communicate with you when, and if, I hear from them.

I thought the last issue of the Bulletin was very interesting. I especially enjoyed the editorial, Tolerance Bands, and the article by Martha E. Courtis. I wonder if she is the auditor in Ann Arbor who had such outstanding results in some institution there. I read the report on three Schizo-paranoid cases the day I left Wichita last December, and was much impressed by them.

Paul Metcalf's letter reminded me of the time I audited him. He had taken on his current Preclear's arthritic condition, and he went into a line charge which promptly eradicated it. When I asked him after the session how his pain was, he laughed and exclaimed, "Some damn auditor took it away from me."

Thanks again for the referrals. It is nice to know that this sort of assistance can be had. It's very encouraging.

Sincerely,
Lois B. Hinggold, HDA

* * * *

*Martha Courtis is the auditor whom you mentioned.
Thanks for the plaudits.*

* * * *

Greenville, S. C.
October 5, 1952

Mr. Armstrong:

In answer and rebuttal to your letter in SUPPLEMENT No. 6:

Have you ever tried to sell insurance? Something that is not tangible? If not, try it sometime. It takes time for an insurance man to be able to live on what he can make from policy sales. The company has to carry the agent on faith with a drawing account. We, in Dianetics, aren't set up yet for company carrying so we've got to grease our insides in some manner until the policy returns start coming in.

A really good auditor who has helped to reestablish Joe Bloke's S.D. has succeeded to such a degree that Joe knows that JOE did it. He did too! But, Joe isn't running around pointing out the auditor because Joe's too interested in the changes in himself. It takes several Joes to crystallize the attitude of a group or section into respect for the assisting auditor. That takes time, and the auditor's tone is apt to go down until he realizes this.

When Ron Hubbard smashed the atom of psychology a tremendous chain reaction set in, and each group of auditors as they were released from the Foundation took up one chain and applied it. So powerful was this chain reaction that each chain produced some results. It seems as if, instead of observing merely the action of one chain, the good auditors are correlating their findings with the source, and investigating other chains, such as past lives, and "similar tripe."

It is admitted that too many auditors were content to operate as this civilization operates. We run cars, radios and television without having to know anything about the mechanisms. Too many were content to know the name of the tools and the superficial application of them, without any knowledge of the Axioms from which they were developed. A man may be a fine driver without knowledge of the workings of his car, but he is not a scientist, and Dianetics is a science. The auditor without the basic understanding of his tools becomes all a-flutter when he does not know the newest tool, and loses self-confidence.

The science is new, Mr. Armstrong, but powerful. At its present level of development it will appeal to those who wish to improve, and annoy those who only want to prove.

It seemed necessary to get tools into the hands of the public and get the factory running. Now it is necessary to recognize the need of selecting and re-designing the product, the product being Dianetics. The good auditors will be the re-designers. They will work from the basic idea, and on the techniques.

The main factor at this point is TIME. The desired goal is INSIGHT. Ron Hubbard seems to be trying to cut time, the Foundation seems to want to take time, and the shoeselling auditor hasn't enough time to get proper insight.

So, Mr. Armstrong, in the face of this new science, if you will allot some time to trying to gain insight instead of negating, and you wouldn't be writing unless you had sufficient interest, you, too, will in time gain new insight and confidence in Dianetics, and maybe sometime become a good auditor . . . a Strongarm.

We Auditors are having a fascinating time, even if some of us are having to grease cars in the meantime.

Alberta B. Elliott

* * * *

Something for you to think about, Jack. Dianetics in Everyday Living would include the squirting of grease into the innards of an auto—and a grease monkey is certainly a necessary part of our culture.

—Ed.

* * * *

Wichita, Kansas
October 1, 1952

To all interested in Dianetics:

I wish to set forth the following facts concerning my experience in dianetic processing:

Just before Christmas in 1951 I became ill with the flu from which I seemed unable to entirely recover. In 1939 and again in 1949 I had suffered what doctors called "nervous exhaustion" and each of these times was very ill for more than a year, being hospitalized for a number of weeks each time. I had not entirely recovered in either instance and when I became ill in 1951 I had the feeling and manifestation of again suffering a like illness.

In January, 1952, before I was 76 in February, my daughter planned with a friend interested in Dianetics, but not a professional Auditor, for five sessions of three hours each, which I had.

The first session entirely cleared the cronic pain of a back injury I had at the age of 13, which pain has not returned. During the following four sessions, among other things, another injury was released, being one I had suffered about 20 years ago, and which had left me with a dizzy feeling in my head, a tight and painful feeling through the shoulders and neck. I now feel my circulation through that

part of my body has been restorted and I have no more of that unpleasant feeling, headaches, etc.

My general health is better than during all the years since that first bad accident. I do all my own work, tend my yard, cook and sew, and what is most important, really enjoy life for almost the first time.

Months after my processing I happened to discover I no longer have the terrific "nose bleeds" that I had been having for years.

Laura Basham

* * * *

Wichita, Kansas
September 24, 1952

The Hubbard Dianetic Foundation, Inc.

Gentlemen:

The more I contemplate the difference in my life before and after my introduction to Dianetics, the more I feel compelled to set forth the facts of my experience. Possibly they may be of interest to someone else.

Last spring I had arrived at that stage in mid-life where I was continually ill physically, and derived little or no interest or enjoyment from my environment. I was easily disturbed, and small daily irritations assumed huge importance.

As you may recall, I entered dianetic therapy late in April of this year, and if the results were amazing to my family and friends they were far more so to me. As for the physical ills, part of which is a chronic bronchial cough, Dianetics has accomplished more in a few short weeks than medical men did in 15 years. The cough has abated unbelievably. Mentally I feel wonderful, and have recently engaged in social activities that I had completely ignored for 20 years because of a positive mental and physical disinclination, and have thoroughly enjoyed myself. Even the recent loss of my beloved dog has not taken undue toll of my emotions, a very unusual circumstance for me.

To those who were concerned with my "processing" I shall always be far more grateful than I can ever express. They have given me a new lease on life. May good fortune attend them all, always.

And more power to Dianetics!

Most sincerely,
Mrs. A. J. Osborne, Sr.

* * * *

Sacramento, California
September 14, 1952

My Dear Maloney:

After completing the 1950 HDA course in Los Angeles and then having practiced professionally with a full schedule for six months, I was forced to drop Dianetics.

It is my hope to gradually work my way back into the fold. Hence this note.

Will you please select and have forwarded COD such books, pamphlets or other material such as a hopelessly old-fashioned fellow may need?

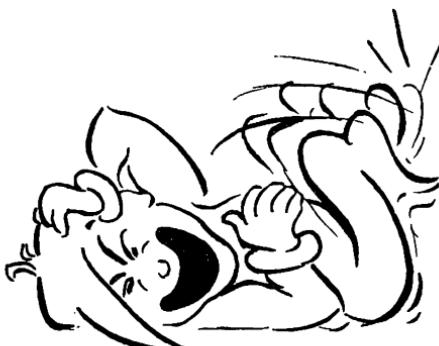
I already have Ron's "Dianetics" and "Survival" and the Self-Audit booklet, but nothing else. It will be necessary to go way back as such words as "emotion, thought, effort, overt-act," have no meaning to me.

Thanks for any help you can extend. Now that I have landed a high-brass civil service position, the way is again open for constructive work.

By the way, it may be of interest to report that when I went to Los Angeles I was afflicted with a very painful arthritis of the neck. For several years I had had constant medical treatment with no benefit. Finally I was unable to turn my head without moving the entire trunk. A two and one-half hour grief discharge the second day at Los Angeles cured this affliction. (Charley Cook ran it for a class.) Since that day in October, 1950, there has not been one moment of pain and my neck is perfectly free to move normally. That one benefit, and there have been others (like coming out No. 1 in civil service promotional exams, competing with 2,500 trained operators) paid back my \$500.00 tuition fee ten times over. After a few pay checks in my new job I'll pick up my membership fees again.

Best of luck to all of you.

Sincerely,
Donald M. McRae



The File Clerk

Question:

There were various statements put out by the Foundation early in 1952 which have not been clarified or withdrawn. One was the announcement of degree courses in Dianetics; another was an announcement that Intensive Runs cost \$1,500; and yet another was an announcement that a larger number of members of the medical profession were taking the HDA course. I feel these points need follow-up, correction or withdrawal, as the case may be. Any comments?

Answer:

In the matter of the "Degree" courses and the \$1500.00 guaranteed-results Intensive Runs: These two items were steam-rollered into policy in the last few days before Mr. Hubbard's retirement from the Foundation. They are not now part of Foundation Policy.

The Foundation values highly and is happy to award those having earned it the distinction of Hubbard Dianetic Auditor (HDA). The Foundation maintains the original level of \$500.00 for an Intensive Run of 36 hours in one week, and is happy to announce that since the reorganization of the Foundation, it has accomplished the goal of every pre-clear.

Student Intensive Runs (given by student internes) are offered at \$200.00. Clinical Intensive Runs are given without fee when conditions warrant.

In regards the doctors: Some of these did take the course; others plan to. Not only have doctors from the United States been to the Foundation, but in recent months we have had doctors from two foreign countries enrolled in the Professional Course.

Question:

Does the Foundation make any financial allowance for courses given by its affiliates?

Answer:

Upon completion of an accepted basic course given by the Foundation Affiliate and on the written recommendation of the Affiliate and subject to the regular entrance requirements, a student will be admitted and given credit for two week's work toward the eight-week Professional Auditor's Training Course. One hundred dollars, the maximum cost of the basic course, will be accredited toward the student's training fee.

(Continued from Page 232)

netic theory, is a set of small computing-units that can be connected in an extremely large number of different ways to perform varied functions. We have already seen what happens when some of these "units" are connected with pain-recordings. But what of the other non-pain connections?

We know that there is quite a complex analysis made every time we throw a ball or tie a shoelace. We also know that we are not aware of the majority of these computations —they take place automatically once we have learned the skill. The implication is that there is a function in the mind capable of setting up these "units" into "circuits" that are designed to receive a certain set of stimuli and compute a specific kind of answer, and that these circuits, once well-established, require little or no awareness for their further functioning. We are not here concerned with what part of the analyzer is used for this purpose, for there are many circuits that the autonomic nervous system can handle and others that require higher analysis to set up.

It is very interesting to investigate the phenomenon of "learning by watching," involved when we learn, say, to drive a car. Many people require only a few minutes' actual practice to learn the hand-foot-eye coordinations if they have spent some time observing someone else's driving. When one questions them as what they were thinking when they were watching, they reply that they were imagining how they would feel if they were actually driving. Now that imagining process can be described dianetically thus: the person was directing his attention toward the results he would like a driving-circuit to produce, and was occupying part of his attention with the details of this process by imagining physical feelings that he wished to produce.

Now you will remember that we have demonstrated that a necessary condition for awareness of anything is that there be at least one and almost always more than one computation unit involved in the analysis of the object of awareness. This applies to perception of a process just as much as to perception of an object: try to become aware of exactly what process occurs in you while you are reading this sentence. You may discover that the words appear in your consciousness as spoken, or as concepts, or as sensations in the vocal regions. Dianetically, what you are doing is shifting your awareness to some of the computation units in your "reading circuit," and thus "forming" attention units in the circuit itself.

We seem to come up with the idea that being aware of a function is indication that the function exists; here it is well to note that being aware of a function is quite different from becoming aware of a *sentence about a function*—a little later

on in this section, this idea will be explained in more detail when we talk about non-grammatical auto-suggestion.

If we are reasonably correct in our deduction about functions, we should find that we can set up a function by becoming aware of exactly what this function should be able to do, for when we succeed in becoming aware of it, the function has been set up.

It would seem that we can learn a skill to a great extent by running over it in our "imaginings" until we are aware of just what we attempting to do; some practice is necessary, of course, in order for us to have reasonable data on which to base our imagining, and one would accomplish his end much more quickly if his memory of the practice-session were eidetic. What seems to occur using this method of learning is that one keeps correcting his concept of what he wants to set up in his imagination as he spots blank spaces or incongruities in the pattern. The limit is reached, as one would guess, whenever additional information is needed from practice.

Sometimes in application this learning technique is amazingly successful. However, at other times one experiences puzzling difficulties, and here we run into an idea which forms the basis for a method of dianetic processing; we call it "Function-processing."

Sometimes one attempts to set up a circuit, and finds himself "up against a stone wall." This is particularly true of people who are trying to set up a circuit to perform some non-motor function such as flash-addition. This effect has been noted before, and even explained to some extent. However, let us apply some dianetic principles and see what comes out.

If we ask the person trying to set up his addition circuit, "What's the matter" we discover that in his answer he is very likely to give a "reason" for his difficulty in the form of a phrase which, *if considered as a command*, would have the specific effect of blocking the circuit. He might say, "I can't seem to remember to carry one." If we were now to apply the original dianetic Standard Procedure, we would ask him to repeat that phrase and return to the time when the phrase occurred previously, and he would generally turn up with an incident, perhaps containing the exact phrase he used, or something related, like "Don't carry that thing in here." When we have done as much reducing of all similar incidents as is possible, we usually discover that the person has "caught on" to the process of carrying one.

A little of this experience soon led to another observation: sometimes the person would exhibit some of the involuntary actions previously associated with the reduction of pain

*while he was still answering the question "What's the matter?"**

To continue: we have three simultaneous ideas to consider now. First, that pain-recordings seem to reduce as if there were some kind of charge being "drained off." Second, that the reduction of pain is accompanied by certain standard physiological effects involving involuntary activities. Third, that talking about certain aberrations immediately blocking a person's actions sometimes seemed to initiate one or all of these involuntary activities.

A coherent explanation presents itself immediately: The charge that is drained off the engram by repeated recounts of the engram-contents could very easily be showing up as involuntary activity. The involuntary activities—that seem to perform no productive function—might be considered as evidences that some charge is being drained off *the engram involving the very thing that is blocking the person's mind at the moment he discharges*.

Feeling restimulated pain requires a certain form of neural activity, and energy is required to initiate this activity. The fact that pain reduces would seem to indicate that there is a limit to the amount of energy available in conjunction with each specific pain. Furthermore, involuntary activity requires a neural activity, but in the reverse sense; energy must be fed to the autonomic nervous system to produce activity.

These two concepts dovetail if only we postulate the existence of a function that diverts the energy associated with reduction of pain into the autonomic nervous system. We now see that we can say *involuntary discharge is the manifestation that we are looking for*. It is the pain that gives the phrases in pain-recordings their aberrative power, and if we can drain out the pain by any means whatsoever, the aberration should lose its force.

Now suppose that we wanted to utilize the analytical capabilities of the subject in directing the course of his processing. Under ordinary conditions this is not always possible, because there are certain aberrations that specifically interfere with auto-control. To do so, however, would be highly desirable, for the aberrated circuits of the analyzer impinge directly on the unaberrated part, and in this area of impingement, the effects of aberration are most keenly felt, even though awareness is not involved. If a person could

* It should be explained that this development is a synthetic one done in retrospect, for these observations were given little importance until after Dianetic Consultants of New York City had published a paper on Examiner-Technique, which

they had developed empirically and from data from certain other sources, without any learning theory to base it on. We in Chicago had already gone as far as learning theory when E-therapy was published, and the fit was highly satisfactory.

set up a circuit in his mind that would have certain various functions formerly handled by an auditor, we could possibly improve the running of the case considerably. When we investigate the desired properties of this circuit, or rather set of circuits, we discover that *we are activating functions that everyone we know has had to some extent all his life*. Our problem has turned from the arduous one of setting up a function to one of merely improving a function, which proves to be a much simpler affair. If we have some idea of what the function is, in present time, we can attempt to let it perform and become immediately aware of the kind of thing that is blocking it; here is our "self-clearing mechanism" that dianeticists have suspected for almost a year, and we are now in a position to discover what has prevented it from clearing the person. Furthermore, we now know something that has puzzled us since the advent of Dianetics: if people have as many engrams as we seem to have found that they do, what has kept humanity from becoming psychotic long ago? The answer seems to be that the discharge function has always been operating; it escaped notice as a discharge function for the simple reason that it was not identified for what it was, and people accepted it as natural. How many times have you yawned in your life?

Here we can discuss auto-suggestion not involving specific engramatic phrases. By repeating a phrase or an idea over and over, a person who is not restimulated by this repetition is simply *setting up a circuit that repeats the phrase or idea automatically*. If this circuit is well set up, it can have the effect of making the person "believe" the phrase: e. g., "Every day in every way I am getting better and better." The effect of a circuit set up with this phrase is to make the person believe, once he shifts his awareness from the circuit itself, that he is getting better and better whether he is or not. The phrase might actually have some effect of making the person perform actions in conformity with his concept of "better," but the strength of engrams is such that analytical circuits must be laid in very strongly in order to win control from a restimulated engram, and once one has seen a person struggling between an analytical circuit-command and an engram command, one would not recommend this procedure.

We have seen that circuits are capable of performing functions, or of directing functions. If we wish to waste this ability in setting up circuits to repeat phrases to us, we may do so, but such auto-suggestion is not, according to Dianetics, a very fruitful way of accomplishing results. Far more profitable would be a process of designing circuits that would automatically provide means within the mind for tracking down engrams and discharging the pain in them—cir-

cuits that are set up not to "fool" us into believing something (actually a sort of engram) but to process us dianetically.

RE-EVALUATION IN TERMS OF DIANETIC THEORY

In this section we can only approach the subject of the future meaning of Dianetics. This science as we have outlined it here will change rapidly as newer and better techniques are discovered and deduced. We are on the threshold of a new age, for what Dianetics brings to humanity is as important in one direction as the practical development of nuclear fission has been in another direction. It is our opinion that in Dianetics we have at least a hint as to how to go about codifying techniques for dealing with aberration; possibly some day we will discover that the main contribution of today's Dianetics is the means it offers for recognizing the extent and the nature of aberration in all of humanity, together with the beginnings of means for coping with it regardless of cultural "relativity" of values and mores.

We have now a sound argument for the elimination of the concept of "good" or "evil," an argument that the most rational person cannot dismiss without thought. Man cannot be held responsible and punished for his sickness; he can only be understood and cured; the importance of this attitude as a goal to be attained is doubly underlined by the fact that punishment and blame can only increase the intensity of the illness, and we operate today on the system of punishment and blame. Religions have had much to do with encouraging this unfortunate method of dealing with aberration, but one must be cautious in approaching the general public with this idea, for religion is deeply implanted and means apparent survival to a great proportion of the American society.

One must assume, no matter how difficult the change in ideas, that aberration is not *ever* the choice of a person's rational thinking. This requirement will be enough to cause uncomfortable reactions in many of you reading this paper; but if you have followed the developments here far enough to give serious consideration to dianetic tenets, you must by logical sequence of thoughts give serious consideration to the deductions from the theory, and realize at the very beginning that there will be ideas deduced that will cause you to be reminded of old pain, and be prepared to categorize it properly. We are dealing here, sanely, with the stuff of which insanities are made, which is to say that we are talking. If we have hit on the ideas that will eventually eliminate the engram and free its captive analyzer, we can expect a great deal of sudden resistance within ourselves. We may have to admit that a great deal of our so-called "analytical" thinking has in the past been only a spirited defense of a fragment from some-

one else's casual conversation of many years ago. We in Dianetics have found people from all ranges of intelligence who have too great difficulty in this re-orientation, too much stake in past ideas, and we are still puzzled as to how to penetrate the wall. Some of these people have, after considering all our data, recognized within themselves an almost-forgotten pattern that used to be their Selves, and have requested processing, and have progressed. But there are many others to whom the choes of older days are the reality, and to whom Present Time is a shadow cast by a light still shining in Yesterday. With all apologies to the reader, we must note that there is a great deal of difficulty found in those established fields which are the closest to Dianetics; the change required is sometimes slight, but some of the implications, such as those concerning who is qualified to treat mental aberration, cause in many cases automatic protest. And we mean *automatic* . . .

We could go on, but there is reason for us to presume that you have enough data now to form your own conclusions; to revolt immediately, to accept blindly, to investigate further, depending on present relations between your Awareness and your Analyzer. Whatever your decision, you will find it accepted freely by good dianeticists; for one of the first things to go, under processing and after some practice with people, is the idea that those studying the mind are less aberrated than the norm; as a rule, we guess the reverse. If you wish to show us where we are mistaken, we will listen and be glad if we are shown, for this will save us much wasted time. If you wish to offer us an idea, we will examine the idea independently of its source and try to evaluate it in terms of its worth and scientific coherence, and we will thank you for lending us your analyzer. But remember: Dianetics was begun by a man who did not revere the opinions of Authorities, and is being carried on now by people who similarly try to separate theory from theorist; dianeticists have heard and met arguments from every field of psychotherapy, so please don't encourage anyone to rush at the nearest dianetic group waving a volume of Freud. Or Fromm. At least not with the idea of pointing out similarities to us. We are aware that we are talking about the same human mind they speak of.

You are going to witness a battle, soon. Dianetics is not going to spread unnoticed, and there will be many people who will attack Dianetics bitterly; they have started already. You will see some dianeticists fighting back with the same weapons; those will succumb. But you will probably have ample opportunity to see how the problem will be handled by those who understand the implications and the philosophy of Dianetics.

Perhaps you will find that the attackers are right in their attitude, and then they will win, thereby preventing the future of Dianetics. We happen to think that we have an idea that cannot now be killed, an idea that will mean in not too many decades a revolution in human thinking and education.

You should find the coming decade very interesting.

Sex In The Basic Personality

by D. L. Sterling, HDA

"... will be of interest to all students of the humanities and should be read by physicians, clergymen, attorneys, teachers of all levels, and by judges of all courts of law ... It suggests at once many applications to avoid errors in teaching children and depicts methods of release for needy adults ... It should contribute tolerance and add much to our reality. We hope its influence will eventually lead to the rehabilitation of the vast numbers of misunderstood persons who need our empathy."

(from introduction by Paul H. Beaver, M.D.)

"Mr. Sterling is to be complimented for his study, SEX IN THE BASIC PERSONALITY, a courageous work that sheds light on the homosexual in our society. Written by an adherent of the Dianetics school, the work should play an important role in helping all those using Dianetics to understand the problems encountered by homosexuals. I for one, not a dianeticist but a homosexual, welcome this book because of the penetrating insight into the marginal life of a minority group."

—Donald Webster Cory, author of
The Homosexual in America.

Pre-publication orders accepted

to be

Published by

THE DIANETIC FOUNDATION, Inc.
211 W. Douglas,
Wichita

\$3.00

Foundation Services

The Foundation acts as a coordinating center for all Dianetic activity. It seeks to acquaint all members and all interested persons with the theory and technique of Dianetics. For those who do not wish to undergo a full Professional Course it arranges shorter periods of lectures and demonstrations. Full cooperation with all agencies or persons desiring to test or use the tenets of Dianetics is the basic desire of the Foundation.

Processing

A limited number of persons can be accepted for dianetic processing at the Foundation. Of particular interest to those who are able to stay near the Foundation for only a short time is thirty-six hours of Intensive Processing in one week. For conditions of admission and other particulars please communicate with the Foundation.

Associate Membership

The Science of Dianetics is a new and growing science. In order to keep interested people abreast with the latest developments and information regarding the science, the Foundation has established an Associate Membership. The Associate Member of the Foundation receives our monthly publication, THE DIANETIC AUDITOR'S BULLETIN plus many miscellaneous communications of technical and general information about Dianetics.

Associate Members also receive the following discounts:

Books and General Publications	10%
The Auditor's Manual	35%
Conference and Seminar Fees	50%
Per Year	\$15.00

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AS ANNOUNCED DURING THE INTERNATIONAL CONFERENCE, THE FOUNDATION PLANS TO FORMALIZE A SCIENTIFIC RESEARCH PROGRAM. IT NEEDS RESEARCH SCIENTISTS FROM ALLIED FIELDS, EQUIPMENT, ADDITIONAL SPACE AND GENERAL OPERATING FUNDS. THE FIRST YEAR'S COST IS ESTIMATED TO BE \$170,000.00. YOU LOYAL PEOPLE HAVE ASKED HOW YOU COULD HELP US. WE WOULD BE INTERESTED IN AN INDIVIDUAL, GROUP OR ESTABLISHED ORGANIZATION WHICH HAS BEEN SET UP TO AID THE HUMANITIES, OR SCIENCE, WHO WOULD OFFER US ASSISTANCE. IF YOU KNOW OF SUCH PEOPLE OR ORGANIZATIONS, CONTACT THEM. IF YOU ARE WITHOUT INFORMATION, INQUIRE. IF ALL OF YOU PUT FORTH AN EFFORT, YOU WILL MAKE POSSIBLE THE FIRST FORMAL SCIENTIFIC RESEARCH IN DIANETICS.