

The Dianetic Auditor's **BULLETIN**

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NOTE: Procedures set forth herein should not be applied until the auditor is familiar with "Dianetics: The Modern Science of Mental Health."

Editor

Jonathan Wade Kootz

Printed in U. S. A.

Editorial

Dianetic Processing As a Healing Art

The relationship of doctor and patient involves a two-step process of diagnosis and treatment. In this process the doctor is guided by the desire to cure the patient if possible, alleviate his difficulty if he is unable to achieve a cure and, if he can do nothing else to make the patient comfortable.

The same orientation appears in the older standard forms of psychotherapy with the difference that diagnosis and treatment are somewhat intertwined and proceed simultaneously. Even here, however, there appears the initial diagnostic step of ascertaining just what the patient's difficulties are, of ascertaining at what point he has failed to achieve harmony with his own body and his environment.

The dominant orientation in these relationships between the practitioner of the healing art and the person in need of healing is implicit in the question, "What seems to be the trouble with you today?" It is an orientation toward the goal of finding the trouble and fixing it. And this view the healer holds in common with the carpenter finding the leak in the roof and the jeweler approaching a recalcitrant clock. The approach seems so obvious as hardly to need explicit delineation.

In its development to the present time, however, dianetic processing as a technique has presented a significant contrast to the orientation of the previous healing arts. The dianetic auditor has approached each engram bank as if it were a pile of jack straws to be unstacked and this indeed has been his real problem in locating, reducing and erasing engrams, that he has not been able to see how the bank is stacked in relation to particular psychic or somatic manifestations. The auditor has been obliged to ask for the next important material for resolving the case and take the opinion of the basic personality of the pre-clear as to which material was available and important. Accordingly, the auditor has developed skill in unstacking the engram bank. In short, he might be called an engram mechanic.

To the auditor the by-product effects of unstacking the engram bank have been tremendously significant in their healing value. His healing achievements have been tremendous in spite of his orientation toward the problem of the engram bank rather than the problem of the pre-clear. Moreover, the auditor has been held toward this orientation by the necessity and challenge to improve continually his processes and methods, to improve his techniques in their speed and their reliability, to find ways of handling those cases which do not open readily or do not progress rapidly. He has been filled with the zeal to become a better engram mechanic.

The future of dianetic processing as a healing art, however, lies in the blending of these two points of view. The auditor must indeed become a better and better engram mechanic. But he must also become more than an engram mechanic. He must develop his mechanics to the point that he is able to enter a case from whatever point may be indicated by the need of the pre-clear. He must become adept in techniques for

locating and shooting out chronic somatics, techniques for locating and shooting out neuroses, techniques for locating and shooting out psychoses. He must acquire the ability to analyze the relationship between the pre-clear and his environment, to identify the areas of difficulty, and to attack these areas of difficulty directly.

The auditor already has more of this ability than he has been using. He has needed but to ask questions to secure a good perspective on the problems of the pre-clear in relation to the environment. He has needed but to try to secure some degree of direct access to the engram responsible for this difficulty. True in other cases it has not been nearly as easy. In fact, the development of techniques for locating specific material is one of the most important areas of forward research.

The future of dianetic processing as a healing art will in the last analysis lie in the ability of the auditor to see a problem and to solve it.

—D. H. R.

An Announcement

We have been informed on good authority that a physician who is interested in dianetics recently desired to hospitalize a case and to have dianetic processing used on the patient in the hospital. Before hospitalization, the entire medical staff of the hospital was polled for opinion. The staff was unanimous in expressing interest, and favored use of the procedure in the hospital so that proper evaluation could be made.

The administrative staff of the hospital contacted the headquarters of both the American Hospital Association and the American College of Physicians and Surgeons as to their reaction to such an operation. The answer was the same in both instances: As long as a patient was admitted for any form of treatment by a licensed physician, and the physician maintained responsibility for the patient's therapy during his hospital stay, the problem was not one for the national administration of either of the organizations mentioned, but could be decided by the local institution and the physician involved.

The procedure used in this case shows a way in which dianetics might be investigated by any physician who is interested, and also a way in which dianetics may operate in complete harmony with existing medical facilities.

In further developing this idea for working together with the existing medical facilities the Foundation is, at the present time, engaging in a pilot project designed to determine the best procedure for placing HDAs in hospitals and for working directly with individual physicians. As this project matures and more data is gathered about ways of working together, detailed plans will be drawn up for making such teamwork possible. Any ideas or suggestions along this line will be greatly appreciated by the Foundation.

The Theory Of Affinity, Reality and Communication

From Lectures By

L. RON HUBBARD

These three words: Affinity, Reality and Communication do not seem on the surface to have much to do with each other. A little thought will discover that your Affinity with another person will have something to do with your ability to Communicate with him, but how these two are related to Reality is not so easily seen. As a matter of fact, these three words have an extremely close and interesting relationship.

Affinity

The term affinity as it is used in dianetics is fairly close in meaning to the word *like*. However, affinity is a two-way proposition. Not only do you *like* something but you feel that it likes you. Affinity is also very much like the word *love* when *love* is used in its universal sense. It includes both *love* and *like* and is broader than both. It includes all feelings of good will and kinship.

Man would not be man without affinity. Every animal has affinity to some degree but man is capable of feeling an especially large amount. Long before he organized into cities, he had organized into tribes and clans. Before the tribes and clans there were undoubtedly packs. Man's instinctive need for affinity with his fellow human beings has long been recognized and his domestication of other animals shows that this affinity extends also to other species. One could have guessed that the race which first developed affinity to its highest degree would become the dominant race on any planet and this has been borne out. Although the kind of affinity enjoyed by the insect world can be shown to be an entirely different type of affinity (since it is not based on the individual remaining an individual and having affinity for another individual) ; nevertheless, this pseudo-affinity has made the insect world a dangerous rival for planet supremacy. The dangers of broken affinity have long been recognized by students of the human mind.

A child is full of affinity. Not only does he have affinity for his father, mother, brothers and sisters and his playmates but for his dogs, his cats and stray dogs that happen to come around. But affinity goes even beyond this. You can have a feeling of affinity for objects: "I love the way the grain stands out in that wood." There is a feeling of oneness with the earth, blue skies, rain, mill ponds, cartwheels and bullfrogs which is affinity.

Affinity is never identification nor does it go quite so far as empathy. You remain very much yourself when you have affinity for something but you also feel the essence of the thing for which you have affinity. You remain yourself and, yet, you draw closer to the object for which you have affinity. It is not a binding quality. There are no strings attached when affinity is given. To the receiver it carries no duties and

no responsibilities. It is pure, easy and natural and flows out from you as easily as sunlight flows from the sun.

Affinity begets affinity. A person who is filled with the quality will automatically find people anywhere near him also beginning to be filled with affinity. It is a calming, warming, heartening influence on all who are capable of receiving and giving it.

Communication

“For all who are capable of receiving and giving it” indicates quite clearly that the use of affinity (and affinity ceases to exist unless it is used) is dependent on the ability to communicate.

Communication has been equally important in the development of the race. A man’s impact on the world has been directly proportionate to his development of a means of communication. Communication in its broadest sense, of course, includes all the ways in which a person or thing becomes aware of or becomes aware to, another person or thing. Man’s unusual ability to communicate in a number of different ways is largely responsible for the growth of his intelligence and the growth of his civilization.

In the main, however, communication in man divides itself into two large groups. Language forms such an important part of the communication lines between people that it deserves a special consideration and a classification all its own. All other forms of communication are in another class. Perhaps in the future, other forms of communication will be developed which are superior to spoken or written language *per se*, but until these tools have developed a great deal more objective accuracy than they are at present capable of obtaining, language will remain the chief tool of communication.

Music is a very fine means of communication which can by-pass the use of words completely. Music, however, is limited in its communication to broad implications rather than to exact facts. Of course if you speak of emotional states as fact, then music could be considered an exact form of communication; but an entire symphony might be built around the idea of trying to communicate the fact that a typewriter was moved from a chair to a desk. This is admittedly not efficient communication at this level of abstraction. On the other hand, music can successfully describe, in one small turn of one phrase, an emotional state which might fill two volumes with large and mellifluous psychological speech.

Before the development of language, man communicated quite readily and successfully by means of signs, gestures, imitation and pure identity of perceptive imagery. Perhaps in the future, methods of transmitting states of being will become sufficiently advanced so that the objective considerations of matter, energy, space and time (MEST in dianetics) may be also transmitted in the same way that emotional states are now transmitted by music.

At the moment, however, language remains our most useful tool of communication. It is notable that the great men of history have almost unanimously been particularly adept at communication. A very large percentage of these men have used language as their primary means of communication, but some have used music, and some have used the other less exact methods of transmitting affinity and of having force with other

men. Quite recently, the development of mathematics has placed an extremely flexible and useful language in the hands of a few people. The work of the late Count Korzybski has pointed out with great distinctness the advantages which the language of mathematics has given to scientists of the physical universe. Rationality, *in their special field*, is very high among physicists and chemists who do a great deal of their thinking in terms of the rational language of mathematics.

Starting with affinity with each other and working by means of communication with each other, mankind has gradually changed and tamed the world in which he lived. Order is slowly being evolved out of disorder and, once the hurdle of irrationality is crossed, man will reach out for other worlds. With affinity and through communication, man is remaking the world.

Reality

Most people are unaware of how much man really does make his own world. It is surprising how much reality is dependent on an agreement between individuals that an object or an idea exists.

Take the case of a person who has been hypnotized and has been told that there is a chair in the center of the room. This, in effect, is an agreement entered into between the hypnotist and the person who is hypnotized that there *is* a chair in the center of the room. The person who is hypnotized is temporarily cut off from the rest of mankind and finds that his only communication and his only affinity, for the duration of the hypnosis, is with a hypnotic operator. So that when this person goes into the center of the room, he can feel the chair, sit on the chair, stumble over the chair, or even burn the chair up with a match. For him, the chair in the center of the room really exists. To the hypnotic operator who is still in communication and agreement with the rest of mankind, or at least a portion of it, the spectacle of someone who believes a chair to be in the middle of the room when obviously no chair is there may be very ludicrous. Yet it may be possible that the chairs which to everyone else in the room seem to be sitting around the walls may be there only because everyone else agrees that they are there.

A group of men who were isolated on a South Pacific island during the last war developed a curious (and, at times, hilarious) pastime which involved a little, brown, imaginary dog. The company commander, in particular, was always bumping into this dog, sitting down on this dog, or in some other way giving some private an opportunity to say, "Oh, please sir, don't hurt the mascot!" This game suddenly came to an abrupt halt. *Someone had actually seen the dog and everybody got scared!*

This little, brown dog probably had only a very, very tiny amount of reality. There is a strong conviction in the mind of humanity that you cannot produce little, brown dogs by agreeing that they exist. For this reason, the men in this company were probably right in judging the men who saw the dog as almost psychotic, rather than believing that the dog actually existed. In other words, there was not, in this case, a truly genuine agreement that the dog existed. Nevertheless, it could not be proved completely that the dog did *not* exist. One man became convinced of this for one moment, and the sense of reality of the entire group was jolted because one of its members suddenly agreed internally

on a reality which the other members of the group had helped to create but did not, basically, agree upon. For one moment this man had a different reality, and the others in the group felt responsible.

But what are psychotic people except those who have a different reality from the agreed-upon reality? It would be interesting to observe what would happen if a large number of psychotics with similar psychoses were allowed to create a little world of their own. If they could remain completely isolated from the rest of humanity for a considerable length of time, it is not inconceivable that they would begin to agree in some respects on their reality and would actually create a different system of reality from the one which has been developed by the rest of mankind.

For an individual, reality can only consist of his interpretation of the sensory preceptions he receives. The comparative unreliability of this data is clearly shown by the varying reports always received in the description of say, an automobile accident. People who have studied this phenomenon report that there is an amazing degree of difference in the description given of the same scene by different observers. In other words, the reality of this situation differed in details for each of the observers. As a matter of fact, there is a wide area of agreement, extremely wide, the common agreement of mankind. This is the earth. We are men. The automobiles are automobiles. They are propelled by the explosion of certain chemicals. The air is the air. The sun is in the sky. (Common agreement now has it around 93 million miles away. Whether it was really that far away before people found that it was true, is open to question.) There is usually an agreement that a wreck happened. Beyond this basic area of agreement there are differing interpretations of reality.

But take any one of the points just mentioned and carry your inquiry into this point deep enough and you will find a point at which agreement ceases.

"The air is the air." All mankind agrees.

"Air is composed only of certain chemical agents."

"Not so," says the Australian bushman, "air is one single thing, earth is another single thing."

"No! There is also the spirit of life in the air," says the member of an oriental religion.

When the point of disagreement is reached, reality is weaker. Press the point of the composition of air and its effect on the human being and the large group disagreements will break into smaller and smaller groups. Reality becomes more and more tenuous. Eventually disagreement will be discovered among *individuals* and at that point, reality is almost non-existent.

There may be somewhere, some ultimate sort of reality which would exist without communication and affinity among men. Whether this ultimate reality would exist for any one man is highly debatable. It is certain, however, that this ultimate sort of reality, at the present moment at least, is unknowable to man as he is so constituted. Functionally then, it could be said that reality consists of a common area of agreement which has been communicated by the persons in whom there is affinity. This is a long way from saying that reality exists in your mind and that you have complete control of whatever reality exists.

The amount of reality which mankind has built up for itself is truly amazing. The amount of reality which exists for other species must be considerably less. Among them, there is a considerable degree of difference between the amount of reality possessed by individuals.

Consider the nuclear physicists. For several hundred years now, the basic notions of the atom have been gaining in reality to larger and larger numbers of people. The notions which only one or two of the Greeks had in the time of the Golden Age of Greece were held by millions and millions of people by 1945. Hundreds of thousands of people had much more exact ideas of what an atom was and how it behaved than would have been possible for any man prior to 1800. To these hundreds of thousands of people, the atom contained more reality, it was more real to them, than to the other millions who had only a vague idea that atoms were the basic building blocks of the universe. Tens of thousands of people were aware of the possibility of turning the atomic structure into energy. For these tens of thousands, the atom was even more real. Indeed, they were not too surprised when energy was actually released from an atom. The performance of that job was done primarily by a few hundred people to whom the atom was very real indeed.

There are still many millions of people all over the world who would argue bitterly that nothing which they could not see, touch, feel, taste or smell could possibly exist. This in spite of the otherwise agreed-upon reality that, by manipulating certain changes which could not be seen, touched, felt, tasted or smelled, certain men caused reactions which could definitely be seen, heard and felt if they were not too close to be killed by the violence of the perceptive situation.

It is obvious that for different classes of people in the world today, the atom has different degrees of reality. For centuries the philosophers and scientists of mankind have been attempting to go back of this obvious fact and find the ultimate sort of reality which may be causing whatever varying reactions people had to the universe around them. This attempt to track down ultimates is a wild log-jam which can waste and has wasted more hours of thought and effort than any other snag which has ever caught the human mind. For all practical purposes, reality consists of your perception of it and your perception of reality consists, to a large extent, of what you can communicate with other people. Your communication with other people depends to a large extent, on your affinity for them. Your affinity for people is determined largely by your understanding of the person and your agreement with him about reality. The three-way inter-relationship between affinity, reality and communication not only underlies all that is done in dianetics but explains many things about life, itself. In dianetics, the abbreviation ARC (pronounced A . . . R . . . C . . . rather than *arc*) is one of the most useful terms yet devised.

ARC Down

Since each of these three aspects of existence is dependent on the other two, anything which affects one of these will also similarly affect the others. It is very difficult to suffer a reversal of affinity without also suffering a blockage of communication and a consequent deterioration of reality.

Consider a lovers' quarrel: One of the pair offers affinity in a certain way to the other. This affinity is either reversed or not acknowledged. The first lover feels insulted and begins to break off communication. The second lover, not understanding this breakoff, also feels insulted and makes the break in communication even wider. The area of agreement between the two inevitably diminishes and the reality of their relationship begins to go down. Since they no longer agree on reality, there is less possibility of affinity between them and the downward spiral goes on. The only way of reversing the spiral is through raising of the necessity level of the individual, by the intervention of some outside agency which will force them to agree or communicate, or by dianetic processing. Unless one of these things happens, eventually all of the reality of the relationship which had grown up between this pair of lovers would vanish and both of the people would be damaged in their total reality, their total ability to communicate, their total capacity for affinity.

This downward spiral can be started not only at the point of affinity but at any other point on the triangle. Many a soldier in the last war can testify that the breaks of communication between himself and his family occasioned by his enforced absence caused a definite diminishing of affinity with people for whom affinity lines had been very strong. This break of communication lines was the frequent cause for a serious diminishing of reality for the soldier and only sharply raised necessity level kept the situation from spiraling downward rapidly.

A denial of reality is one of the quickest ways to cause a person to become insane. Imagine your own feelings if you were to walk into your office in the morning and find that your desk was removed only to have your secretary, your boss, a receptionist, the president of the company and finally a psychiatrist inform you quite bluntly that the desk was actually there. This is a denial of reality in a way that should not seem to affect you personally but only two possible conclusions would be open to you: either you are crazy or they are crazy. There would be alternatives in between such as, "They are playing a trick on me" but this would probably be called paranoia and the result would be the same. One of the first reactions you might have to a situation of this type, would be that you were quite angry at the people who kept insisting your desk was there. If they continued to insist it was there and you decided it was hopeless to convince them otherwise, you might become quite apathetic. You would undoubtedly break off communication with these people and the vicious spiral would have been started again.

ARC Up

Fortunately the spiral works both ways. Anything which will raise the level of affinity will also increase the ability to communicate and add to the perception of reality.

Falling in love is a good example of the raising of the ability to communicate and of a heightened sense of reality occasioned by a sudden increase in affinity. If it has happened to you, you will remember the wonderful smell of the air, the feeling of affection for the good solid ground, the way in which the stars seemed to shine brighter and the sudden new ability in expressing yourself.

If you have ever been alone, and in a dwindling spiral, only to have the telephone ring and the voice of a friend come across, you will have experienced the halting of a downward spiral through a lift in communication. This is particularly true if the friend happens to be a person with whom you converse easily and who seems to understand the communication which you try to give him. After such an experience, you are probably aware of a great deal more interest in the things around you (reality) and the increase of the feelings of affinity within you.

A troopship was slowly approaching the Golden Gate Bridge filled with troops who had been overseas for several months. As the ship slowly approached the bridge, all on board grew very quiet until at last no one was talking at all. Suddenly, as though by pre-arranged signal, just as the prow of the ship cleared the bridge, the men in the front of the ship broke into a tremendous cheer which carried on down the length of the ship as she went under the bridge. Suddenly everyone was talking to everyone excitedly. Men who scarcely knew each other were pounding each other on the back as though they were brothers. America regained some of its reality for these men and communication and affinity suddenly went up. Fast!

Unfortunately, the spontaneous incidents which cause affinity, reality and communication to increase are not as common as the incidents which break affinity, reality and communication. In the case of a large break of affinity, dianetic processing is the surest and most efficient means of halting the downward spiral.

Processing and ARC

Returning to a moment when an ARC break occurred will bring back to a pre-clear the full effect of this break and will allow him to compute the effect which this break has had upon him. Once the analytical mind grasps the fact that this break has acted as a survival depressant and the incident has been recounted a sufficient number of times, it loses its force and the lock will have no further effect on the individual. The finding and reducing of ARC breaks is even more important to persons who are badly occluded or who are near a psychotic break than it is for the average individual. The reducing of the locks occasioned by ARC breaks is the quickest possible way to raise the tone level of a pre-clear and thus to procure the energy by which further processing may be made more efficient and fruitful.

The techniques for running locks which have already been outlined in the *handbook* and in previous issues of the *Bulletin* are quite sufficient for the reducing of ARC locks. However, there has come into being a fairly extensive technology which concerns itself primarily with the quick reduction of ARC locks. These techniques will be fully outlined in the forthcoming publication: *Dianetics: The Science of Survival; Simplified, Faster Techniques of Dianetic Processing*. Articles concerned with these techniques will appear from time to time in *The Auditor's Bulletin*.

Interview With John M.

(Elizabeth, New Jersey, December 12, 1950)

This interview is reproduced from a soundsciber record which had been gathering dust in the files at Elizabeth. It is presented as typical of interviews which may be had for the asking around any dianetic center, unusual only in its graphic presentation and in the possibility it envisages of reducing the effect of war neuroses. At this writing, John's processing is continuing, and further progress has been made.

John: In 1944, I was commissioned in the United States Navy, as an ensign . . . finally got aboard a ship as an engineering officer . . . LSM 134. Joined the ship in August, 1944. Ship proceeded to Hawaii, thence to Leyte. At Leyte, while unloading, the ships were at the beach. There, on the beach one day, the ship was suddenly hit with a shell. I was at the engine room at the time. Communication with the bridge was lost. I went up above and saw a general chaos . . . noticed the bridge itself, the top of the conning tower, had been hit, and I had been debating within myself to go up or not, finally decided I had to. It was my job . . . I had to. Went up there . . . found the place a pool of blood . . . men with legs hanging loose by shreds . . . bridge a wreck . . . from shrapnel . . . compass wrecked . . . captain badly wounded . . . several men dead.

Int.: In other words, it was a very severe emotional experience which you passed through.

John: Very severe.

Int.: Were you injured yourself?

John: No, I was not injured myself. Now, at that time, being an officer, being in an emergency, I had to keep my head . . . had to act. Communication with other ships . . . our means of communication by signal flag, signal light, and semiphore flag . . . the signal light was wrecked . . . the people who put up the flags were all wounded . . . there were no signalmen left . . . necessity level was high. The necessity to do something to help save the ship. I had to do all the signalling to the hospital ship because all the signalmen were wounded. Necessity level at that time kept me operating. It *had* to be done in order to save the lives of the men who were not dead yet. And we went to one ship . . . they turned us away, for some reason . . . they didn't understand . . . they sent us to another ship.

Another bad emotional experience was . . .

Int.: Getting back to this one, did you have conscious recall of this entire experience as you described it now before you blew this as a lock. You blew this as a lock didn't you?

John: Yes, as a lock with a heavy grief discharge, in which my thoughts at the time, which were *not* in conscious recall, came up and assumed great relative importance.

Int.: What I want to ask, John, is: what was in conscious recall, and what wasn't?

John: In conscious recall was: the ship had been hit.

Int.: Did you contact this in as great a detail?

John: More detail . . . I smelled the blood.

Int.: You mean in processing?

John: Six years later I smelled the blood!

Int.: I see.

John: Previous to this time, I had been unable to smell anything . . . smell anything in memory. I could smell only present day experiences. But six years later, I smelled that blood! I saw the blood!

Int.: Now, what effect did contacting this incident in processing have on you?

John: It caused that strange constricted feeling in the stomach that one gets in a grief incident . . . caused a severe discharge of tears . . . caused beating of the pillow and anger over what was happening . . . sadness over what was happening, and such thoughts as: "This is a living hell! It isn't fair. Why do those dirty Japs do this and that." Things which I had not spoken aloud at the time . . . an internal argument as to whether I should go up the ladder of the ship at the time. "I can't go up the ladder but I've got to go up the ladder." An effect of that incident, apparently, actual physical present-day effect, was that in the period that this was restimulated, and not yet run, I was having great difficulty in manipulating the last four stairs whenever I had to go upstairs. Whenever I had to go upstairs, my legs would tend to go dead on me.

Int.: Any stairs?

John: Any stairs. Regardless of how high they were. It was at the very last part when I started to attain the stairs of the ladder in the Navy, you understand, if I had gotten up the last step, I had gotten up the ladder to the bridge of the conning tower, to give you the analogy. And, apparently associated with this grief, for this reason, was the thought "I can't get up the ladder." I wasn't supposed to get up the ladder. I started going up the ladder, but something tended to prevent me.

Int.: And after contacting this incident in reverie, that particular manifestation never presented itself again?

John: Well, it has still been present, but to a lesser degree. The entire incident was not entirely contacted, due to, apparently, a bad electric shock I received aboard that ship about five months later which interfered with the complete contact of it as a whole incident.

Int.: I see. After you contacted this incident in reverie, after the

grief had been discharged, and you were brought up to present time again, and the incident was run out, for how long?

John: The discharge lasted about forty-five minutes. I was not then brought up to present time. Actual physical pain turned on . . . around the top of my head.

Int.: As a somatic?

John: As a somatic. A very severe pain. Very well defined, as if a line had been drawn around the top of my head, almost as if it had been sawed . . . above the eyebrow level, right around my head. This somatic turned out to be actual pain which I had experienced when I had the electric shock aboard the same ship, which somehow had been tied together.

Int.: The two incidents on the ship?

John: Yes, the two incidents on the ship. Now, there was terror aboard the ship that night, heaving dead bodies aboard the ship. Terror at the time, not yet contacted.

Int.: What is your opinion of this: had you gone through processing at the time this occurred . . .

John: No, at the time this occurred, there couldn't have been grief, because I was an officer in front of the men, and had to hold them together.

Int.: Of course. Naturally, it couldn't have been run immediately, but had you had the opportunity sometime immediately after the incident, and had that run out of you, how would that have affected you in the particular position you were in at the time as an officer?

John: It would have given me much more vitality in the performance of my job, had this been run out. This incident took me down a notch towards apathy. Much enthusiasm, much exuberance were lost in my position. Other grief incidents piled on at the time. When I started out in the Navy, I was filled with exuberance, with enthusiasm about my job . . . much vitality . . . no fear about my job, except what happened to me. The battle on the ship . . . more apathy. Found a little bit more grief . . . more apathy. Found an electric shock aboard the ship . . . even less a fine performance of my job. Okinawa . . . suicide planes . . . men in the ship started to crack up . . . even one of the officers started to crack up. I assumed the executive officer's position, and pulled the men out of this, telling them "I don't give a damn if the Jap planes come over all night . . . you guys are gonna get up at seven o'clock in the morning and scrub this ship down!" That brought the anger of the Jap planes over toward me . . . some Dianetics used at the time, without knowing what it was. At the sacrifice of personal esteem . . . having the men get mad at me and forget about the planes.

Int.: Now, mainly what I want to get here is the incident which had been contacted in reverie. Now what I'd like is your opinion of

running these war incidents as locks and key-ins, and if possible, the effects, whether we are at war, whether we're not at war, of working the personnel through dianetic processing and keying out certain restimulated engrams which the war incidents have keyed in.

John: Well, this incident on the ship at Leyte Gulf that I've previously described, keyed in, apparently, from what it was tied in to in dianetic therapy, major aberrations about indeciveness: "I can't make up my mind. I can't tell the difference between them. I don't know what to do," which were latched on to the incident. Whether or not these incidents were keyed in any time before in my life, I don't know, but the incident keyed in about twenty-five different commands about indecisiveness.

Int.: And compared to this after this incident on the ship, the indecisiveness was very pronounced. I mean, you feel that the incident on the ship keyed that in stronger?

John: I feel it strengthened it, and after that time I had much more difficulty in making decisions quickly. I tended to hem and haw a long time before I made the decision.

Int.: Would you say that this key-in brought this indecisiveness in very markedly?

John: I can't... my recalls aren't very good now. It's hard to say now (John is in a particularly restimulated condition at the time of this interview... is running somatics of birth). I'm not going to say it unless I can give it to you straight from the shoulder.

Int.: Well, the reason I'm asking that is, that I'd like to find out how strong an incident like this is as a key-in, or whether it's just a lock. Does it act like a lock or a key-in?

John: I can definitely say it was a lock. Whether it was a primary key-in, I cannot say at this time... I haven't lifted my entire life yet. I can't make a decision when I haven't the entire data for it yet. I can tell you this: in the therapy session when I got the grief charge off of this, I had the feeling of getting something out of my system... a feeling of great relief like I had this pressure built up in me, screaming in anguish to be let out, and in this session, the safety valve had finally been pried out so that the pressure could be let out. Something was happening that was good for me... which made me feel better afterward.

The auditors ran me on it in straight memory. One of them asked me suddenly, "John, what's a living hell like?" This thought got my attention units down there, apparently, and I got into the incident. I started out of my career as a Naval officer, exuberant and conscientious. I ended up my career as a Naval officer in utter apathy as far as the job was concerned... uninterested... just had to put in so much time every day... not as efficient as in the beginning... not as much an asset to the Navy. This grief incident plus grief at Okinawa plus the electric shock... plus being relieved of the command of the ship—I had command of the ship for a while—lost it for insufficient rank after bringing it all the

way to Hawaii alone—lost command, and that was the final straw . . . that was the last straw which I suffered. And I just ended up apathetic. Took to drinking, and I feel my knowledge in Dianetics . . . that's the one way I can explain it . . . that's the only way I can understand it. I feel I cannot go back into the Navy and do a decent job without having that stuff run out of me.

Int.: Let me ask you this question: if, through Dianetic processing, the rest of these incidents were run as locks and it came to be that you were in the Navy again, what type of officer would you be if these incidents were run out as locks?

John: If these other incidents were run out as locks, I would be an officer . . . an asset to the Navy. I would have decisiveness . . . the ability to make my mind up in a hurry, and correctly.

Int.: What if these incidents weren't run out?

John: I have avoided having anything to do with the Navy. Black shoes . . . changed to brown. Cigarette lighters associated with the Navy . . . the Zippo cigarette lighters . . . I've been losing them whenever they've been given to me. Apparently associated with that grief. I feel a great dislike at the thought of going back into the Navy. I don't feel that it's within my power to do the best job possible, and from what I've seen in Dianetics, it's the inner feelings within me from these incidents . . . the grief and terror that is the cause of my thinking that I wouldn't do a good job. I wouldn't be able to do a good job because something inside me wouldn't let me!

Int.: As a Naval officer?

John: As a Naval officer.

END OF INTERVIEW

An Observation

A team of professional auditors at the Foundation recently made an interesting series of observations. One of their pre-clears asked for permission to smoke a cigarette immediately after the reduction of a pre-natal engram. Instead of bringing the pre-clear up to present time, the auditor merely indicated his assent and handed the pre-clear the cigarette. Unexpectedly, motor coordination was so poor that the pre-clear was unable to smoke at all!

Following up this observation, the auditor found that at age 10 the pre-clear had fine motor coordination, but the cigarette had no appreciable taste. When brought up to 25, the year he first began to smoke, the pre-clear found that the cigarette tasted better than in present time. In the years from 18 to 25 the pre-clear reported only a faint taste. Upon questioning it was determined that during these years he had not yet smoked cigarettes, but had smoked Cubeb, (a non-tobacco smoke, used as a medication)! Apparently for this pre-clear the data in the standard memory banks, when he is returned to a particular age, determines how a present time cigarette tastes!

The File Clerk

File Clerk questions come from readers of The Dianetic Auditor's Bulletin. Answers will be short and to the point. Questions of a technical nature are preferred. Contributions should be addressed to the Editor of the Bulletin.

What is the difference between straight LINE memory and straight WIRE?

None. There is a tendency for straight *line* to be coupled with *memory* and to describe the memory itself. Straight *wire* can describe the process. "I used a little straight wire on him." Indications are that straight line will drop out in favor of straight wire.

What does ARC mean?

Affinity, Reality and Communication have an extremely interesting interrelationship. If you build a pre-clear's Affinity (by repairing breaks or direct through your own Affinity for him) you also build his Reality and Communication. If you build his sense of Reality, you also raise his Affinity and his ability to Communicate. If you help him to Communicate, you also help him in the other two ways. The *March Bulletin* will carry an article on this interesting triangle.

What about E-Therapy?

E-Therapy is an outgrowth of an amalgamation between dianetics and a system of opinion held by an individual. The advice of the Foundation is: Don't use it. At best, it is another wild variable in an area which already has too many variables. At worst, it can be actually dangerous. Dianetics should not be diluted.

Why can't I contact pre-natal engrams?

There are several possible answers to this question. There may be a chronically restimulated bouncer deep in the basic area. There may be so much grief that the pre-clear is unable to go past it into the basic area. There may not be enough attention available. In any case, this is not a cause for alarm nor does it indicate that nothing can be done with dianetic processing. The quickest results in dianetics are obtained from the release of painful emotion. It is also possible that you may have contacted a pre-natal engram without recognizing it. An article which will appear in the March issue of the Bulletin entitled, "How To Recognize An Engram" may be helpful in this respect.

What is the difference between remembering and returning?

Remembering is a process of inspecting indexed data to fill a particular present-time need. Returning involves re-experiencing an event with as many perceptics as are available in the unfiled, unindexed, chronological order in which the event occurred.

The Twins Case

JOHN W. CAMPBELL, JR.

There are certain type-cases—particular set-ups in a pre-clear's background—which can lead to certain special types of reactive engrams. The Junior Case is, of course, one of the most common. Another type-case, one that, while not so common as the Junior case, can be even more baffling to the auditor, is the Twins Case.

In this one, the pre-clear is not a twin, but the child of an identical-twin parent. The worst conceivable type of Twin case would be an identical twin child of identical twin mother and twin father. The degree of identity confusion resulting from such a situation is something only the reactive mind could achieve. But every auditor should be warned to be on the lookout for the situation of the identical-twin parent. Twin births occur, according to medical records, in about one birth in 80; twins are not exactly rare. Not all of these twins are identical twins, of course; fraternal-twin parents are not apt to be particularly aberrative, fortunately.

The identical-twin mother is, inevitably, more aberrative than the identical-twin father; the mother has more opportunity to plant aberrative prenatals. The reason for the aberrative power of the situation is readily understood, once it's brought to attention. In the case of the identical-twin mother, the prenatal bank will be thoroughly loaded with such grouper-confusers as:

“We're exactly alike, there just isn't any difference.”

“Everybody always confuses us.”

“Nobody can tell us apart.”

“We're always being confused.”

“We're used to being mistaken; you needn't try to tell us apart.”

“Yes, we're exactly alike—we're identical.”

And so forth, practically ad infinitum. There will be nine months of this, and every one of them will be beautifully keyed in and restimulated at a very early postnatal age. The worst of these is almost certainly the one that says “We are identical.” Mama meant “identical twins;” the reactive mind interprets this as “Mama and Auntie are one and the same; there is one, and only one person—an identity.”

The degree of aberration that this set-up can achieve is somewhat stupendous. Particularly since there is an almost inevitable follow-up on the situation in the early post-natal area. Let's introduce, however, one little aside.

Experimenters have, at various times, demonstrated that any mammal can be driven into acute neurosis, an acute apathy, by facing it with a problem, training it to solve the problem by perceptic clues of one sort or another—and then removing the clues. Typically, a dog is trained that there is food in box A, and a mild electric shock in box B, when a low note is played on a piano. The food and shock are reversed when a high note is played. When the dog is well trained, a middle note is played. The process usually results in a complete breakdown and

neurotic apathy. Dogs, pigs, rats—almost any animal can be rendered neurotic by establishing a problem which must be solved, and then removing the perceptic clues necessary for its solution.

It is a standard family game in a household containing identical twin parents to demonstrate that little Junior can't tell his mother (or father) from his aunt (or uncle). To make the game more fun, when Junior *does* succeed, they ask how he distinguished, he tells them, and the next time they see to it that he doesn't have that clue. The little game is very popular with the adults, and is an excellent adaptation of the experimental psychologist's method of producing neurotic breakdowns in the animals he wants to drive insane. To complicate the issue, the child is usually aware of favorable-unfavorable reactions, and learns that if he does succeed in the task of discrimination, the adults are disappointed (their little game didn't work), but if he fails, everybody laughs at him.

Incidents of this character, with consequent emotional charge, can be expected in any identical-twin-parent case.

Frequently, however, the situation is even worse. Many times, an identical-twin learns, in early childhood, to hate his twin actively; the twin robs his other half of identity. Theirs can be acute jealousy—which must be buried out of sight. This buried antagonism comes into sight with a rush when one of the twins has a child; the antagonism is now directed at the child.

The series of prenatal confuser-engrams makes it engrammically difficult to distinguish. The "we are identical" makes it worse. But if the child of twin A walks into a room, approaches twin B, and says "Mother, read me a story . . ." he can never tell when a sneering, angry response "Leave me alone, you little pest. I'm not your mother," is going to be forthcoming.

This situation constitutes a reality-denyer; it produces an extreme occlusion of perceptics, because *no* perceptic can be trusted to distinguish the child's loving, ally-value mother from the antagonistic, dangerous aunt. Frequently such people, as adults, "can't remember people," and state that they can recognize people only by remembering their occupation. This results from the fact that the only way to distinguish the identical twins is by what they do. The pre-clear is apt to insist that "actions speak louder than words" and generally to compute strictly on non-perceptic data.

The essential step in cracking such a case is to get the pre-clear to distinguish the twins. By returning him to childhood experiences, emotion can be tapped. The confuser engrams, and the identity engrams, must be reduced somehow. In any such case, the problem is apt to be difficult, and no joy to the auditor. But knowing the nature of the case ahead of time will be an immense help.

However, remember that *the pre-clear must discover it for himself*. You, as the auditor, can NOT point it out to him; you can only point him in the right direction. But the auditor who successfully maneuvers his pre-clear through such a problem has the satisfaction of having done a first-rate job on a genuinely involved case.

Dianetics and Psychoanalysis*

DONALD H. ROGERS

When asked about Freud and psychoanalysis, L. Ron Hubbard remarked, "As a youth, I was inspired by Commander Thompson, of the Medical Corps, U. S. Navy, who died in San Francisco in 1939. He had studied under Freud in Vienna and had brought psychoanalysis to the Navy. From him I imbibed the investigatory spirit of Freud, who, although he was not a trained neurologist and was opposed by the medical men of his day, yet laid a foundation of orderly search into the field of the human mind. I have always acknowledged Freud's help in that search. Indeed, his thought that full recall equals full sanity is the starting point of the work which culminated in dianetic processes."

In consideration of this debt to Freud, and of the important differences nevertheless existing between dianetics and psychoanalysis, it seems desirable to delineate the major points of agreement and disagreement between the two systems. An appreciation of these issues is vital to a true understanding of the tremendous advance which dianetics brings to our knowledge of the human mind.

Traumatic Experience

It is an important tenet of psychoanalysis that the individual's attitudes and behavior are influenced by previous traumatic experiences, the memories of which are not available to his conscious recall. It is further held that the individual tends to relive these experiences. Freud considered that only the earlier of these experiences were the original experiences and hence important, while Rank considered that the first and most important was birth. The mechanism of influence of traumatic experiences has been treated scantily, with emphasis on symbolic interpretation.

Dianetics agrees on the importance of early traumatic experiences in influencing the attitudes and behavior of the individual. It also agrees that people tend to relive these experiences repetitively and that the earliest of any series of experiences is the important one. Dianetics finds, however, that birth is far from the earliest trauma and that the most important early experiences usually lie in the prenatal period, particularly in the month following conception. Dianetics also finds that the important parts of traumatic experiences are the parts containing unconsciousness or grief. These have command power over the individual in a fashion which is not symbolic but literal, *deriving from the exact words of the experience.*

The Resolution of Conflict

Psychoanalysis uses as its aim and technique in therapy the bringing into consciousness of these hidden memories for the purpose of understanding them and their influence. It is considered that by this understanding, insight will be obtained and their effects will be nullified. It, therefore, includes both the penetration and resolution of the infantile amnesia, to use Freud's term, and the analysis of daily

interpersonal situations involving "parataxic distortion," or the confusion of real people with similar people from the patient's past.

Dianetics makes the same approach but in a much more incisive, precise and effective fashion. Dianetics finds that it is not the understanding of the content of early traumatic experiences at a conscious level which is important, but rather the analysis of the data contained in them by computation at a submonitored level of the mind; that is to say, it is subconscious understanding based on close contact with and frequent recounting of the incident which erases its reactive power. This is true both of incidents involving pain and of incidents involving grief. Dianetics further finds that the identification of individuals from the current surrounding with individuals from the past of the patient is either the result of literal commands contained in the traumatic experiences, or the result of a strong ally character in the original individuals with undischarged grief at their loss. The discharge of this grief through recounting the loss incident is enough to relieve the aberrative force of the situation and enable the present individuals to be judged on their own character and merit.

Role of the Analyst

Psychoanalysis bases its technique in some measure, which varies from school to school, on the activity of the analyst in discussing with the patient, interpreting for the patient, and pointing out to the patient the nature and meaning of the material recovered from early life. It teaches in amounts varying from school to school that much of this material, particularly that relating to birth or interuterine life, is fantasy and has no literal value.

Dianetics, on the other hand, places considerable emphasis on the inability of the auditor to evaluate the data of the pre-clear and the danger of trying to do so. It holds that this data is the literal data of actual experiences with rare exceptions involving specific fantasy mechanisms which can be located and which have their origin in actual experiences.

Personality

Psychoanalysis divides the human personality into various elements, such as the Id, the Ego, and the Super-Ego. These entities are defined grossly and are considered to possess a certain mystical, unknowable quality in their details. Dianetics, on the other hand, finds a good, responsible and autonomous basic personality and finds that aberrative forces are nothing but the content of engrams, the recordings of experiences during periods of unconsciousness.

Scope and Goals

Psychoanalysis does not recognize the concept of cure. This is a natural outcome of the inability of psychoanalysis to penetrate the prenatal period and successfully reduce and erase the recordings of traumatic experiences in that area. Dianetics, on the other hand, does have a concept of cure which is attainable. This is the concept of the dianetic clear, a person who has had all of his engrams erased, and is

now free of their aberrative force to work in accordance with his basic human nature.

Dianetics, accordingly, is able to understand and explain basic human nature as distinguished from the aberrative engrams. It finds that human nature is basically good and that the basic drive energies of the human being exert themselves over a spectrum ranging from self at the one extreme to the infinite universe at the other extreme. This basic drive energy is commonly considered to be channelled into four dynamics: self, sex and family, group and race.

Finally, dianetics includes in its scope the field of psychosomatic illnesses, which are linked but loosely into psychoanalytic theory. These illnesses derive from the literal content of engrams and are a manifestation of their aberrative force.

In short, dianetics integrates into one basic pattern our whole knowledge of human personality in its normal and abnormal functioning.

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Case Histories

A bare statement of case history 1018A with x-ray evidence and accompanying medical data was made in the recently issued booklet: DIANETIC PROCESSING: A BRIEF SURVEY OF RESEARCH PROJECTS AND PRELIMINARY RESULTS. The more detailed account which follows should be of interest to dianeticists.

Case 1018A: D. J.

February 8, 1951

D. J. is a female, age 47, in the upper-middle income group, and married. In April, 1950, she began to be affected by severe pains in her right shoulder. The severity of the pain increased rapidly until she could barely move her right arm. A radiographic examination on June 8, 1950 showed a large calcareous deposit in the region of the subacromial bursa on the right side. Subsequent x-ray therapy, ending on July 9, 1950, failed to relieve her of any pain.

When D. J. arrived at the Foundation on September 25, 1950, the pain of the Bursitis was so severe that she could not move her right arm. Processing quickly uncovered the fact that her doctor had exclaimed during her birth "I think her shoulder is out of joint!" Several other engrams were uncovered and reduced which pertained to the shoulder.

On September 29, 1950, at about 9:00 P. M., D. J. began a processing session which was to have lasted two hours. At this time, there had been no evidence of any reduction of pain nor any increase in her ability to

use her arm. The session lasted for four hours ending at 1:00 A. M. on September 30, 1950. At the end of the session almost all the pain was gone and D. J. was able to move her arm in any direction. The four-hour session consisted of running a key-in and an engram.

The key-in occurred in April of 1950 when D. J. began to attend a women's success school. The classes consisted of the women lying prone on the floor and flapping their arms against the sides of their bodies. An instructor walked around the class looking down at the women saying, "Beat it off! Harder! Harder! Let's get rid of this flesh! Destroy the tissue! Bruise it! Beat it! Beat it!" The pre-clear, lying on the floor, looked up into the face of the instructor which strongly resembled the face of her former husband. The pain which was later associated with the Bursitis came on immediately and D. J. found herself unable to lift her right arm. For a time, the arm was unaffected when D. J. stayed away from the success school, but when she approached the school, she began to feel dizzy and the pain would come back into her arm and she was barely able to hear her instructor's voice. Later the pain became constant.

The engram occurred in August of 1942 when D. J.'s former husband violently beat her into unconsciousness. He, too, had stood above her saying, "I'm going to beat you to death!" as he kicked her. The incident was sufficiently violent to have been a major engram in its own right. However, it was established later that this incident also acted as a key-in for earlier engrams.

The engram sheet filled out by D. J.'s auditor reads in part:

Somatic: Describe: Every somatic in the book. Pre-clear was badly beaten over the body. Pain especially bad in head and back.

Engram Content: A terrific fight with intense violence. Two periods of unconsciousness. Greatest pain occurs in first fight sequence. Blows on face which seem to have keyed-in eye trouble and migraine reduced completely.

Every imaginable form of painful emotion manifested itself: terror, grief, shame, humiliation, etc., all melted away into a feeling of intense relief. Absolute terror at the thought of former husband has disappeared.

Pre-clear had shifted entirely into husband's winning valence; there no longer. Pre-clear seems to think Bursitis, migraine and eye trouble has disappeared.

During the last few minutes of this session, D. J. had suddenly discovered that her right arm was over her head for the first time in months. D. J.'s condition at the moment of this report bears out both her belief and her auditor's hope. There has been no recurrence of any of the symptoms listed.

Active Membership

An Active Membership in the Foundation is granted only on successful completion of the Indoctrination Period of the Foundation. An Active Member is a Hubbard Dianetic Auditor, and is entitled to one vote at any annual or special meeting of the Foundation in addition to the usual privileges of a Hubbard Dianetic Auditor. Arrangements for beginning the Indoctrination Period may be made by contacting Foundation Headquarters or any Department. The Fee to cover the Indoctrination Period and the first year of Active Membership is \$500.00. The annual fee for the renewal of Active Membership is \$50.00.

Associate Membership

An Associate Member receives *The Dianetic Auditor's Bulletin*, and is entitled to a question and answer service from the Foundation. No Indoctrination Period is required of Associate Members, but they should be familiar with the tenets of dianetics as outlined in current publications, and should have an active interest in furthering dianetics in the field. Associate Membership is ordinarily retroactive to July, 1950, but may be started in February, 1951. The annual fee for Associate Membership is \$15.00.

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 Indoctrination Period 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 a dianetic center for only a short time is an intensive run of thirty-six hours of processing in one week. Consult your nearest department for conditions of admission and other particulars.