

The Dianetic Auditor's BULLETIN

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DIANETICS



**HUBBARD
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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Note: Procedures set forth herein should not be applied until the auditor is familiar with SCIENCE OF SURVIVAL; Simplified, Faster Dianetic Techniques.

WALDO T. BOYD
Editor

Security

One of the most convincing illusions in life is the goal of security and retirement. Men work thirty years and more in one humdrum job with the beckoning finger of retirement and security for life leading them on. They pass up opportunities. They deny themselves a good swift poke at an obnoxious straw-boss. And they figuratively bow and scrape for fear that one wrong misstep will cheat them out of their life's ambition, all in the name of that great static, security.

There was a man in a small town in Iowa who used to spend an occasional few moments with his oldest boy, teaching what he had picked up about radio. He was a railroad man, and often talked to his family and friends about "retiring"; then he would have time to work with radio, and invent new receivers, transmitters and perhaps even "transmitters." His boy grew older, left high school and the little village where the father continued to put off until retirement his heart's vocation. And then, a few years later, his son went back to visit . . . father was retired, at last. Only the same year he retired he contracted heart trouble and "didn't feel like inventing things." He had attained his pension and his security, but, had he?

Then there was a man with twenty years in towards retirement pay, whose position in the company was secure, assured beyond all doubt. One day his pay envelope contained a pink slip: "The company regrets . . ." Behind the scenes someone married a relative of someone else, and someone had to make room in the company for son-in-law. A series of bumps disturbed the quiet mien of the company for a few days, and at the end of the long caterpillar was a pink slip. Such an event would have been no great calamity for a man

who did not have the goal of security at the end of his rainbow, but for this man it was almost a death blow.

There is only one security, and that is the security of confidence in yourself to be creative, to make any position you want to make for yourself; when you have lost it you've lost everything. Self-confidence is one's belief in one's own ability to determine his own separate course. So long as a man has that he has the universe in his pocket. And when he doesn't have it, neither all the pearls in Perth nor all the corn in Iowa can give him security, for it is all the security there is.

WTB

Announcement

Foundation Membership, as outlined and agreed upon in the June, 1951, Conference, has as its operating year the dates July 1, 1951-June 30, 1952. Foundation membership is available to all Certified Hubbard Dianetic Auditors. The membership fee is \$40.00 per year and may be paid quarterly. Members receive the Auditor's Bulletin and other papers deemed important by the Foundation. Pre-clears will be recommended to Foundation Members only. Foundation Members participate in a special discount on books and other publications which are sold.

Included in the fee for training is a year's membership in the Foundation. Those graduating during the months of April, May and June will be considered to have membership until June 30th of the following year. Others will have membership in the inclusive year of graduation, July 1-June 30th.

From a lecture by
L. RON HUBBARD

Basic Reason -- Basic Principles

By their very nature basic principles, every time they are examined, tend to become more basic. Critical exploration uncovers simple underlying fundamentals. Yet, in spite of this fact, the tendency of the greater number of people is to complicate a subject in relaying it. Rarely does one try to advance knowledge by making it simple. The usual fate of a new postulate is building it up into a complicated hokus-pokus that would stagger the original creator of the postulate!

Original thinkers of the stature of Newton presented their ideas very simply. Newton stated that there are three laws of motion: Inertia, interaction and acceleration. In relaying these laws some struggling scientists feel that if everybody understands it as well as they, their prestige is thereby lowered. So they strike learned attitudes before students: "Of course, there may possibly be some of you who can understand this—or part of it During the next four years there may be a *possibility* that I can instill *some* of the pattern into your minds, but of course you can't be expected to grasp it . . ." It's the same urge that navigator's have for declaring navigation too difficult for the average person. Or a typical college text on elementary physics that starts out with ". . . . the kinesthetic aspects and persistence of masses . . ." and goes on and on for pages and pages with words that stun the reader. Suddenly it is realized that the presentation is of the simple law of inertia—the tendency of a body to remain in motion if it is in motion or to remain still if it is still; a whole chapter to make that law complicated! Many individuals are upset, evidently, by going "backwards" in a subject toward simplicity, and insist on going "forwards" toward incomprehensible complexity and confusion.

This reaching back for earlier simplicities is the direction that any seeker after truth must take. Reaching a simpler

fundamental, he takes the props out from under the thousands of complex, unworkable formulations which previously existed. The moment earlier simplicity is reached, complex data falls apart and becomes simple.

Dianetics A New Simplicity

When a person has been taught scholastically by authoritarian teaching methods—a mass of facts forced down the student's throat on threat of failing—he finds himself confused when a new fundamental appears because he has to re-evaluate everything he knows about the subject. This may be characteristic of that group of people who complain that Dianetics is over-simplified. They are in reality complaining that a new fundamental has been discovered which makes it necessary to re-evaluate and jettison some thousands of ideas which before would not work properly. It took years for those individuals to accumulate, memorize and study the ideas, and, just as it is difficult to coax persons to give up some of their MEST, so it is very trying to be asked to give up some of their facts and ideas. Robbing a man of money is no more difficult than robbing a man of such a collection of ideas and facts. A complicated unworkable mass of doctrine has made the student feel important. He has not tried to resolve problems with his new-found knowledge, but has assumed that he knows all that is necessary to be known about the subject. A new simplicity is an attack upon this self-assuredness. He will resist. Thus it is that progress in the field of thought or of physics or chemistry is met, usually not with acclaim, but with suspicion. What is acceptable to men is something within their frame of reference fitting a majority of their facts. Something which puts new facts into the field and removes old facts is usually combatted.

Dianetics is basically epistemology, the study of knowledge. Man's behavior is based on knowledge, or lack of it. The very act of trying to study without knowing what knowledge is is nonsense. We study the human mind because the mind is a computer for knowledge. A clarity of vision, an ability to absorb, recall and compute with data is absolutely necessary before the individual can adequately handle know-

ledge. Without these abilities, he is powerless against his environment. In order to assure this ability to use knowledge in the race of man, the computers of individual men must be brought up to a high level of efficiency. The aberrated mind is a problem of Dianetics because it is an imperfect computer. How can men learn what knowledge is when they are violating the basic principles of data?

Survival Dependent Upon Reason

The goal of Dianetics is to spread some knowledge through the societies of men so that, improbable as it may seem, the species might survive and might even evolve into something better. So long as individuals have imperfect computers which cannot even recover the data most arduously impressed into them, the normal course of human events will, unfortunately, continue. The address of Dianetics to aberration is for the purpose of achieving reason in the individual. Any process which helps an individual to reason and work and live better is a valid process.

The dianetic auditor should evaluate for himself what he is trying to do with his pre-clear. He should evaluate all theory in this light. Dianetics is not tender and fragile; it does not have to be approached with the awe and reverence which is demanded in some fields. In Dianetics all theory and technique should be submitted to this test: Does it make people more reasonable?

Educational Approaches

Education can lie along two lines: The first is to give the student data. The second is to teach the student to reason with the data he has. Much modern education hardly recognizes the second method—developing the ability to reason in the student. When we ask why a man needs reason, we find that reason is the ability to extrapolate new data from the existing data. Knowing “all there is to know” about a subject is not enough. The individual must have the ability to know, as the necessity arises, the things that are *not* known by extrapolating them from data. There is a difference between memorizing and rationalizing. Knowledge is more than data; it is also the ability to draw conclusions.

The confusion between reason and memory has entered into Dianetics. People think that if they could just recall everything they had ever read they would be reasonable. They think that they must have perceptics to be reasonable. But many a wide-open case in which the individual has the ability to recall practically everything that has happened to him is extremely unreasonable in behavior. Memory is not reason; it is a different order in the field of epistemology.

Self-Determinism and Reason

Reason, the ability to extrapolate, is hand-in-glove with self-determinism. As soon as an individual feels that he has a right to reason, to extrapolate on data, he will do so. As his right to reason is inhibited, his self-determinism is inhibited in direct ratio. As self-determinism is inhibited, not only does he feel that he has no right to move where he wishes or do what he wishes, but he feels that he cannot use the data he observes. The rehabilitation of a person's self-determinism is the rehabilitation of his ability to reason. They are almost the same thing. His ability to move and act at his own command approximates his ability to reason at his own will on his own data. Processing is not getting data out of the pre-clear; it is not assembling his life for him as a complete, consecutive play—it is increasing his self-determinism and his right to reason. A man whose self-determinism has been three-quarters rehabilitated may still have arthritis which hurts, but the auditor has done a good job. But if the arthritis is gone and self-determinism is diminished, the auditor has done a bad job.

Types of Processing Cases

There are two ways that an individual can be dominated. First, he can be made to do things with his physical environment or prevented from doing things with it. Second, he can be left alone, ignored. One becomes the occluded case, the other the wide-open case low on the tone scale.

The wide-open case has been invalidated during his lifetime until he feels worthless as an individual. He has been

ignored and has been unable to get the attention he needs. One such case, at 0.2 on the tone scale, had been more or less deserted as a child. She was put into the sick room and seldom attended except to be fed. Nobody played with her or read to her. Lack of strength or power to improve her position brought a complete invalidation as a person. She was not interfered with, just neglected. As an adult her perceptics were excellent, but ARC and reasoning were shattered.

The occluded case has had self-determinism interrupted by being manhandled with regard to MEST. He is told to get up, to go to bed, to pick something up, to put something down, to come in the house, to go outside. He is given shoes but is told exactly when to wear them and where not to put them and when he must polish them and how he must not scuff them. He is told that his clothes are his but that he has to take care of them and not get them dirty. When he receives any MEST, he is controlled in how to use it. He himself is controlled as MEST. He begins to handle his thoughts as he handles MEST; they begin to be moved off the time track and shunted here and there into occluded areas. His ARC may be quite good, but all his data is gone. He has a hard time in school because the educational system is based on the memorization of facts, and he had been forced to forget and remember so much that his command of data is poor. However, he has been forced to learn to reason at the same time, mainly by having to be shifty-footed! Any time he has entered the vicinity of older people, he has had to have an explanation for something he has or has not done. Not having much data to fall back on, and always having the necessity to come up with an answer, he has learned to extrapolate conclusions from the data in present time. He has learned to reason on an emergency basis.

Hence the occluded case extrapolates well on practically no data. He has confidence in his ability to fill in the blanks by reasoning things out. On the other hand, the wide-open case extrapolates hardly any at all, even though it has nearly all the data it has ever contacted. This case more or less worries about the correctness of data, and corrects the words of others because any departure from the known data

is very uncomfortable for him. MEST is unreal to this case; he is careless and destructive of it. The occluded case, on the other hand, will acquire MEST.

These are the two main types of cases for processing. Sometimes one encounters a mixed type, but rarely. Sometimes one encounters an open case that is temporarily occluded, but never an occluded case that is temporarily open.

Processing Approaches

Which of these cases is easier to rehabilitate? What responses can be expected in processing? The occluded case will show more benefit in terms of reasoning ability than the wide-open case. Processing recovers data for him. The more data he gets the more actively he starts reasoning. However, this is not true of the wide-open case. Here the auditor must realize that he is trying to rehabilitate the pre-clear's reality as against the occluded case in which he is trying to draw data and perceptics into view. Perceptics then are no index of the ease with which the auditor can restore reason to the pre-clear.

It is an unfortunate thing in this society that women as recently as fifty years ago were considered chattel, MEST. There seem to be more wide-open cases among women than men for this reason. Society and the family expect something by routine in the culture of men. They don't expect as much of women. This is completely unfair. Many women have a whole lifetime of invalidation. They are given a 1.1 education; they are dominated so much that their only recourse is often covert hostility. The fact that they do not uniformly act at this level is a sign of their ability to rise above their education.

The little boy of the family who may be far more delicate than the daughter gets no sympathy when he is beaten up by the kid next door. He is told to take care of himself. All the hero tales he reads, from King Arthur to Hopalong Cassidy, tell him to be a 1.5. So we have the battle of the sexes: 1.5 against 1.1! Their education on the average postulates that this condition will exist. An auditor, in processing an

inharmonious married couple, can predict with usual accuracy that this 1.5—1.1 conflict is taking place.

Some girls, on the other hand, are raised well and are found high on the tone scale; others are mauled around as thoroughly as the boys, and the result is the occluded case in women.

A test of perceptics should tell the auditor whether the pre-clear is stronger on memory or on reason. He will then know whether to start on ARC processing or on MEST locks. Since a completely reasonable individual should be able to recall everything in his life and reason on it to the fullest extent, in the aberrated person who can recall everything, the auditor must rehabilitate the right to reason on that data in order to have a whole being. In the individual who is occluded, the auditor makes efforts to help bring data into view.

Function of the Mind

The consolidation of data and the resolving of problems relating to the survival of an organism, group or species is functionally simple, so simple it has been overlooked. So long as people failed to compartment function from structure, the confusion between the two prevented either from being satisfactorily identified.

The mind could be called the command post of an organism. Gradually, through the ages, it evolved greater and greater structural complexities in order to accomplish a functional simplicity which itself never changed. This evolution of the mind has increased the number of ways the mind could do this thing it was trying to do.

There is no reason to doubt that plankton thinks. Its thinking is not obvious because the organism cannot easily be observed to react to changes in the environment. In 1937 over a period of six weeks, certain experiments were made to demonstrate the thought processes of monocellular organisms. The subjects for the experiment were some slightly mobile bacteria in a drop of water. When cigarette smoke was applied to the drop of water, the bacteria were observed to retreat. This was repeated a few times, then steam was substituted for the smoke. The same reaction was observed.

When the steam was first used, before any smoke had been applied, the bacteria did not respond to it in any way. This is obviously a process of learning—at a microscopic level.

These experiments seemed clearly to support the postulate that the basic unit of life was a cell and that as the cell behaved so the most complex life organism behaved. That which is the purpose of a monocyte is also the purpose of the largest and most complex organism that exists. This functional definition of thought, with no regard to size or structure, was maintained and bore fruit. The monocyte is trying to survive and procreate. It must, therefore, approach and stay in the vicinity of pleasure and it must avoid pain. The two vectors of approaching pleasure and avoiding pain combine into one vector which is the survival not only of one cell but of the whole line of monocytes through many generations. This is no different than the function of any other organism, no matter how large. The apparent differences are only those of complexity of the same function. A big organism has evolved so many ways to be mobile and so many ways to perceive and can combine them so much more intricately that it is easy to overlook that the purpose of the monocyte and the larger organisms is the same. The growing complexity of life organisms has been a development of better and better ways of approaching pleasure and avoiding pain in order to survive. This is a fundamental concept. It is a very simple concept.

Attitudes to Environment

It is unfortunate that many schools of thought propagate the theory that the purpose of life is to adapt and that the person who does not is maladaptive. The purpose of life is not to adapt. An individual or a society which could get such an idea would be confessing that he or it was defeated by the environment and was propitiating the environment in the vain hope of not being killed for a little while anyway. Adjustment to the environment! If man had begun with the idea of adjusting to the environment he would have had to adjust to sabre-tooth tigers and mastodons; and that adjustment would have been even more unpleasant and fatal than

adjusting to one's environment today. There wouldn't be any men around any more!

If adaption is the goal of life, what more beautiful life form is there than the plankton and the algae? They are very well adapted. There is nothing wrong with them. There is no reason for them to have gone on in any direction except as monocells. They floated on the surface of the sea and nothing menaced them. The plankton live on minerals and sunlight. They convert eighty-six per cent of the sunlight which strikes them into energy for their own use. This is very, very efficient—ten times as efficient as the operation of the human organism. The efficiency of the plankton is so high, according to the work of a great biologist, that food could be produced by photo-synthesis to support one hundred persons for every one which is supported now in the world. An acre of algae, raised in a vat, will produce somewhere between two hundred and five hundred tons of food per year. It can be pitchforked out of the vat straight into the mouths of cattle. This is really an ideal life form. It is completely adapted to its environment.

But life does not seem to know that it is supposed to adapt to the environment: it keeps trying to adapt the environment to itself. Whenever an individual stops trying to adapt the environment to himself, he is on the road to an early grave.

The handiest and quickest way to estimate the tone of a pre-clear is by his relationship with his environment: Is he adapting it or adapting to it? If he is still trying to adjust his environment to himself, he will come up the tone scale easily. If not, he will try in every way possible to succumb, despite the efforts of the auditor. A person who is merely trying to adjust to his environment is dying. Any species which thoroughly adjusts to its environment dies.

A monocellular animalcule cannot adjust the environment to itself very well. A monocoell is not very mobile; it cannot swallow up a continent or get to the moon or the planets—which same might some day be necessary for survival. It becomes, therefore, very dissatisfied with being a monocoell and works its way up to being a sponge. As a sponge it discovers that it is still held down by MEST and cannot control

MEST to any degree so it becomes an invertebrate; then it goes up and lies on the beach and becomes a quadruped and then a bird and so on. All this in the interest of controlling MEST.

Theory of Natural Selection

One must see this continual necessity of the organism to be in advance of the environment before one can appreciate the value of reason. The organism cannot discover how the environment is going to evolve test species to see if they survive. This is Darwin's *natural selection*. But it is only a small part of the process of evolution. There are too many data about the development of various species that just do not fit into natural selection. In order to put forth the theory of natural selection, all the data which points to direction and planning in evolution has to be hidden and disregarded. It has long been known to paleontologists that the horn of the rhinoceros cannot be accounted for by natural selection. There are many things in evolution which evolved slowly and smoothly for no apparent reason unless it is admitted that planning and experimentation was going on as a part of the life process. All of life is a process of thought. There is every reason to think that theta, at least, is capable of planning. Man is on the highest level of reason known, but every life organism is using reason. The idea that "man thinks but all the rest of the universe just happened" is absurd.

The effort to explain life in terms of organisms adjusting to their environment leads to hopeless confusion. But when it is assumed that the organism is adjusting the environment to it, everything falls into place with great ease. In order to survive an organism must be theta, not MEST. It must be a causative agent. The individual who can change his environment can reason. If he cannot reason, he cannot change his environment. The wide-open case low on the tone scale will only be able to change the environment by destroying it, but he is still trying to change the environment. One way or another the organism will go on changing the environment until death.

Controlled Reason

The better a man can reason the better he can improve his survival potentialities in his own environment. This may seem a rather obvious point to stress, but actually there is a philosophy which teaches, "Ignorance is strength, war is peace, freedom is slavery." Knowledge, learning, the ability to think and reason are not dangerous; quite the contrary. But how does one go about controlling a piece of MEST which is resisting, which is hitting back? One tries to destroy the means the MEST has of hitting back. And what do men hit back at men with? Reason. In order to control human beings as MEST one has to convince them that they have no need to use reason, that they only have to adjust to their environment. There doesn't seem to be any way to convince a human being of this through reason, so it is done with the use of MEST force. Whenever an individual is found to be thinking, he is cured of this "bad" habit by the application of a greater or lesser amount of MEST force.

The essential difference between a piece of MEST and a successful organism is the ability to reason, the ability to keep the environment under control. A successful organism cannot be owned, it has to be worked with. Whenever one tries to own a successful organism, the organism tries to gain control of the owner. The effort to own, control and motivate an organism as though it were MEST must be attended by a cancellation of that organism's ability to reason, because the reason of that organism has as its sole aim survival through the control of its environment. Most marital trouble comes from the effort of one of the partners to own, control and motivate the other. The partner who is being so dominated then retaliates with the use of nullification and covert hostility.

Processing As Domination

Any processing which is done on an authoritarian basis is an effort to control and dominate the pre-clear. It may succeed in turning off chronic somatics, but it will inevitably lower the ability of the pre-clear to reason. Even good co-auditing contains some lowering of the self-determinism of the pre-clear. For this reason, the co-auditing team must

be kept clear as a group at all times in order to minimize this reduction of self-determinism. ARC must be maintained at a very high level.

Self-Determinism Explained

The word *self-determinism* itself is misleading. The individual is not just determining himself. If he is to survive he must determine *everything* in his environment as much as possible. *Pan-determinism* is what theta is seeking. Theta evidently feels that it owns the whole physical universe. Human beings spend their lives acquiring and controlling MEST. For minimal output of energy they want maximal action and control of MEST. Why do people buy big, flashy inefficient automobiles? They have in these automobiles thousands of pounds of active metal—roaring monsters of MEST that respond to the touch of a little finger. They will work thousands of hours and go without all sorts of pleasures in order to acquire one of these expensive-to-operate toys. If they were really properly adjusted to their environment, they would walk!

Maximal control of MEST for minimal output of energy is the output-input formula of theta. When theta undertakes to control too much MEST all at one time the MEST kicks back, and the theta for a short time will have to adjust to the environment. But this is a sign of failure. Very soon theta will be back on the offensive.

In processing, the auditor regains for the pre-clear his freedom of choice in the physical universe. This freedom of choice allows him to reason.

Reaction of Life to Pain Perceptics

Let us consider a fictitious monocell and call it the "mono-percept." It has just one perceptic. It can perceive light. It has to have light to live and it will die in darkness. This is fictitious as you know, because there is always more than one perceptic in an organism. If this cell has any ability to move at all, it will go in the direction of light and it will go away from darkness. Sight in this organism means: *light equals survival, darkness equals non-survival*. The basic

unit of life lives on light. Moths and animals and even man all seem to have a turn-toward-the-light mechanism.

Let us consider, secondly, an organism of one cell which has only the perceptic of smell. With this sense of smell, the organism would be able to detect, let us say, food and poisonous substances.

Let us consider, thirdly, an organism which has only the perception of sound. If this organism lives in the sea, there would be two general classifications of sound. In one quarter would be surf, waves, tumult, noise, danger, non-survival—jagged sound waves. In another quarter would be quiet. Somewhere in the course of evolution, organisms developed an impulse to go toward a smooth sound, but in general organisms go away from noise. Jagged sounds mean surf, rocks, reefs, anger, tumult, storm, avalanche boulders. Throughout evolution noise has meant death.

In the field of tactile the smooth, the silky, the velvet has a definite attraction for the organism. The rough causes a repulsion.

Each of these perceptics helps the organism to move toward survival and away from pain. The ordinary pain is a force impulse which drives the organism away from danger. The experiencing of pain is necessary to tell the organism when to avoid non-survival. The experiencing of pleasure is necessary to tell the organism when to seek survival. When all these perceptics are combined in one organism, as they normally are, the organism meets problems which must be reasoned out. For example, the organism may encounter a situation in which darkness (non-survival) and the smell of good food (survival) lie in the same direction. This is a conflict. Darkness means "no." Good food means "yes." Now these two answers must be compared to a third factor; is the organism so hungry that it will die if it does not eat? If not, the organism can go further in search of food. This is the weight factor of basic reason. There is a yea-nay decision on every datum, according to the weight that datum has. When the data are so equally weighed that no decision is possible, the organism becomes anxious and uncomfortable until a new datum is found which throws the balance one

way or another. Each perceptic which comes to the organism, whether light, sound, smell or temperature, has weight on either the yes side or the no side. This is all added up very quickly, and the reaction appears almost immediately in movement toward survival or away from non-survival. This process is reason. No matter how complex the reasoning becomes, it is still this same process. The greatest problems of the world, on an international level, still resolve on the basis of "How light is it. How dark is it? How loud is the noise? How good does the food smell? How long have I gone without food? How cold is the water?" The answers to these questions come up in terms of action: yes or no, approach or retreat.

Operation of the Mind

There is a system of algebra called Boolean algebra used for setting up telephone switchboards. It is organized on the basis that to every question there can be a yes or a no answer. The operation of the mind can be demonstrated to be very much like Boolean algebra. If one asks every question, that he must ask of the universe so that it can be answered with a yes or a no, he gets answers rapidly because this seems to be the basic operation of the mind. The most complicated problems can be worked out with Boolean algebra; pages and pages are required, but it can be done. The mind, however, has no problem about lack of space and equipment. Every computation in the mind is probably being run three or four times simultaneously. Nature is very lavish. A man building a machine tries to get the most function for the smallest amount of construction. Nature, on the other hand, if the job requires one piece of equipment will use five or five hundred or, in some cases, millions.

Interruption of Self-Determinism

What is the efficient way then of destroying the ability of an organism to reason? It is to prevent these yes or no answers from being arrived at. It is to prohibit an individual from reaching his own conclusions from his own data. It is to inhibit him from acting upon his own data and to cause him to act upon data which is forced upon him. This

is the most fundamental level of aberration: "If the food smells good, go away from it!" This is directly against the survival intention of the organism. This must be enforced with pain. When the organism attempts to run a series of computations on its own data, if this arbitrary datum is introduced, confusion and indecision result. When an organism is in this confused condition, another organism, or piece of theta, can take control of and direct this organism for its own ends. The less self-determined the organism is, the more it becomes MEST, and the more it can be controlled by other organisms in its vicinity. The less theta is clear, smooth and reasonable in this organism, the more easily it can be possessed by clear, smooth theta.

In training a dog, a man extends his own theta over the dog, and the dog becomes merely an extension of the man. The dog accepts his subordinate and dependent position, his dog's life. A cat or a human being will not accept such a position. A cat is an independent hunter and must make his own decisions. If a child is trained in such a way that much of his self-determinism is interrupted, he will not be a successful human being. He will not even be acceptable to the people who were so careful to train him into this apathy. Human beings cannot be trained successfully like dogs, no matter how many parents and other authoritarians there are in the world who think they can be or should be. A human being who is trained in an authoritarian manner will either die or retaliate. The trainer will have either a case of complete apathy to deal with or an angry rebel or, worse yet, a covertly hostile rebel. Human beings have to be reached with reason.

To aberrate an organism it is only necessary, then, to interrupt the reasoning process of this organism and force an arbitrary conclusion on the organism. This organism is then owned and must be moved and motivated by its owner if it is to survive. If it is not so moved and motivated, once its ability to reason is interrupted, it will not survive. A parent who trains his child this way is training his child *not to survive*.

In society every organism sees the whole world, including other organisms, as MEST. Organism A tries to control

organism B. Organism B resents this and tries, in turn, to control organism A. Back and forth the conflict rages. This is the tumult which is called modern living.

Imaginative Quality of Mind

Eventually in the development of thinking organisms, a point is reached where the organism begins to record the conclusions it makes for use at a later time. The mind becomes very clever. It does not have to reason out every problem each time one is met. The mind merely calls up the conclusion which was previously reached about this particular problem. The organism begins then to take care of the future by imagining what is going to happen so as to be ready for it. The organism tries to foresee, through imagination, all the possible problems that will be met and to reach conclusions about all these imaginary problems so that split-second action can take place when the actual problem is met. This is imagination in its simplest form. As it develops, it becomes more and more creative until finally it becomes the imagination of the greatest artist and thinker. But imagination is, basically, postulating future problems in order to solve them now, and organisms do not long survive without this ability.

Interrupted Motor Action

Whenever the motor impulses of an organism are not directly connected to these yea-nay decisions on perceptive data, whenever the conclusion of another organism is substituted for these, aberration results. Reactions become slower. The individual thinks of walking but doesn't walk. He misuses the MEST around him. This is the entire scope of aberration: interruption between perception and motor impulse. Perception can be interrupted in various ways; but the most effective way is by interruption of the individual's use of MEST: matter, energy, space and time. If he is prevented from going where he wants to go and doing what he wants to do, touching what he wants to touch and seeing what he wants to see, and if he is forced to go where he does not want to go and do what he does not want to do, to touch what he does not want to touch and to see what he does not

want to see, he will become confused and he will be controllable.

An individual loses his ability to handle and control MEST in direct ratio to the amount of interruption there is between perception and motor impulse. An individual who wrecks an automobile does so because he fails to make a decision on the perceptics which he has. He is receiving enough perceptics to make it possible for him to avoid the crash, but he does not make any motor action on these perceptics. Almost every accident requires such a state of confusion in the drivers of both machines. If there were perfect perception and motor action on either side, both would escape.

In processing pre-clears, an auditor discovers much about such circumstances. The auditor who runs an automobile accident out of a pre-clear will find, when the time factor has been stretched out, that a state of paralysis and inaction took place in the pre-clear just before the accident. One pre-clear in processing was discovered to have an inevitable impulse when he saw an accident approaching to continue and make it the most destructive accident possible. All this would take place in a split second, entirely unknown to the individual. Arbitrary data was being entered in from somewhere between the perception and the motor action of this individual. That is aberration.

So the survival of man depends basically upon his ability to reason. Man must be able to use his knowledge in order to survive; his best weapon is knowledge. Any new discovery or simplification is valid and useful directly in ratio to its enlargement of the individual's ability to reason with the knowledge he has. This rehabilitates the person's self-determinism. If Dianetics and the auditor save the pre-clear's self-determinism, they save all. They are giving the individual back to himself.

"I have an exposition of sleep come upon
me." *Midsummer Night's Dream.*

A Supposition About Sleep

BASIL VAERLENS

What is the phenomenon called *sleep*? Science, both physiological and psychological, has batted the question around for about a hundred years, reaching a no more certain answer than that of the Encyclopaedia Britannica's article which summarizes current knowledge in the statement that it is an *inhibition*.

That there are several well demarked states, levels or degrees of sleep, as well as numerous shadow-states before and after, is generally agreed, and the following spectrum illustrates their possible relationships:

A Awakeness (optimum or clear variety)
W
A Awakeness (average or pre-clear variety)
R
E Drowsiness (level of the *yawn-and-stretch*
N mechanism)
E Dopiness (level of auto-suggestion, suggestibility)
S
S
(
(— S L E E P —
(
S Trance
U
B Hypnotic
-

A Comatic
W
A Catatonic
R
E
N
E
S (Death)
S

One of the prime functions of mind is the easing of tensions which arise from the non-resolution of current problems. For this purpose it has developed numerous involuntary mechanisms—that is, mechanisms functioning below the level of awareness—among which are grief, laughter, anger and sleep, of which the most useful and by far the most utilized is sleep. In each waking period the organism is bombarded with innumerable stimulations and restimulations, all of which must pass through the “switchboard” of the analytical mind for classification, evaluation and distribution. Each problem which goes through this processing receives a quantum of attention units until resolved but, as only a portion of such stimuli are immediately resolvable, it becomes obvious that a stage will be reached when the “switchboard” becomes cluttered with unfinished work and attention-exhaustion follows.

At this stage sleep occurs. If the mind is trying to hold off sleep it has an expedient. Because of the average non-clear method of thinking, many attention units are *lost* during a waking period, glued down at points of minor restimulation—tag-ends of problems which should have had immediate resolution. As the “switchboard” begins to bog down, a degree of anaten sets in. The analyzer immediately sifts through the current mental-stuff and pries loose such units as are held at these points and returns them to present-time use. Outwardly this is indicated by yawning and stretching. The organism has a temporary burst of *awakeness*.

Continued activity, however, with its resultant overloading of the “switchboard” automatically pulls the master

switch. All but high-priority-survival stimulation is now cut off and the analyzer is able to set about clearing the board. This stage of anaten during which clearance is accomplished is called sleep. We may then define sleep as: "A function of the total organism for the returning of attention units to present-time use."

When sleep occurs, the reactive mind is alerted and keyed into the "switchboard" circuit. Engramic material which has been restimulated during the previous waking period and which is floating close to the threshold of awareness, and all chronically restimulated engramic contents now become accessible. Dream and nightmare phenomena occur—a kind of "engram-leakage" or "ghost-chatter" across the "switchboard." The engramic importance and strength of the material will determine whether this will be merely a dream or the more terrifying nightmare.

Several channels of research are suggested by this theory. How is sleep related to the temperature, flow and oxygenation of the blood? What underlies the varying sleep needs of different age levels? Yawning brings more oxygen to the lungs and therefore to the blood; stretching would seem to activate the muscular system and therefore bring greater blood flow. That children need greater amounts of sleep would seem to relate to the immaturity of the analytical mind at that level and its inability to cope with a too-large stimuli load; the slighter needs of the aged—except in toxic conditions—to the fact that the stimulation and restimulation intensity has taken a natural downward curve in terms of lessened life activity.

The amount of restimulation in a given waking period, the number of available attention units and the amount of sleep needed will vary with the individual.

Having prefaced this note with a quotation from a master psychologist, I suggest that dianetic clearing may satisfy his wish, expressed in LOVE'S LABOUR LOST: ". . . . and then to sleep but three hours in the night."

Ownership

PIETER AARD

Recently the question was asked, "Where is ownership on the tone scale?" This is a good question,—and easy to answer.

Ownership is a particular manifestation of an individual's control of the physical universe. It is, commonly, the reservation to one individual of all rights pertaining to a given segment of MEST. It is a social mechanism which, by rigid rule, assures the individual that he may control his MEST with maximum freedom. As a corollary of this assurance, it assumes that he will respect the property of other men. Its chief drawback is not that there is not enough MEST to go around but that there is too much. The individual who owns more MEST than he can efficiently control—toward survival—finds that the pain of ownership is greater than the pleasure. The individual who interferes with another's ownership is not truly practicing ownership, since the enjoyment of property in human society assumes the equal rights of all to property of their own.

Ownership may be seen to be most strongly manifested at 3.0 on the tone scale, the level of constructive conservatism. At levels lower than 3.0 the individual's destructive attitude toward MEST and toward his fellow men renders him unable to practice true ownership. At levels higher than 3.0, in a society which was not inimical to those levels, ownership would be less and less necessary to the harmonious control of MEST, because individuals would more and more tend to cooperate spontaneously in their control of MEST, but ownership would still be necessary wherever highly creative work was to be done, since artists think as individuals and not as groups.

The apathetic person, at 0.5, pursues his deathward course through the neglect and careless maltreatment of the MEST he pretends to control. His actions can hardly be called ownership, since property suffers more under his control

than it would if left to the elements. Innumerable accidents, oversights and losses hasten its diminution and decay.

The covertly hostile person, at 1.1, is afraid to own anything for fear it will be taken away from him or spoiled by some dominant 1.5. At the 1.1 level is normally found the affectation that property is evil and that everything belongs to everyone and nothing to anyone. Every major attempt to create a socialist state has foundered in the muddy waters of fear of ownership. The average supporter of collective ownership looks into his mirror of delusion and sees himself at 4.0, controlling the physical environment in such harmony with his fellow men that no formal boundaries of property are needed. In reality, as his special privilege and bureaucratic injustice demonstrate, he is at 1.1, fearing to own anything openly and shying the responsibility of protecting his property from the encroachments of dominant individuals. Unfortunately, to this person, all levels higher on the tone scale appear dominant, and he is unable to distinguish between the fascist greed of 1.5 and the conservative construction of 3.0.

The fascist, at 1.5, seeks to control as much of everything as he can with maximum destruction of those who oppose him and with no regard whatsoever for survival. The activities of the fascist, large and small, have served as a model for an endless series of caricatures, collectivist propaganda against those who are not afraid to own property and to use it according to their own desires. The promulgators of these dishonest representations have been very careful never to mention the facts that property can be constructively controlled by an individual and that collective ownership, to be constructive, requires a level of group affinity, communication and agreement which has never in history been attained on a national level and which is farthest from being attained in those very states which practice collectivism today.

The conservative, at 3.0, desires to own property, to control it constructively according to his own ideas, and to respect the property of others so that they may do the same, to the benefit of all. This is the public-spirited business man of today as he sees himself and as he is seen in advertise-

ments in Fortune magazine. In so far as business and commerce manage to live up to this vision, they succeed handsomely—in comparison, at least, with the three other popular social philosophies of the day: hate, fear and apathy.

The liberal, at 3.5, may be best distinguished from the conservative, at 3.0, by his greater creativity and his greater affinity, communication and agreement with his fellow man. It is at this level that the labor union begins to disappear, being a superfluous mechanism. Here and there in our society, isolated industries and businesses, most of them small, have been managed at this high level. Usually it has been done without any immediate consciousness of what was involved in terms of ARC. The boss's attitude toward his employees is that "a better bunch of guys never lived," and that "there isn't one who doesn't have the interest of the business at heart," and that "anybody in the shop can walk into my office with an idea or a gripe any time he feels like it." The employees think that "the boss is a great guy" and "he sure knows his business" and "he's real easy to talk to." Affinity, reality and communication.

Somewhere in the neighborhood of 3.5 may be found the collectively owned business, the cooperative enterprise. It may seem odd at first glance that cooperation is at 3.5 and socialism is at 1.1. But cooperatives have to grow naturally in the real world. They are formed and maintained by living individuals who have to make a living. Socialism, to date, has been the product of dead books and dying intellects, spawned in fear and maintained in apathy. It has no application in the real world, it is not a natural social growth but an unnatural perversion.

Ownership, then, is a necessary entity in the world, and a great deal of ownership is needed in a world filled with suspicion. Only if one loved a fellow man would one give him whatever he desired of one's possessions. That the day of such love has not yet arrived is plain to see. That it cannot be brought about by forced collectivism is even plainer.

The Prejudice Chain

IDELLA STONE

One chain which may be very highly charged in the average dianetic case is the prejudice chain. It is of too great importance to overlook in your pre-clear.

If the pre-clear is an American who has lived or traveled in a foreign country, a foreigner who has come to our country, or a first or second or third generation American, scan his prejudice chain. If he is a minority group member (racial, religious or political), or has grown up in the prejudice area of the United States or abroad, then scan the prejudice chain. Or if he has been brought up to have class prejudice against those in a different financial bracket, he will benefit from such scanning.

There are two faces to this prejudice chain: the anti-prejudice side and the pro-prejudice side. Either one is highly aberrative. Few people can discuss such subjects calmly and analytically. Such arguments always generate heat. Basically this is due to the fact that prejudice is a first cousin to rejection. People are usually pro-prejudiced because they have themselves been rejected, and they take delight now in going into a winning valence and dramatizing their own painful emotion on someone else. They are anti-prejudiced when they identify themselves with the losing valence, when they see that the victims of prejudice are the victims of rejection, and when they, sensitively imaginative, suffer the pangs of the rejection with the victims of it. In either case there is charge—tremendous charge usually.

When the auditor suggests that this chain be scanned, the pre-clear will usually say, "If you say so; but there isn't anything there. Sure, I was an American growing up in Peru (or Jew growing up in New York, or a Mexican growing up in California), but my father was a professional man and the people we associated with never held it against me." The warmth and amount of the rationalization with which

he explains to you that "there isn't anything there" you may take as an indication of the amount of emotion connected with this chain. Encourage him to scan it anyway; say "Well, shall we see if we can find just one incident? We want to make sure." Or ask him how he feels about prejudice, and then ask if he can recall a specific time when he felt like this. In other words, coax him into it, taking every precaution not to appear to be invalidating his data.

You will pick up an instance or two the first time scanned. The second time more material will come through; and on about the third or fourth run, you will find you have started peeling down the layers of rationalization and breaking through the compartments which have sealed this off, and the emotion will begin to pour out. Ask the pre-clear to contact the emotion closely as he relates these locks until the emotion is well-drained. You are very likely to run into one or more secondaries on this, which should, of course, be run as engrams to drain all the grief from them.

One of the peculiar manifestations of the prejudice chain is the hatred the pre-clear may have for those of his own people whom he blames for the prejudice. The sensitive Jew will blame the "noisy kikes," the American brought up abroad will generalize in large hatred of tourists, a Nisei, in 1945 took delight in burning all of his mother's cherished Japanese books. But after the charge is off the chain, these are just people to the pre-clear, and he is reasonably indifferent to them. He may, analytically, still attribute some of the blame to them, but the heat will be off.

In a general class with the prejudice chain is the prejudice men may have against women, or women against men: the sex versus sex chain. Usually this ties right in with the parent-antagonist. Where mamma is the villain, people associate such qualities as pettiness, control through treachery with women; but the against-men chain is more liable to be based on jealousy and envy of the "freedom" men are supposed to have. Probably more can be done to lift this by scanning the times the pre-clear felt her freedom restricted than by scanning specific incidents in which she felt men had more freedom. Then the tangled thinking can be greatly relieved by straight wire questions as to the "freedom" of one who works, usually by the clock under the nose

of a boss he may not like in order to support a flock of people who may have little consideration for his comfort. By straight wire, the pre-clear may be brought to understand that the boredom and distaste for the routine jobs of house-keeping are likely to be at the base of her feeling, and that she got these from mamma. The woman suffering from a prejudice chain based on men's "freedom" is often the house-keeper who gets tired out doing her work because it takes her all day to do it, and she dislikes it. If she can realize that hers also is a job, that she has more freedom actually than her husband, she may be brought to realize that by taking on more, not less interest, she may widen her horizon and become less tired.

Any prejudice chain should be scanned out as soon as it is detected.

A JUNIOR DIANETIC AUDITOR'S ASSOCIATION

Children can be interested in Dianetics, but maintaining their interest in their own processing is often difficult. Because of this a Junior Dianetic Auditors' Association has been formed. Any child can belong to this. There are only two requirements:

- (1) He must have had a release from a major chronic somatic, even if it be only the wearing of glasses, or release from some major personality aberration.
- (2) He must be interested in Dianetics and wish to use it.

The first of the above requirements will provide a source of motivation for elimination of the chronic somatic. Membership cards in the Association will be sent to children who write in, enclosing with their letter a statement from their auditor confirming the release. Address the Junior Dianetic Auditor's Association, % Hubbard Dianetic Foundation, 211 West Douglas, Wichita, Kansas.

A monthly or bi-monthly Newsletter will be sent to Association members for ten cents a copy. Contents will be devoted to techniques children can use with their problems and the ways they can help their fellows.

R. ROSS LAMOREAUX

Case History

Case No. 1002, N. C.

October 2, 1950

Pre-clear is a woman over forty years of age who complained of a frequently recurring, severe, unilateral, headache accompanied by nausea and extreme weakness, diagnosed as migraine by at least three physicians. She has had these attacks, which have been of varied frequency and duration, since childhood. At various times she has taken caffeine, anacin, emperin, aspirin (as many as eight aspirin tablets a day), and other standard remedies in an effort to obtain relief. However, only slight temporary alleviation, if any, was experienced as a result of these drugs.

The pre-clear arrived for her second appointment for dianetic processing with the symptoms of an impending attack. During the session, a prenatal engram presented itself and the attack came on. Some of the phrases contained in the engram were: "My heart's pounding. I can't catch my breath," "Wait a minute. I'm exhausted," "Bash my head in," "I'm stuck again. I guess I ought to see a doctor." As this engram was run by dianetic techniques, the headache disappeared.

At the end of the session, the pre-clear had none of the symptoms of the migraine and stated that she felt fine. Since this session, (three weeks), the pre-clear has been under considerable stress of personal problems and has been very active physically. She has not had a recurrence of the migraine.

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Does your pre-clear object to going over and over an engram and the usual answer "to reduce the charge" does not satisfy? Try telling him that it is a similar process to having several inoculations against a disease.

—Christine Peacock

The File Clerk

File clerk questions come from readers of the DIANETIC AUDITOR'S BULLETIN. Questions of a technical nature are preferred and should be addressed to the Editor.

Q: What do you know about an organization called AMERICAN DIANETICS SOCIETY in Los Angeles? I answered their ad in the POPULAR SCIENCE MONTHLY and have received their brochure on "Improved Dianetics and You." They offer correspondence courses. No mention is made of Hubbard or the Foundation.

A: We know nothing about this group. We assure you, it has no affiliation with the Foundation or with Mr. Hubbard.

Q: Our Dianetic group is currently using an experimental technique as developed by Jack Naylor and sponsored by the Eastbay Dianetic Center in Oakland, California. Is this technique E-Therapy? If it is not E-Therapy, may we have your advice on its usage. If it is E-Therapy, what is specifically wrong with the technique?

A: E-Therapy is not identical to Mr. Jack Naylor's experimental technique (termed PCM). Eugene Altman is the originator of E-Therapy. The first Supplement to SCIENCE OF SURVIVAL, Ron Hubbard's new textbook on Dianetics, contains a scholarly paper by Mr. Altman, describing his theory in detail. A subsequent issue may contain Mr. Naylor's work.

Q: What are the conditions for admission to the Foundation for intensive processing. What is the cost? How are the thirty-six hours distributed?

A: Pre-clears and students are admitted to the Foundation through correspondence and arrangements with Mr. Ross Lamoreaux, Director of Admissions. The distribution of hours depends on the pre-clear, but an average case is usually processed six hours a day, six days a week.

Q: I have a pre-clear who has been treated with metrazol. Can you give me any tips for the processing of his case?

A: This case is a very difficult one to process. The pre-clear experienced a near-death condition originally and in running the engram he will evidence the same symptoms, including extreme terror. It is best to deliver such a pre-clear to a professional auditor.

Q: Will you clarify the meaning of the word *affinity* as used in Dianetics? Apparently there are some whose acquaintance with it is on a much lower plane than the sense in which it is used dianetically. To some it means merely animal affinity as a mating, or, lower still, in a chemical sense as a combining process. Perhaps the old word **empathy** more nearly expresses what is meant than **affinity**, and it does not lend itself to a double meaning.

A: Affinity is the attraction which exists between two human beings, or between a human being and another life organism, or between a human being and MEST or theta or the Supreme Being. It has a rough parallel in the physical universe in magnetic and gravitic attraction, and is used limitedly when used only in this category. Empathy is not as broad a term; it relates rather to the imaginative projection of one's feelings to another being in a particular situation; it does not carry as strong a feeling of cohering as does affinity.

Bag O' Tricks

When a long engram has been fairly well reduced and the remaining time is too short to recount all of it several more times, ask the FC for "the phrase or somatic most in need of reduction in this incident." Send the somatic strip there; have the pre-clear recount the section handed out until thoroughly reduced. Then ask for the next phrase needing reduction. Continue until the pre-clear reaches a high tone, and innocuous phrases appear. The engram may then be recounted fully once more to check the degree of reduction; or, if time is very short, the pre-clear may be counted through it once or twice to check on residual somatics or possible holders. This method seems effective in knocking off high spots remaining after several recountings along with more thorough de-intensification of interfering phrases.

—Richard Kerlin, Associate Member

Action phrases are usually hard to get when running engrams, I have found—that is, the pre-clear cannot contact them. I state firmly and quietly that the somatic strip will present the next phrase (or the phrase that is giving trouble or the action phrase, if any), no matter what the phrase says. Then I shut up and wait. In from a few seconds to a few minutes the phrase appears and is invariably its own explanation of why it was hard to get. I have not known this technique to fail yet. I generally make a point of qualifying the statement with "if there is any" or something similar, in case we are at the end of the engram, to avoid invalidating the pre-clear. Sometimes this is the case and no phrase will come forth. Invariably successive trips through the engram will confirm that there was no phrase at that point. But if there is one, it will appear. I have used this on only a few cases, so there may well be cases in which the tone is too low for it to work.

—Mary E. Forbes, H. D. A.

Editor of Dianews

Associate Membership

An Associate Member receives THE DIANETIC AUDITOR'S BULLETIN and is entitled to a question and answer service from the Foundation and a discount on all Foundation publications. No Professional Course is required of Associate Members. Associate Membership is open to anyone interested in the science of Dianetics. Membership may be applied for at any time. The annual fee for Associate Membership is \$15.00.

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