

The Dianetic Auditor's BULLETIN

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DIANETICS



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DIANETICS**

The Hubbard Dianetic Foundation, Inc.

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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

Self-Determinism -- Reactive or Analytic

Everything any individual does or has done is self-determined in the full meaning of the word. Many people have agreed to "hand up" the determination of their behavior to other people, but even here the decision was self-determined. One of the immediate goals of these people is the re-establishment of their ability to make their own decisions and recognize that this is what they are doing.

It is not uncommon for the auditor to feel that he does not care what the pre-clear decides to do as long as (for once) he makes his own decision. In many cases this may be wise as a beginning but it is not a desirable end-product or a satisfactory final goal for an auditor.

Both the auditor and the pre-clear must ultimately recognize that the goal should not be merely the establishment of self-determinism, but rather the establishment of self-determinism on a completely analytical basis. Until this has been done, the pre-clear may be highly self-determined, but his self-determinism may be very aberrated. For example, Hitler was highly self-determined, but certainly the things he self-determined to do were aberrated in terms of all the dynamics.

Too many people, through Dianetics, have re-established to some degree their own control of their self-determinism in that they escaped from domination by a particular individual or group. In their new freedom they proceeded too often to enjoy the exercise of self-determinism without stopping to recognize that their exercise of it might not be optimum. This has shown up markedly in dianetic groups and in the theorizing about group Dianetics.

Let us postulate a group of clears. By calling them a group, we imply that they have a common goal. Nevertheless, being individuals, they will vary in the data they have and in the values they attach to that data. Consequently, it will be impossible for them to have complete unanimity as to how they can achieve their goals. However, they will work together and on a self-determined basis will agree to cooperate with each other, despite the existence of minority opinion that will be inescapable over any extended period of time.

When an individual, clear or not, decides to become a member of a group as a result of his own self-determinism, he agrees to surrender some portion of his self-determinism to the group so it can achieve goals which have high value to him in terms of the eight dynamics (high value meaning value sufficient to warrant his giving up the degree of self-determinism necessary for group action). Unless the group goals have this value for the individual, he cannot be a group member. He is, rather, merely one of a number of people all doing the same thing at the same time as a result of individual determinism.

The member of a group is always free to withdraw from the group at any time when his self-determinism, reactive or analytical, is unduly hampered. The individual remains a group member only as long as the results of group action have more value to him than the portion of self-determinism which he gives up on a self-determined basis. The group will continue with or without the individuals, as it is an entity in itself.

Much has been said of self-determinism in the auditor-pre-clear relationship. There are, however, a number of pertinent questions: How many pre-clears with old standard procedure voluntarily gave up such phrases as "I'm dead"? How many pre-clears gave up, voluntarily, their ally computations, and how many brought up their circuits voluntarily? How many times have you seen pre-clears with five hundred or more hours of processing who were still wearing glasses when the auditor never did more than ask the file clerk for the next incident needed to resolve the case?

Let me present my own view of this admittedly "touchy" question. I expect my pre-clear, on a self-determined basis, to decide to surrender to me for the duration of a session some

portion of his self-determinism so that at the end of the session I can hand it back to him and he will have more *analytical* self-determinism than he had before we started. It is my function to help him contact incidents he could not reach without my thought and to compute for him in the places that he is reactively prevented from being rational. This does not mean I can order him around, nor that I can disregard his wishes. The thing I may regard as his major aberration I can do little about unless I have first done something about the things bothering him. But I can compute better how to do something about these things than he can. The pre-clear knows what he needs, yes—but if he could handle it by himself it would never have caused aberration in the first place.

Too many pre-clears are being “self-determined” out of someone else’s valence. The auditor who lets himself be controlled or fooled by this type of self-determinism will only clear the valence and will never get any major change in a case.

R. Ross Lamoreaux

An Essay on Authoritarianism

L. RON HUBBARD

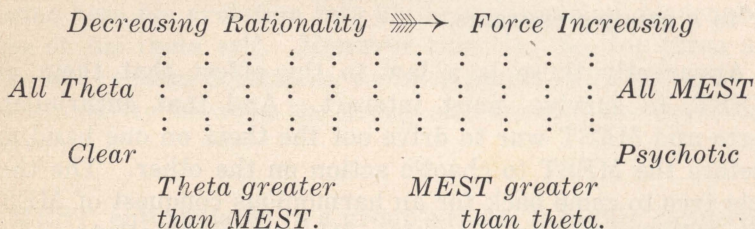
Considering authoritarianism in the light of the basic tenets of Dianetics one rapidly discovers that one is dealing, in Group Dianetics, with the manifestation of group engrams. The parallel, in Individual Dianetics, would be the command power in terms of pain and word content of an engram.

The tenets of Individual Dianetics show us that thought and force—theta and MEST—become enturbulated in the person and manifest themselves as irrationality. The reactive mind is only the composite of all moments in a lifetime when thought and MEST were entangled chaotically. Out of this chaos thought, conquered and driven by MEST, commands the individual without recourse to his reason as represented by his analytical mind. MEST force, impinging on the analytical mind, cuts off reasoning power and ability.

Reason could be said to be the orderly handling of MEST by theta. This postulates that the entirety of reason depends upon a harmony of conquest of MEST. Theta could be said to be complete reason; MEST could be said to be complete force.

As we notice in aberrated individuals, the more MEST they have enturbulated with theta, the less rational they are, the less life and vitality they have. As the individual is processed, his reason rises in direct proportion to the amount of theta which is rescued from his engrams. And while our observations and conclusions of theta and MEST are far from complete—and may not be complete until theta itself is isolated as theta—empirical observation of the subject seems to make

it evident that individuals, as far as their reason or unreason are concerned, might be plotted on a gradient scale between theta as pure reason and MEST as entire unreason. The amount of MEST enturbulated in the individual might be said to measure his position on such a scale.



The conquest of MEST by theta seems to depend upon the theta's increased understanding of the laws of MEST and then an orderly use of the laws of MEST against MEST itself. By the discovery of some new natural law of MEST more MEST can be conquered. The conquest of theta by MEST seems to require the entrance of chaotic MEST into theta and the consequent driving out of theta by Force. The complete conquest of a body by MEST is death, wherein all the theta has been made to withdraw consequent to continued enturbulation. Rebirth and growth of new organisms has been the theta answer to this problem until Dianetics when theta, in one lifetime, can be rescued from MEST enturbulation by direct processing. Exactly how far theta can go in doing this or how it affects geriatrics has not been entirely determined. But it is easily observed, even in a partial release, that theta, rescued from the enturbulence, is far more able to conquer MEST.

Postulates are as good as they predict new data which, when looked for, is found to exist. On a group dianetic level, the release of theta from enturbulation compares to the release of or reduction of an engram. Release of theta from MEST, then, restores reason and removes Force from the situation. A group engram seems to be any area from which Force is emanating without reason but such Force, not being

obeyed, will administer physical pain. Hiring and firing threats, physical punishment as in some military organizations, jailing (reduction of the space and time controlled by the individual) are all MEST actions. The engram, unless obeyed, inflicts physical pain on the individual; it cannot be reasoned with and it lowers the self-determinism of the individual. This last applies at once to an individual's engrams or to a group's engrams.

Apparently there is a law to the effect that theta and MEST, to survive, must interact. And that enturbulated theta and MEST war to drive out the theta on one hand and restore the MEST to chaotic action on the other. The theta gets free to come back for an harmonious conquest of MEST. The MEST gets free to continue its own combinations and recombinations, apparently, to a chaotic state of being MEST or, possibly, to attack or resist theta more ably. The latter postulated action of MEST seems to predict the more data, for MEST apparently attacks theta when enturbulated with it and surrenders to the reasonable organization of theta only after the most brilliant effort on the part of theta. But it seems that if theta is to attack MEST at all, then the attack begins by creating a turbulence, withdrawing from the turbulence with some understanding of the MEST, and attacking again. All interactions of theta and MEST seem to begin with a turbulence which is then resolved by theta's withdrawing and assaulting again with a reasonable attack. MEST apparently wins, as when a person dies. But theta, by having organized a biological line, has a new carrier for the new attack. It is very curious but if *past lives* are true data, theta would seem to have worked out a level in theta for new attack as well as in life (λ). Thus we get genetic lines. And, if there is any truth in *past lives*, we would have theta lines, just as individuated theta or the human soul.

This postulates that all theta is actually in *now* save as it has been swept away in the time stream. But there is something curious about time and it would seem that time is native to both MEST and theta and appears halted when viewed by one from the other. Theta might look active to timeless MEST; MEST might look active to timeless theta. One is standing still compared to the other. Thus evolution might

be viewed as a *NOW* existing thing for theta where lower forms sweep out into greater complexity, all in *now*, until, with Man, analytical theta, or pure theta can at last begin to manifest with a reasonable conquest of MEST. Hence, theta is uniting with MEST as enturbulation until it can extricate itself, with knowledge from and of MEST to re-attack MEST, not through rebirth but in frontal onslaught. Possibly Man begins here his evolution into his highest level of reasonableness or his theta self. However this may be, for these are here but random postulates, we have highly valid examples of the similarity between the group engram and the individual engram.

MEST, enturbulated in a group's theta, is highly dangerous to that theta. MEST, in a group, could be likened to material possessions, and money (which can be a theta or a MEST thing depending on its use for the giving of charity or the purchase of power). The group which owns and fights mainly for the group control of matter, energy, space and time as owned things possessed by force, defended by force and the ownership perpetuated as long as possible by force does not *own*. Here MEST would be seeking the ownership of MEST which is for theta a species of death. The group which harmoniously conquers MEST by reason will continue to have the use of that MEST. As an example, Christianity owned the minds of men for two thousand years while the saber of Ghenghis Khan cowed men and territory for less than eighty years. Christianity failed only when MEST, entering in, caused Christian to fight Christian and won again only when its basic ethic and ideal were restored. When all sides in World War I were conquering in the name of God so much MEST entered in that the hot flame of Christianity died down so low that in many countries a new idea, Communism, completely supplanted it despite the fact that Communism is probably much less theta than early Christianity. An harmonious control of MEST makes a control by Force unnecessary. Just as the theta in a body must have harmonious (non-enturbulated) control of that body, so must those things which a group uses be possessed by harmonious control. The only trouble Dianetics really can have is from any group which holds by Force the things which Dianetics, by theta,

flows over—example, psychotics and prisoners which are the MEST of their incarcerators. Dianetics, being much purer theta than the jailers, will inevitably win, and without any slightest use of force. The theta of a group would be its ideas, ideals, rationale and ethic. This is an actual force. If one does not think a group has its own theta, independent of but existing via its individual members, consider exactly how far a society would go without its culture—each individual would, without that culture, be reduced to his bare hands and complete non-communication of ideas. The culture is an accumulated soul which flows over and through a number of individuals and persists after the death of those individuals via other individuals or even other groups. A complete enturbulation with MEST means the death of a group—which is to say a society without its culture ceases to exist. The culture is theta.

We have discussed *enturbulated MEST* and *enturbulated theta*. These are the components of any engram of the individual or the society. We had better assign to these special names: *enMEST* and *entheta*, combining their parts with the change of action in those parts. EnMEST could be considered MEST with a somehow reversed polarity. It is fighting to get free from theta. Entheta could be considered to be theta with a reversed polarity which is fighting to get free from MEST. As soon as polarity is reversed by the enturbulation, possibly by something not unlike the heat of fusion caused by the pain of irrational collision, the entrapped enMEST seeks to fight away from anything which even closely resembles entheta and so *attacks* all theta. The entrapped entheta, seeking to fight away from anything like enMEST will fight or repel all MEST.

Entheta and enMEST will combine and stay until MEST separates them, as by death, and theta separates them, as with Dianetics.

MEST, it would seem on some examination, has a natural attraction to theta. Theta has a natural attraction to MEST. They combine harmoniously as witnessed by life. Show MEST and some theta will move over it. Show theta and some MEST will move under it. The action is almost automatic.

However, evidently, show entheta some MEST and the MEST will repel. Show enMEST some theta and the theta will repel. The only times when these, possibly, will not repel is when there is a chance for the MEST to recover pure MEST from it (a postulate for which we have no momentary example) or when the theta has a chance to recover some theta, (which we see happening daily in Dianetics).

When an estate is to be given into the trust of someone, the donor looks about for an idealistic, reasonable, honest man. When an idealistic man, such as an artist, looks about for a place to be, he turns from the embattled city and seeks a quiet countryside.

Note, however, that when pure MEST collides with pure theta there is usually a turbulence. Note further that a turbulence is evidently necessary for the theta to learn enough about the MEST with which it became enturbulated to back off and conquer a new area of MEST.

Example: Enterprises of any age generally begin with ideas and ideals being thrown over MEST. A turbulence occurs, even if a slight one, and from it the theta learns enough of MEST to conquer it smoothly. One has to learn that a cliff will cave in before he can buttress it against stopping a stream.

The goal might seem to be a maximal unison of theta with MEST with the creation of minimal enMEST and entheta.

Dianetics, as a group, is seeking to attack a thing which normally repels both theta and MEST—entheta and enMEST. This can be done in the ratio that entheta is returned into theta so more theta can attack more entheta and enMEST. Theta can attack entheta and enMEST only when the theta is very high, and MEST is necessary to accomplish it (buildings and money). The highest theta is the highest reason which means the highest ideal, rationale and ethic. If the ideal falters the theta is also faltering and so the attack is unsuccessful. Hence the Auditor's Code. If enMEST is strong in the group either as individuals or as actual perversion of ethic, then the group falters and fails to succeed.

In Dianetics, the group must have, by these mechanics, an enormously high ideal, a high ability to think and a strong group ethic in order to succeed.

It has been remarked that the ideals of any group are never higher than at the moment of their initial formation. This was before one knew anything about clearing groups. MEST can be controlled by a group, even a dianetic group, so long as the control is not of enturbulated MEST, property in question, perverted mores of people, unreasonable prices, war with other groups, etc., etc. EnMEST comes about from a turbulent collision of theta and MEST.

Now we suppose that an effort to conquer enMEST with theta will succeed only when the group engaged in the conquest has continually restored to it its theta which was caught up in the collision. In this way the group can go on controlling more and more MEST and control it permanently. But if the turbulences remain uncleared, the theta of the group will dwindle. Its ideal will fall low, its rationale will decrease.

Any group starting up in an established culture finds itself at once confronted with already existing enMEST both in the individuals (as engrams) or in the culture itself (as in group engrams). In fact in an aberrated culture most of the MEST present is being attacked by entheta and enMEST and most of the theta present is being attacked by enMEST. Such a group must be particularly careful to avoid patent enMEST in its acquisitions and obvious entheta in its dealings unless it recognizes the enMEST and entheta character of many of the things in its environ and drives against the enMEST to release it and the entheta to release it. In this way it can be certain to acquire more theta and more MEST in an harmonious control. For example, the unclear title to a property must be swiftly cleared if the group wants to use it or the property must be abandoned. Land, no matter how small or how large, which is held by entheta is, of course, enMESTed; and enMESTed land, when theta seeks to control it, will make theta into entheta (lower the ideals and rationale of the group). A new group has little choice but to handle enMEST and entheta or to associate with it. It has only two possible courses of action as a group if it wishes to survive.

It must attack both enMEST and entheta, turn them as soon as possible into MEST and theta, or it must avoid enMEST and entheta and retreat from an action field and, monklike, simply preserve the theta it has. Thus a dianetic group can either attack enMEST or entheta with punitive reason and keep itself carefully cleared meanwhile or it can find some true MEST, such as a valley or a desert and become wholly self-supportive even unto issuing its own script, raising its own food and surviving serenely without spreading. Thus any new idea becomes a complete revolution, willy-nilly, unable to stop short of conquering a country or the planet by knocking out entheta regimes and knocking out land titles and entheta such as an atom bomb, or the idea becomes a cult wherein the "world" is abandoned for the sake of harmony.

The question of creation and destruction, for such a group, is answered by the equation of the optimum solution of dianetic theory. Entheta and enMEST are, however, reversed vectors. They must be separated and converted into theta and MEST or they must be nullified. No creation can be accomplished without some destruction. The equation of how much destruction and how much creation is answered by survival in how much time. As the time shortens, the amount of destruction necessary to the solution rises in proportion to the amount of creation which must be done or the amount of destruction which must be nullified in order to make creation possible. Any destruction tends to place in the group theta some entheta. The group, if it keeps itself cleared (keeps its end in view and its authoritarianism to a minimum) can deal with some destruction. That destruction must be held to a minimum for the solution of the problem and the enMEST and entheta must be swept out of the group as swiftly as possible. Alexander, for instance, began with a high ethic and rationale in his troops but the destruction accomplished burdened the theta with enMEST in the form of loot (enturbulated MEST) and lessened the ethic and rationale by introducing entheta. Alexander made his troops destroy their baggage several times. But this authoritarian action—a force action against force actions—further enturbulated the theta and MEST present. Alexander was forced to turn back short of his goal because his troops had lost their impetus and were

to a large degree now operating under entheta reactions. Further, he sought to conquer Man, not MEST.

Combat, as such, then, can be seen to have its uses and, indeed, is often necessary according to an investigation of history. It is not the combat or the violence or the destruction which is important, it is the amount of entheta and enMEST which remains in the group, unseparated and unconverted, which destroys the group. But combat, once its immediate goal is attained—and that goal must be one of reason, not OWNING or else it is not a theta goal—must be repaired by clearing out the theta and MEST of entheta and enMEST. An attack upon a community ruled by entheta and which is an enMEST community should first be attempted by reason and should succeed with ARC—which is to say, the action of theta. If, however, the community is an immediate threat to group and the time, for various reasons is too short, or if the community is so solidly entheta and enMEST that it itself will not only not yield but prevents other communities from being cleared, the group has no choice but to attack with the most expeditious means available which, by minimal creation of enMEST (damage to property) and entheta (hate, etc.) keeps the task of clearing that community at the absolute minimum. The group, upon conquest, must then not attempt to *own* that community. It must give the community back to itself as soon as the entheta and enMEST are banished from it. Such a service is worth the wages of the group but these must be contributed wages, not commanded ones. And in the line of combat, the group is, of course, forced to use the most effective and the least destructive weapons it has if it is to use weapons at all. And its plan must be, for its attack, the most reasonable possible plan.

Now as this applies to the group action against the community, so it would seem to apply to the auditor's action against the entheta and enMEST of and around his pre-clear. And so it does. If a man's wife is invalidating him and hammering him into insanity faster than the auditor can free entheta and restore sanity, then the auditor must to the necessary degree interfere with the self-determinism of the wife or the family (group) or the pre-clear to either remove the pre-clear from the environ or nullify the wife or remove

her from the environ. For the auditor must not be confused to the point where he mistakes entheta and enMEST action as self-determinism. It is not. Likewise the group has a problem when entheta and enMEST are present in an individual or a section of that group. The group can either convert the entheta and enMEST of the individual into theta and MEST or it can remove the individual from the group if that individual's presence is continually destructive to a point where he is making the group more psychotic than it can be cleared. However, there is a third consideration in this problem.

EnMEST and entheta are effective on a group in the ratio that they are given altitude by a group. Hence, the aberrations of the leader of a group may be reflected all through the group. The aberrations of a least member of the group will have no effect at all upon the group.

This stems from the axiom that the effect of an individual on a group rises in proportion to his altitude in the group. A man with a great deal of theta and a small amount of entheta and with a solid concept of the ideals, rationale and ethic of the group naturally rises to his own position in the group. If the group is a true group, which is to say, if its ideals, rationale and ethic are held solidly by all and if self-determinism exists in the group individual to individual and if the group goals are in fair view, then all the individuals of the group will more or less fall or rise into their natural positions in the group under their laws regulating such things.

But all groups and all life seem to have begun with impact and collision. Authoritarian (arbitrary) actions are necessary to begin groups. If the group remains rational or is cleared, the authoritarian action is undone in the natural evolution of the group. Otherwise its ideals and rationale and ethic will suffer and the group will dwindle.

Examining these various postulates and examples one begins to have some concept of authoritarianism. An action which is unreasonable produces nothing creative and remains unexplained and is backed by threatened force such as deprivation of some or much MEST, which is the ultimate in authoritarian actions. As these factors drop away, the action

is less authoritarian. Thus authoritarianism is a graded scale, not an absolute:

Arbitrary, without good reason, backed by force threat. Uncreative, unexplained.

Entheta, dealing with enMEST

Arbitrary, good reason backed by force. Unexplained.

Brief time duration available. Entheta, but theta present.

Arbitrary, good reason, backed by force. Explained.

More time available. More theta, less entheta.

Good reason. (Suppressor to group existing.) Explained.

Theta order.

This is a crude scale, but serves to point out that enMEST and entheta are active in a group when authoritarianism is present.

What does enMEST do when it seeks to drive out theta, its primary mission or, at least, action? This is evidently the simple problem of how one knocks out theta. When one knocks out theta, he has only to sever communication, affinity and reality, or reverse their polarity into enforced communication, hate and lies and he drops the theta potential of either himself or the group, or both. One drops his theta potential if one works on an individual by severing his ARC internally—by creating engrams in him or by charging up his engrams. One breaks the ARC of a group by stepping across its communication lines and either severing them or distorting them (reversing their polarity).

EnMEST and entheta will assault the theta and MEST of a group by breaking or reversing the triangle of ARC or by taking the space, universe energy, matter and time away from the group or by damaging or perverting them.

The authoritarianist seems definitely to be driven mainly by enMEST and entheta even when some theta and MEST are present in him. The highest level of authoritarianist is one who is almost but not quite insane and who yet can attach himself to ideals, rationale and ethic convincingly. He may convince even himself but he can be easily singled out in any group for he has a tendency to *own* as MEST certain individuals and, depressing them, yet dangles enough MEST before them to form a clique. The authoritarianist is always

for a clique, not for the whole group. Further, the authoritarianist can be spotted by the number of orders he issues which have small reason behind them, are backed by force or threatened force and which he will not explain. He can be further located by the suppression he places on self-determinism of the various members of the group and on the self-determinism of the group itself as a group. Further, for the ideals and rationale of the group he supplants his own entheta.

The authoritarianist often would rather take enMEST than MEST, thus, in possessing something, making an enMEST thing of it. There are neuroses, for instance, wherein a man would rather have stolen money than earned money. The authoritarianist will cloud any MEST with bad titles or disputes.

Acting in subordinate roles, the authoritarianist is recognizable for his action on communication lines. He cuts them, often out of a plea for censorship as a need for security. Security is only necessary in negotiations concerning enMEST and while even theta, dealing with enMEST, must sometimes drop a curtain of security in an action, the authoritarianist's enMEST demands that all curtains be dropped. Reason, so caged, inevitably perishes and the entheta wins and the enMEST wins by driving out theta and MEST.

A man of high-theta endowment, acting in too short a space of time, may issue authority and orders without explanation. But he clarifies them and abolishes them as soon as the emergency is passed. An enMEST man issues order and imposes authority without emergencies and then hides any cause he might have had and exposes others.

In subordinate roles the enMEST man, in severing the ARC of theta, will halt any and all communications he can which are actually ARC communications. He will let pass all reversed polarity communications. Or he will reverse the polarity of communications he is supposed to pass along. He apparently believes that he must protect himself and his friends with whatever theta he has in him whereas he actually destroys them and the basic intent was simply to destroy.

The enMEST man, the authoritarianist, accumulates Force greedily and all things which mean Force. He prefers them to be enMEST items and entheta Force.

Authoritarianism—or authority—exists in ratio to the amount a curtain is lowered across ARC lines. An authoritarianist responds to this law by bringing authority to himself by lowering curtains across these lines. Authoritarianism also exists in ratio to the amount of theta which can be given a reversed polarity. Thus the authoritarianist perverts affinity by pretended affection, or by “examples” of how much hate there is that either enforces him or he is “holding back.” He perverts reality by altering situations into greater desperateness than they contain or by reversing a desperate situation into something he declares to be calm or of no importance. He additionally perverts reality by interjecting data about disagreements where no disagreement exists. This is how authority is accumulated and held. But it is a perilous holding since it creates, by contagion, more and more enMEST and entheta and ordinarily ends in the death of the authoritarianist or other destruction to him.

Through these factors one can read the glimmering of an axiom that truth and theta are close to the same thing and that affinity, reality and communication are solid in direct ratio to the amount of truth in them.

The theta man, regardless of his post, will use truth to the full extent that he sees it and feels it. He will drop a curtain between himself and his target or the group and his target or change polarity of ARC only when he is attacking enMEST or entheta and will raise that curtain as swiftly as possible when the target is attained. Further, he uses such a device so sparingly that only the greatest emergency will cause him to employ it. In handling personnel he will never exaggerate or diminish his reasons for his treatment of them or his feelings toward them.

We live in a society here in America where the ARC is very curtained or perverted, for the whole group ethic rationale and ideal burns very low. Our salvation lies in the fact that there is abundant free theta in the majority of people and that authoritarianism has become so solid in some quarters

that their nullification springs into view enormous theta reserves.

We must ably understand what authoritarianism is, first so that it cannot be effective in our midst and second so that we can attack it, for it is a source of MEST and theta once we free them.

Obedience and effectiveness are not, however, to be thrown out just because authoritarianism might exist. During emergency the clearest group must act spontaneously and under exactly timed orders. One should, in times of lull, make very certain, however, that orders proceed from theta men, not enMEST men so that when an emergency arrives one can be certain that, by exact obedience, the group may be forwarded toward its goals. And one should make certain afterwards that every order given had behind it true reason and that the reason was true.

In conclusion it should be pointed out that all things good evolve from reason. Reason, for our purposes, includes not only the thinking but the doing.

We have an interesting summation of this in the definition:

*Potential value equals intelligence times
dynamic to a power.*

The potential value of any group member must be weighed in terms of his actual potential value to himself and to the group and to Mankind. He will, if he is examined, demonstrate both intellectual value and dynamic value potentially. His ability to think brightly and to execute his assigns well may be potentially high. And then one must examine worth to himself and worth to the group or Mankind.

The actions symptomatic of the authoritarianist may all be summated by the fact that the authoritarianist does what enMEST and entheta will do since he is mainly these—he will interrupt or pervert affinity, communication and reality and he will make enMEST of MEST. By establishing, through

past record, how much he may have interrupted or perverted ARC and what he has done to actual MEST, one has a measure of his current state. His potential value, then, may be, by observed performance, to himself or to the group, negative worth.

The worth of the individual to the group or himself or Mankind is something different than his potential value.

In Dianetics we can, when we have time and theta to spare, bring the authoritarianist up to a level where his potential value can be executed in terms of real worth, which is to say, knock out the authoritarianism by processing. But if we attempt this we must be extremely careful not to permit this individual to occupy any position where he can, by altitude, injure the group in any way. For although his actions may appear, in the ordinary course of affairs, highly reasonable, lag computation will destroy some MEST and theta in the group.

Because his authoritarianism is, of course, due to engrams, the authoritarianist is ordinarily an intensely aberrated person.

This is important: Authoritarianism can be discovered readily in psychometry. As a matter of fact a complete battery of psychometry was developed in the war which singles out the fascist and the authoritarian Communist.

But this is also important: Education and example and reverence for the group ethic, ideal and rationale may nullify the potential authoritarianist's danger to the group and he may, thus educated, be used. And when it is a potent part of the group rationale how one can identify the authoritarianist, authoritarianism, sprung into view, may cease as a practice of the individual in question. One should not fear or use these tenets to escape obeying group orders. He should use these few partially developed data, hurriedly given to you here, to keep the group strong, bold and free.

A Brief History of Psychotherapy

L. RON HUBBARD

Efforts to remedy physical and mental disorders and improve the minds and bodies of men have been attempted, evidently, since the earliest days of homo sapiens.

In the barbaric societies which yet exist in the world one sees what must have been the earlier methods still in use. The Australian bushman has his witch doctor whose chief tool is a magic healing crystal. One finds chants and drums in the Goldi region. One still finds a technique in China of "letting out devils" by a puncture. With drums, chants, yogi, rattles, herbs, prayers and electric shock, Man has fought a continuous battle with mental aberration and psychosomatic illness since the very dawn of Man.

In that Man's best weapon was his mind, he has worked ceaselessly to improve that weapon. He has continuously observed that an individual was as healthy and active and successful as he had a healthy body and a quick mind.

The searches of India go back into the ages before written history and demonstrate that India itself has long since sunk into an apathy on the subject, regardless of the data accumulated, for her goal is to abandon life as the only means of obtaining serenity.

Many, many ages after India's highest efforts, we find the early Greek absorbed in the problem, and his speculations formed until only yesterday the main bulk of knowledge used in the Western world on the subject of the mind. The Greek had an actual therapy which, though inefficacious, was yet

pursued as more than nothing. This therapy had two divisions. The first consisted of shock treatments through the use of hellebore. The second consisted of what we now call "dream therapy" or "narcosynthesis" or "drug hypnosis." These techniques were poor enough so that the Roman resorted only to his household gods or to the deity of fever, Febris, for his remedies. But the early Greek treatment and the Asklepiadan practices in general are found in modern sanitariums. The additional experimentation of "psycho-surgery," a technique closely approximated by the ancient Inca in Ecuador, has proven a complete failure and is seldom used by reputable mental practioners, and then only as an experiment.

Convulsive shock from two thousand years ago, demon-exorcism, gourd rattles, prayers and chants received their first rival—memory catharsis as developed by a Dr. Breuer—in Europe in the first half of the nineteenth century. Sigmund Freud later worked with Breuer and developed the libido theory, which became the background of psychoanalysis. Freud's development in 1894 was largely intuitive and he himself concluded it to be unworkable in 1920. Notwithstanding, Freud, repudiated even today by his own followers, was closer to truth than any other worker in the field in any age, as can be demonstrated.

After William James, in the last of the nineteenth century, a consistent but somewhat disorganized effort was made to apply the scientific methodologies to the human mind and much data was amassed in psychology; but the data was not well aligned, was mainly speculative, and so gave rise to countless schools of practice and investigation which remained in sufficient conflict to largely nullify an incursion by psychology into the society.

The general practice of "mental healing" had deteriorated by the first third of the twentieth century from a ratio of around fifty human beings for every shaman or witch doctor in a barbaric society to one "mental practitioner" in the modern world to many hundreds of individuals. The percentage of alleviation of mental distress, however, continued about the same; an estimated twenty-two percent of the cases treated receiving temporary relief, but with the liability that the

incidence of suicide amongst patients being treated markedly advanced.

This drop in the ratio of practitioners per populace is remarkable since the incidence of insanity in the society is evidently far higher than in barbaric societies. This might be construed to indicate that "mental healing" had lost considerable ground.

However, despite an inability to remedy, the psychologist and medical doctor tabulated considerable data about mental and physical illness. It was discovered, for instance, that some seventy-one percent of all Man's ills apparently resulted from mental stress; and it was supposed, but was not proven since the methods of treatment were not known that these would relieve if one could solve the problem of the mind itself.

The data amassed by the mental practitioner and psychologist became useful in the investigations of this science. Many of their phenomena were improperly observed but such was the wide and diligent latitude of their researches that they demonstrated many spheres in which the answer did not lie, a necessary survey for any investigation.

Some two hundred new phenomena about the human mind have been established firmly in the mental-treatment area of this new science. Many phenomena discovered earlier by the psychologist and mental practitioner have been confirmed or re-evaluated.

Under quiet test for over a year in the hands of leading psychologists and mental practitioners, the application of this science has been found to resolve cases with considerable ease so that in at least one state all state government treatment of the insane is shortly to be placed under practitioners such as psychiatrists and psychologists who are skilled in this new science.

What Is Illness?

PIETER AARD

Ever since men have recognized that there was illness among them they have argued over the causes of illness. Many different ideas have been advanced, some sound, some groundless. Some of each category of these are popular today. The effects of airs and humors are not held in much regard in 1951, but the terrible ravages of acid stomach are trumpeted throughout the land. It can be seen that even today the ideas that men hold about illness are only occasionally sound.

Dianetics has laid bare, more than ever before, the function of thought processes in the production of illness. It has been seen how a recorded thought process can twist the organism and tie it into knots which seem to be the work of the mightiest physical force but which occur without any detectable physical agent.

Those who are familiar with Dianetics sometimes find themselves arguing about the causes of illness. In an effort to resolve some of these arguments before they begin, the following brief analysis is presented.

To begin, we may divide the causes of illness into internal and external causes. An external cause would be an injury due to the attack or impingement of some irresistible and unavoidable hostile organism or physical force. An internal cause would be a thought process. In terms of treatment, however, in the present-day medical frame of reference, we must consider the causes of illness on a more superficial level, and we must make four less perfect divisions: (1) injury, (2) hostile organisms, (3) malnutrition, and (4) thought pro-

cesses. (Actually, in civilized life, most injury, infection and malnutrition may be properly assigned to thought processes, but the acuteness of these secondary manifestations often makes it necessary to treat them before treating the more basic source, the thought process.)

Medicine has been most successful in its treatment of physical injury. This is not surprising, since the cause of physical injury is easy to understand, the damage is visible, and the need for treatment is dramatic and undeniable.

As instruments were developed which brought the microbe into view, physically, and which permitted the damage caused by the microbe to be better observed, medicine developed some facility in the destruction of invading hostile organisms, but not so much as in the treating of injury.

Malnutrition is largely due to ignorance and fragmentary culture. America as a nation is a fragmentary culture, and it is dismally ignorant about the organic nature of soil, crops, food and human beings. More and more attention is now being paid by medical men and others to nutrition, due to the obvious toll it is taking of the lives, health and sanity of our people.

Thought processes have always been suspected of producing illness, but until 1950 no productive theory of the mechanism by which this happened was advanced. It was seen, through the years, that occasionally an emotional experience would precipitate or cure an illness, but only rudimentary techniques were developed for using this knowledge, and success remained a product of individual wisdom or spiritual force. In 1950, L. Ron Hubbard brought forth the first integrated, workable theory of psychosomatic illness. This theory was derived from the basic theory of Dianetics and had already led to the discovery of the engram.

The exciting nature of the discoveries of L. Ron Hubbard has brought about some hasty judgments as to the proper therapeutic approach in individual cases. Auditors have foolishly denied the benefits of medical treatment in cases where medical treatment was actually quite appropriate and beneficial. This may probably be laid to over-enthusiasm.

Some thought is necessary in deciding the proper therapeutic approach to each case—whether, for example, a doctor's assistance is necessary for a few days or weeks; whether a nutritional program should be embarked upon immediately (which is effectively determinable in a few minutes by finding out about the individual's eating habits, if the auditor knows nutrition). In other words, is there need of emergency treatment of symptoms?

A broken leg caused by, say, a falling meteor could be considered purely an externally caused illness. It is hard to see what thought process could be held responsible for the accident. As soon, however, as we deal with the healing of this break, we must consider the engram which has resulted, the nutritional state of the organism, and the possible action of bacteria. All of these factors should be met on their own terms. Any arrangement of the four factors may occur in any case.

In general, the more acute the illness, the more thought processes must be ignored in favor of the treatment of symptoms or injuries. But this rule must not be applied too rigorously. In one case of third degree burns, the first action taken was the running of the engram. The burns healed without scars in a very short time. Of course, much medical care was given the patient, but the doctor, not knowing that the engram had been run, expected the patient to die. That he did not die may, most probably, be credited to the running of the engram.

Illnesses have four causes. The fact that thought processes are eminently the most basic of these causes should not blind the auditor to other elements which, if taken into account, may greatly improve the patient's or pre-clear's condition and, if ignored, may seriously impede the successful processing of the case.

Processing with "General" Efforts

ROSS LAMOREAUX

Those of you who read the BULLETIN last month and started to work with effort processing quite probably discovered that it is possible to feel effort that an individual has made at different times during his life without contacting a specific incident. Processing can be carried on in terms of these efforts. So called "general" efforts can be very general and vague, or they can be very specific. Consider for a moment the effort to raise your right eyebrow. Can you feel it? It seems probable that at any time in the past when you have raised your right eyebrow, you have used the same muscles, nerves, etc., and have made essentially the same effort; so, in present time you can run the effort to raise your right eyebrow and, in so doing, take care of all the times this particular effort has been made.

In very general terms the auditor can ask the pre-clear for the effort to hold on to his aberrations, the effort not to become clear, the effort to be a human being. It will occasionally be found that the pre-clear will break these efforts down into two or three more specific efforts which are still general. It is apparently possible, for example, that instead of scanning out the past auditing you have done with pre-clears, you can run out the effort it takes to listen to a pre-clear, the effort it takes to get results, and perhaps the effort it takes to keep the pre-clear from knowing what you are thinking. These can be tried, and experience seems to indicate a marked rise in the auditor's tone as a result. In processing in terms of general effort the best procedure at present seems to be to have the pre-clear feel the effort it takes

for a particular type of agreement with the environment (the effort to listen to a pre-clear). When the pre-clear gets satisfactory contact with this effort, he normally drops into apathy. When the apathy starts to lift, the auditor can then ask for the effort not to agree with the environment (the effort not to listen to the pre-clear), and, as the pre-clear feels this effort, he rises rapidly up the tone scale. It may in some cases be desirable to stay in contact with the original effort until it disappears entirely or almost entirely before contacting the second effort. In a case where both conflicting efforts have been enforced, it will probably be necessary to repeat this procedure by having the pre-clear stay in contact with the second effort until he drops into apathy and then rises out of it. In this case you end up, of course, by achieving a rise in tone by going back to the original effort as your third step—by now the enforcement will be removed and a rise in tone will occur. The auditor can expect a decided rise in tone when the pre-clear starts to come out of apathy and contacts the effort you would expect him to feel in the situation if he had not been forced into agreement with his environment.

Processing in terms of general efforts seems to be the most profitable when the pre-clear runs the effort to agree with, like, communicate with and understand each member of the family. There are two things to be noticed: The pre-clear will eventually drop into the service facsimile or engram which provides the major computation on the case in terms of A or R or C with one member of the family; second, the auditor will discover that the pre-clear will drop into apathy on both sides of each pair of specific efforts. For example, the pre-clear will drop into apathy on both the effort to like and the effort not to like father. This is no particular problem, however, and merely means that the pre-clear is able to eliminate both the enforcements and inhibitions on each corner of the triangle. Frequently pre-clears will appear to scan through a series of incidents while running general effort. This seems to do no harm and, as indicated before, seems to be a way to contact the major computation on a case.

The auditor whose pre-clear is in reasonably good tone or is able to contact and run efforts well can use this technique to

“pot-shoot” chronic somatics. Efforts not to look, not to see, not to communicate with will have a direct connection with poor vision, as will efforts to keep other people from looking, seeing or communicating. The auditor can ask the pre-clear for the effort to agree with his chronic somatic, the effort to understand it, the effort to hold on to it; or he can be direct as the writer was with one pre-clear: “Can you feel the effort not to grow hair on top of your head?” This effort was run for three hours, at the end of which time it had gone completely and the pre-clear was rising in tone. The tone rise was continued with the effort to grow hair. Just to make sure of the results, and so there would be no doubt about it (in the mind of the auditor), the next three hours were spent with the effort to be like father, since father too had no hair on top of his head. At the end of six hours processing was stopped. Hair has been growing rapidly for the last four weeks, and the pre-clear is no longer bald.

In a number of cases use of this type of procedure has eliminated chronic somatics in a very short period of time with people who were unable to get rid of them through the use of straight-wire. General efforts seem to be a useful tool in the hands of the competent auditor.

The File Clerk

The File Clerk is on the job daily giving out information to dianetic seekers through office correspondence. A recent letter merits sharing as it answers some questions pertinent to many at this time.

Q. I was informed that the self-analysis method will effect a release but will not lift engrams and produce a clear . . . In fact, I was informed that a genuine clear has never been produced by Dianetics. How about this? In his first book, DIANETICS, Mr. Hubbard refers several times to cases which have been cleared . . . But some now claim that the process is endless. If that is true, it would be impossible ever to stop therapy . . .

Also I was told that the way to guard against any bad results from the cessation of therapy is to add the words, "cancelled now and forever," when installing the canceller. This would prevent the patient from having a decline if treatment stopped. Would it make it difficult to resume therapy again with the same auditor? . . .

A. (as copied from the personal letter)

. . . The concept of clear is perhaps the most misinterpreted of all of Mr. Hubbard's statements in his first book. "Clear" indicates a MEST clear (MEST being a compound word for MATTER, ENERGY, SPACE and TIME, which four items compose the physical universe) and is a person who has had all of his engrams run out. Thus, the individual when "clear" is enabled to find and use his basic personality to its highest degree of perfection. Basic personalities, however, are subject to individual degrees of zenith. One who was endowed with a low degree of intelligence could not possibly, even when clear, be expected to perform as great and complicated a task as would a high-endowment individual who might be a "normal."

There have been clears, and, to the best of my knowledge,

they are still in that category. One lady of whom I know disappointed an audience of six thousand people when she was supposed to be a living example of an individual who had had her engrams all erased. She was self-conscious before the crowd, could do none of the things expected of her, and, as far as the audience was concerned, failed utterly to prove Hubbard's thesis. Behind the scenes, however, those who knew her knew that there were no engrams present to cause her temporary loss of self confidence but that the excitement of standing before such a huge audience for the first time temporarily lowered her analytical facilities.

The advantages of dianetic processing are many-fold—your statement that you are an introvert with few friends indicates that you realize the great potential help to your individual case which might be afforded by an application of dianetic principles. Step by step we rise, and not by leaps. As you continue processing and basic personality is released bit by bit, you will come to understand more fully the concept of clear, and, very likely, after you have completed fifty or one hundred hours of processing, you will not be so concerned over reaching “clear” as in improving your self-determinism.

This is the all-important goal in Dianetics: Acquisition of ALL of the individual's self-determinism! The concept of clear is definitive and definitely possible, but to gain all of your self-determinism is far more important. You will find, as you climb the tone scale, that engrams become easier and easier to erase until, after you are quite high, there are techniques which resolve engrams with startling rapidity.

There have been a great many developments in Dianetics since the first book was written. There is now a second book—the textbook of Dianetics—entitled SCIENCE OF SURVIVAL: *Simplified, Faster Dianetic Techniques*. Therein you would find the answer to your query about the canceller. It is no longer used by dianeticists—in fact, it hasn't been used since about last September, 1950. It is unnecessary, and the simple technique of straight-wire on the session at its conclusion does far more than any canceller could possibly do.

Bag of Tricks

The pre-clear running on effort and who drops into apathy should be left alone and not asked questions. He should be allowed to be as apathetic as he pleases for as long as he pleases until his own necessity level stirs and brings him out of it.

—Idella Stone, H.D.A.

To aid the pre-clear in running pleasure moments, suggest a general area as color (color is part of and a means of developing the visual perceptic). Direct him to "contact your enjoyment of colors, singly and in various combinations." When he is thoroughly enjoying color, add the tactile perceptic by directing: "Now, contact your enjoyment of color and texture in combination." Again wait until he is recounting freely and eagerly, then add still other perceptic recall areas, as in the suggestion: "Now, allow yourself free bodily movement in enjoying and rearranging color, texture and fragrance." (Or sound, taste, rhythm, pattern, etc., may be used). These directions are the keys to a tremendous lot of sensations and incidents. The pre-clear is free to choose and synthesize the kind of pleasure he prefers, whether actual or imagined. He will encounter the least possible restimulation in working with perceptics unattached to people, events, etc., which latter may be ignored unless he wishes to include them in his concept of pleasure. Besides, this allows freedom in time, and may suggest past, present or further pleasure and often all three in one run.

—Lee Prather, Associate Member

Since the problem of accessibility is one that many auditors experience, I would like to submit the following method. It was very successful in a 2.5 boredom case and has produced a wealth of data for later hurdy-gurdy and lock scanning incidents which were occluded. Since it aids communication and affinity it renders accessibility less of a problem to some extent You will probably recognize in it some of the aspects of free-association of psychology; however, if old psychological methods give dianetically usable data, I feel the end justifies the means.

When the pre-clear is bored or cannot do hurdy-gurdy, instruct him as follows: "We used to play a game in our neighborhood which everyone enjoyed. One person said any word while pointing to another person. The one designated had to think of another word and point to someone else who repeated the procedure. This went on until one person gave up. If you wish, we might play that game today. I will give you a word which will be simple and I want you to keep giving word after word until your interests go elsewhere or until you have seemingly exhausted the original word's value. You are to stop any time an idea comes into your grasp or if some incident of your life has occurred to you." The auditor then says a word not related to the case and which to the best of his knowledge would have no relationship to anything in the room. This is done in present time with the pre-clear's eyes open. An excellent series of words is one having pleasure in their meaning. This method has not failed to get contact with other really important material contained in straight memory lock incidents.

—Edward J. Murry

Case History

Roy E. Shook of North Canton, Ohio, recently completed the professional course at the Foundation and received his H.D.A. His eager enthusiasm for living and experiencing is contagious, and now, after retirement from pharmacy, he is creating unique ways for sharing the help he found in Dianetics. He has written his story briefly for interested friends.

This is my story about dianetic processing and validation that it works. On December 12, 1949, I was stricken with an angina attack. For six weeks I was down, afraid even to move. My well-meaning M.D.'s and friends immobilized me with "Take it easy," "Remember your age," "Slow up" until I did just that. My medical routine was heavy, consisting of one I.M. shot weekly, three aminophyllin tablets with phenobarbital daily, plus one nembutal each night.

On October 10, 1950, I was stricken with rheumatoid arthritis and neuritis. Additional medicine then was given: One I.M. shot each week, eight to ten empirin compound with one-fourth codeine daily, plus twenty to thirty grains of sodium salicylate. I rapidly declined in health until I was unable to attend any duties. A very strict diet was necessary.

Then Dianetics came to my rescue. I wrote Ross Lamoreaux and received my information on May 3, 1951. As soon as possible I contacted an H.D.A. in Leetonia, Ohio, and was processed for twenty-eight hours. This dianetic processing relieved me of all somatics, of heart trouble and arthritic pain. Unable to even dress myself previous to processing, in a few hours I was playing ball with the auditor. I have taken no medicine since June 15, 1951, and can testify that I enjoy good health. Weight went from one hundred twenty-eight to one hundred sixty-two pounds. Diet is again normal.

Dianetic processing works. I am a validation for Dianetics.

Roy E. Shook

Processing

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

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