

The Dianetic Auditor's **BULLETIN**

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Editorial	225
Cause and Effect	228
From a lecture by L. Ron Hubbard	
Insight Must Be Self-Determined	240
by Jon and Ann Koontz	
The Restimulation Syndrome	247
Donald H. Rogers, F.D.	
The Mail Box	252

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DIANETICS



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The Hubbard Dianetic Foundation, Inc.

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Note: Procedures set forth herein should not be applied until the auditor is familiar with the textbook SCIENCE OF SURVIVAL: Simplified, Faster Dianetic Techniques, and ADVANCED PROCEDURE AND AXIOMS.

WALDO T. BOYD
Editor

Editorial

During the past sixteen years the world has been enjoying a period of economic prosperity. We are now starting to move out of this period into a period of economic depression. It is not difficult for those of us in the world of Dianetics to recognize that our culture has attempted to control too much motion in relation to the knowledge it possesses. With the recognition that man has attempted to broaden his control over his environment and in so doing has made many errors, it is easy for us to predict that he will suffer pain in the collapse of his political and economic structures.

Our culture has passed through many other periods of prosperity and depression. Each time it has made forward progress from the knowledge gained. Each time we have gained a wider control of our environment; each time we have learned to direct more basic motions of the physical universe.

But this time two new things have been added. We have learned to direct, to some degree, THE basic motion of the physical universe, that motion which binds atoms together, and we have learned some of the basic laws of thought energy.

Those of us who are aware of these laws of thought know that one thing in the future is sure and real. We are moving into a way of life that is different than man has ever known before, and we are completely aware of the forces that will control our actions in this world of the future.

Our civilization has just passed through a period of development. The last phase of this period of development, which we are prone to call a period of prosperity, is about over and

we are now preparing to enter into a new phase in the development of life. This next phase will begin with world recognition of the fact that we have attempted to control too much motion again. This recognition will be borne to the world through the pain of economic and political collapse. That this collapse will come, and soon, is inevitable. We have developed production of goods beyond our ability to consume. We have produced wealth beyond our power to manage and have dissipated that wealth. We have released the motion of the atom and are unable to adequately direct it. We have created potential destruction and actual destruction in greater amount than we have created construction. The impact of the realization of all this will be of great intensity. As we withdraw from this impact the pain will be of a high order of magnitude.

At this point it is interesting to note a couple of coincidences in the whole situation if, indeed, they are coincidences.

The first is the development of the Science of Dianetics followed by the organization of the Foundation and its terrific clash with its environment, which has happened almost exactly concurrently with the clash between our contemporary culture and its environment. The withdrawal of the Foundation Theta from its area of conflict is preceding the withdrawal of the culture Theta from its area of conflict by only a short period of time.

The second is that the greatest fear of our culture, the potential destruction of civilization by the atom bomb, is dissipating. It is now becoming apparent that this was a false fear and that no group within the culture, even Soviet Russia, will assume the responsibility of applying that much uncontrolled motion on a destructive level.

These things may be coincidental but I doubt it. I have enough reality of the rational power of Theta to believe that enough destruction of the physical universe has been accomplished to make possible the next period of construction, and that we are now about to withdraw to make an evaluation of the experience gained. It is always during a period of economic depression that man evaluates the errors he made during a period of economic prosperity.

The Foundation is also entering into this period in its development but with our knowledge of the laws of theta and MEST it should be short lived and we should soon be able to apply the knowledge gained from past experience to our continued forward progress.

We know that the fundamental dynamic of life is SURVIVE. It is easy to see that the road we have been travelling of late definitely leads to SUCCUMB, politically, economically and spiritually. What knowledge have we gained concerning the laws of theta and MEST that can be used for man's benefit?

No period of development lasts forever. Each period of development has three phases. We only have to recognize these phases in order to take advantage of them.

The first phase is a period of conflict caused by trying to control too much motion. An organism moves into a wider environment and tries to shape that environment to its will. The organism doesn't have enough data upon which to compute so it has to experiment. Counter-efforts are encountered about which little or nothing is known. Failures ensue and these failures of the organism to handle these counter-efforts results in pain to the organism.

The second phase is a period of withdrawal in which the organism ceases attempting to control new counter-efforts with old knowledge and evaluates the knowledge he has thus far gained. The organism develops skill in the application of this new knowledge during this phase, and he prepares for an orderly conquest of his new environment. This is his period of testing and exploitation.

The third phase is the period in which the organism proceeds with an orderly conquest of his new environment. During this period he stabilizes his environment and brings it completely under his control and direction. As soon as he has conquered this environment he moves into an even wider environment and starts the cycle again.

We have established considerable proof that theta follows this cycle from the development of an entirely new specie

(Continued on Page 239)

Cause and Effect

from a lecture by

L. Ron Hubbard

Each individual is representative of *cause* on all eight dynamics. Whether there is a common source of all life with man a mere representative of that common cause, with all its characteristics, or whether an individual appears from an independent source is beside the point. Each individual is the potential of causation in any field of action anywhere—self, children, groups, mankind, the physical universe, all life and even the static *self*. Man is *cause*. When he is unable to be *cause* on any dynamic, he has failed.

Cause and effect necessarily inter-operate as a person experiences life. In order to live a man must have motion; hence he is forced to be *effect* at times as well as *cause*. For a certain length of time he can be *cause* only, without action, but cause without action is above 20.0 on the tone scale and is potential cause. A man can potentially pick up an ash tray. He postulated, "At this moment I am the cause of movement of this ash tray." Then he moves it; but he had to come down the tone scale into an optimum range of being in order to move the object.

When one decides to eat one becomes *cause*; the moment one eats he then becomes *effect*. A person is *cause*, then, before he becomes *effect*; becoming *effect*, it is not difficult to continue so until he becomes *cause* again. A young man may suddenly decide that he is tired of his daily routine, quit his job, buy a motorcycle and ride to Puget Sound. He became *cause* again, for a while perhaps, by deserting everything which was making him an *effect*. But to a large degree he

deserted himself on the First Dynamic by so doing, almost as if he were dead. He began a new existence, and a new self. In such a manner does an individual become a chain of *effects*. When he achieves the utmost in effect, the individual is dead. Full effect is MEST—a dead body. Life, then, is an inter-play of cause and effect.

Cause always precedes effect. The Prime Cause or thought of each individual was "To be," the decision to move from a state of not-beingness to a state of beingness; it was moving from Faith, the potentially causative life-static, into active existence. Once undertaken, the decision "To be" enters into the sphere of motion or activity in life and continues thereon with consistency. The only thing that can happen after "To be" is modification. Upon the first decision, "I am now going to be," an individual starts handling motion; and as long as he handles motion, he *is*. And even when motion is handling him, he still *is*!

Each human being began with the Prime Postulate "To be" as he emerged from *cause* into the state of being. All decisions thereafter are but modifications of "To be" or "Not to be." As long as an individual answers positively, as long as he makes clean-cut decisions "To be" or clean-cut decisions "Not to be" on any subject, he remains sane regardless of external threats. But between the two confusion results. "No" is a state of not-beingness; "Yes" a state of beingness. The in-between state is "Maybe" and leads to insanity.

Adults usually force children into "Maybe" roles sooner or later. Innately, a child "knows" his prime postulate "To be" or "To cause." Meeting force and opposition, he enters a "Maybe" existence, no longer quite the self-determined individual he started out to be.

Eclectic Randomity

Oddly enough, at the time the individual made the original decision "To be," he was in a state of "Knowing." He knew everything there was to know. He knew, yet pretended he did not know, since that is the way to achieve action and progress. Such pretense provides the individual with counter-effort to overcome. Simply postulating that there is some-

thing outside himself which he does not control, of which he is not *cause*, produces motion. Thus, man, to experience, chooses randomness.

Man creates artificial mechanisms for developing such randomness. Government is divided into two opposed groups, the Democrats and the Republicans, for such a useful pretense. A university sets the "pinks" against the "yellows" so the school can fight itself and get action.

Knowledge is as a circle: At one point everything is known; at an adjacent point nothing is known. Illustrating this somewhat, the Egyptians had a meaningful character that is still carried forward on tarot cards. This person is pictured as proceeding down a road, blindfolded, with an alligator snapping at his heels. He knows everything, but uses none of his knowledge. There is a difference in having Faith and applying Faith, in having Knowledge and using Knowledge. With *knowing* there is potential action; hence people scatter throughout the world, learning, pretending all manner of things in a battle for existence.

Man is innately trying to maintain himself as *cause* on eight dynamics and trying not to be *effect* on any, because the state of not-beingness is the state of being effected by an exterior cause, and the state of beingness is the state of *cause*. Even at 1.1 an individual is still *cause*; he is less cause than he is effect but he is still trying. At 1.5 an individual is more overtly *cause*, demonstrating by destruction—it is easy to "cause" destruction but it takes great skill to construct. The highest point of the one scale is "*I am—I know.*" The lowest point is "*I am not—I do not know.*" As an individual descends the tone scale he does not cease to be *cause* until he is dead; then, evidently, he becomes the *cause* of a new self.

Desire For Effect

A person must want to be aberrated before he becomes aberrated. One has to have the desire to be *effect* in the areas where he is aberrated or on the subject of his aberration before he can suffer entheos to enter on that channel.

Freud was nearly right in his libido theory. An individual usually wants to be the most *effect* along the Second Dynamic.

Along the Second Dynamic it is often the case that an individual does not desire to be *cause*—children are troublesome to raise, difficult to bear, and are usually frowned upon by society if born out of wedlock. On the subject of love people usually want to be *effect*; failing in this they easily accept negative effects.

Similarly, one may choose to sit in a theater and be affected, or desire to experience through art and music. When one fails in some way or other in experiencing the wanted effect, he becomes the effect of effect, rather than the cause of effect. He desires to receive sensations from life and fails to bring his desire into fruition.

Interaction of Mind and Body

There is an interplay on the cause and effect level between the human mind and the human body. The human mind is *cause* and the human body is *effect*, especially noticeable with mystics who make the body an effect through negation. Bodily activity is associated with ability to be *cause*. During the bombing of London there were few, if any, individuals who went psychotic. The body during times of stress such as the bombing of London is so busy *affecting*, being cause of rescue and reconstruction, so busy keeping the body alive, that the mind stays sane. Action, in other words, is causative.

Group Relationships

In the fields of theta and MEST there are certain causes which are looked upon as natural laws or parts of a system. Operating within a group consistently following within these laws, the individual survives well; but trying to operate within a group which is unobservant of these laws, the individual is made an *effect*.

During the war, one man-of-war was used as a laboratory for learning how groups of men operate under stress, and whether the old naval code of the flog and brig are necessary for handling men. When one hundred and ten men were challenged with the idea that they could survive the war if each and every one of them took full responsibility for the ship, one hundred ten men arose to the challenge. Order came

upon the ship. Seamen Second-class whipped their deck into perfect cleanliness to enable them to point out grease spots in the engine room. A court of justice was organized on the men's own volition, and no further justice was needed from the captain. They invented and imposed regulations resulting in satisfactory discipline. Basic to such unqualified success was the theory that every individual is *cause* on all dynamics, and when he is no longer able to be *cause*, he fails. Individuals work better together when each one knows he is *cause* and is permitted to operate as such. They cease bickering and work out a smooth operation when each functions as "*I am.*" They forget the interplay of wishing onto one another the less tasteful tasks which are necessary in any well-running organization.

Through the pattern of social training human beings have been taught that in order to get compliance and cooperation from another individual that individual must be threatened with starvation, loss of security, cuts in pay and other scarcities. But individuation gives power. When one is worrying about his own power, he is a sick man. When he tries to rule for the sake of ruling, he is afraid to be *cause*. He so distrusts others around him that he cannot feel safe unless he has complete control over them. Exemplary of these were Hitler, Napoleon and Alexander the Great.

These points are all very pertinent to dianetic processing.

Those undergoing processing have been raised in an atmosphere dominated by one individual around whom others were an *effect*. The auditor must discover whether his pre-clear is still trying to be *cause*, or if he has resigned himself to being *effect*.

Responsibility For One's Memories

A chief impediment against progress stems from a refusal by an individual to take full responsibility for his theta facsimiles. He tries to think away an unpleasant memory, blames it, plays volley ball with it, so to speak. For every ache and pain there is a memory for which a person will not take responsibility. Electing something outside his sphere of control as *cause* for that memory, he loses its control. Thousands

of persons wear glasses because of a theta facsimile for which they refuse to take responsibility; other thousands suffer daily with headaches. And each facsimile becomes more painful or more troublesome as long as the individual allows it to control.

When one individual assigns *cause* to another entity, he delivers power to that entity. This assignment may be called blame, the arbitrary election of *cause*. Blaming something else makes that something else *cause*; and as that cause takes on power, the individual in the same act loses control and becomes *effect*. Assigning an enemy as *cause*, then, is a most efficacious method of making him powerful and self weak. When one ceases to handle a theta facsimile, it begins to handle him. When one settles down to using one's own memory and assuming responsibility for it, its ability to harm disappears. Processing is slanted toward re-conditioning the ability of the individual himself to handle his own memory package.

Perhaps the most obvious symptom of the pre-clear who is low on the tone scale is failure to take responsibility. Not only is he anxious to avoid responsibility, but he assigns cause to various things by blaming others as well as his environment. Efforts towards social approval may lead him to place blame for his failings on others. Bill Jones desires to be "in the groove," in complete ARC with everybody and everything in his environment. Everyone approves of Bill, but even so, he develops psychosomatic illnesses. He is trying so desperately to be approved by everyone that there is really no Bill left. He resigns all his independence and in short, himself. Life is restored for Bill by giving him back responsibility for his memories.

A person who constantly reiterates, "It's my fault; I am to blame" is side-stepping cause as much as is the individual who places blame on other sources. His pattern of thinking moves similar to this: "I'm sorry that I caused it; I'm sorry that I am *cause*; I'm sorry I'm alive; I regret being an active causative force." When he regrets being *cause*, he is making a declaration that he is not *cause*. Postulating that he is not *cause*, he must then find something to blame. This is the mechan-

ism of rationalization. Any and all rationalization becomes assignment of cause.

A man is late for work: Full of regret, he walks into the office, blaming others—"The car broke down. The motor wouldn't start. My wife didn't get me up in time, anyway." Or he may blame self: "It's all my fault. I never get around in time for anything. I can't seem to do anything right." Either way, he is failing to be *cause*. Contrast the difference in the person willing to accept full responsibility for his tardiness. Entering the office buoyantly and seeing questioning eyes, some such comment as "Well, I'm late" suffices; and he plunges into work without negating to the bottom of the tone scale. This man controls environment and his own theta facsimiles.

Processing Cause and Effect

Just as a pre-clear must be processed up to self-determinism, so must he be processed into full responsibility for everything that goes on in the universe. Somewhere en route he may be expected to come into a static state on a high level where he elects to be *cause* of everything. From there he comes down into action. A little journey up through static and down again, and the individual will go out and elect randomness in order to stay in motion.

The auditor should try to rehabilitate an individual to be *cause* on all dynamics. One approach is to scan the times he was willing or unwilling to be *cause*: What has the pre-clear been willing to cause? Did he carry it out? Who or what made him fail? When did he want to be cause and became effect? What in his past did he cause that he did not desire to cause? Scan this willingness and unwillingness to be cause on all the dynamics. Make a list of all the things he ever desired to be but which somebody else postulated he could not be. Guilt, grief and sympathy will appear.

Then scan willing and unwilling with effect: When was the person willing to be effect? Just before the point at which an individual was willing to be effect, there is usually a failure on the part of that person. Question the pre-clear: "Of what are you unwilling to be the effect? What kind of effect

are you unwilling to be? What kind of effect are you willing to be?"

Postulates lie at the root of *cause* and *effect*. Of primary importance is the individual's desire to be affected by life. At some time he decided to be affected by his environment since he was not getting fun out of being *cause*. He wanted life to push him around a while. He got his wish; life affected him. Those postulates should be found.

There were times, too, when each individual knew full well that he was posing pretenses in order to achieve action. Pick up these postulates while processing and the pre-clear rises in tone. Especially pick up the moment when he no longer considered them to be pretenses. At that point life became serious.

Seriousness

Nearly everyone has had to convince somebody that they were valuable to the group.

Many individuals who were having fun in their activities have had to convince somebody else that they were valuable to the group. The group has long felt that people making a contribution should be solemn-faced, arduous and hard-working. When someone accuses, "That isn't really serious business. You should buckle down to your school books," a child has to invent excuses as "Oh, I am doing this to learn all about machinery," even though he may only have been taking to pieces an old alarm clock. There is an occasional husband who is forced to convince his wife each evening that he put in a slavish day at work, when actually he enjoys the stories, the jokes on the foreman and the daily routine. Later he wonders why the work becomes so serious and such a drudgery. When one pretends about this business of living, he has to match up to his pretense.

When life becomes serious, a man becomes less *cause* and greater *effect*. If life gets really serious, his value drops to practically zero. Driving a car can become such serious business that one can wreck the car. Running a business can

become so serious as to make it fail. There is a direct connection between insanity and seriousness:

Right	Wrong
Cause -----	Effect
Not Serious	Serious

What is the emotion of thinking something is serious? Scan it. Scan all the seriousness off the case. It is only when an individual progresses in life to a point where much seriousness is attached to things that he begins to have a hard time. The ancient Italian really knew what he was about when he considered that the only psychotherapy was laughter.

What Is Hidden?

What is the pre-clear trying to hide from others? Hiding things makes for occlusion, often to the extent that the pre-clear hides them from himself. Occasionally the auditor will find the pre-clear who has developed an inenviable talent for remembering things that are not so, and has no talent at all for remembering things are fact. If one starts lying about something it is necessary to keep those lies in mind. It's death to forget what was told as a lie. One must concentrate so hard on what needs remembering that he often forgets the truth; this makes the wide-open case. Hiding can easily reach the point of substitution. It can grow to the place that the individual will not permit himself to have the right facsimile, but gets one either similar or one opposite to that one which should be in evidence. He desires pleasure, he gets pain. He wants laughter, he finds tears. Discover what the pre-clear is trying to hide from others and his decisions to hide it. What did he unwillingly cause that he is trying to hide?

Hiding a thing produces power. Because a thing is hidden and cannot be faced, it looks dangerous. Anything in a society that is surrounded by taboos, that is forbidden, will become aberrated in that society. It is thus possible to develop an entire therapy by addressing only one-half of the Second Dynamic.

Consistent Action

Times of consistent and inconsistent action need review. When were the times when of the pre-clear's own free will he decided an action and was forced to carry it out? Every time he changed his mind but was held to his original intent nevertheless, he became less able to handle his own postulates. When were the times when he was forced to become a person of his word?

A boy says, upon being presented with a new bicycle, that he will put it away every night. It's a happy idea, all his own, to keep the bicycle from getting rusty. By the second week and a few mud puddles later he forgets all about the happy idea. Papa reminds him: "But you said . . . You want to keep your word, don't you? You want to grow up to be a good business man . . ." The scene ends with a sound spanking and the boy putting away his bicycle every night because he said he would. Agreement with environment forces consistency.

Sympathy

Sympathy on a case can bog it down considerably. Times when one gave or received sympathy need to be run until the pre-clear arrives at a point where he regains a power of choice in giving sympathy. Running out sympathy, the pre-clear can arrive at a point where the human race cannot affect him strongly, or where he can choose the effect.

Sympathy is responsible for many "epidemics." Josie has a cold. "Poor Josie. She feels so bad." The sympathizer's throat begins to hurt, too. "Oh, dear! I'm coming down with it too." He looked at Josie, sympathized with her, and elected to blame what she was blaming; then became effect of that same cause. Reading the newspapers, one says to himself, "Isn't it terrible, how terrible it all is," assigning cause here and there; and after finally discarding the paper feels terrible too.

Trust—Distrust

A person with little recall may be having difficulty with the trust—distrust "button." He is not trusting himself. He

began life trusting people; then the teacher plays a "harmless" trick, or his parents didn't come through with their bargain to supply him with a Hopalong Cassidy gun belt. He began to distrust along Dynamic Four. Mistrusting along one dynamic, he tends to become suspicious of all others. Processing should include much time spent scanning the trust—distrust chain.

Blame and Regret

On a broad scale, go over all the dynamics with the pre-clear for blame and regret. What are the times he accepted blame or blamed others? What does he blame? Who does he blame? Scan regret throughout the entire life-span of the individual. These two buttons are of extreme importance and should be given optimum time and attention.

Full Responsibility

It is evident that the goal of full responsibility is not attained by simply making new postulates. It is attained by discovering and reducing the pre-clear's assignments of cause, by acceptance of his own facsimiles and finding when he pulled them into use, by scanning mis-emotion as regret, blame, and sympathy.

Does the pre-clear now accept the responsibility for having been *cause* along each part of every dynamic? He may recognize that he has never been *cause* of a group, but always an effect. He might realize that he had never begun a conversation, suggested a game or served as chairman. One very common computation here is, "Oh, I couldn't do that! I'd be blamed for anything that went wrong." Anything for which the individual feels any mis-emotion—antagonism, anger, fear, grief, apathy—is something for which he has not accepted responsibility; and there is mis-emotion only when an individual refuses to accept responsibility in that sphere of action. He can control anything for which he has accepted the full responsibility. He is unable to control that for which he has not accepted responsibility.

To be *cause* takes courage. A man has to be able to take all the consequences up to death. To be willing to be the cause

means to be willing to be fully responsible for what people say. Is the pre-clear willing to be fully responsible for what people say of him or to him? Is he willing to take responsibility for war between the United States and a foreign power?

Understanding the laws of cause and effect gives an auditor a much broader perspective over the field of auditing. There is a point between *cause* and *effect* where one can produce maximum action; one can go far up the tone scale and come down again to motion. It's fun as long as one remembers that it is pretence in order to get action. Only when one has an optimum consideration of *cause and effect* can one enter into the pretence called the business of living and experience it joyfully.

EDITORIAL

(Continued from Page 227)

down to the simple business of learning to ride a bicycle. It applies to the development of cultures, nations, ideologies, economies, groups, families, individuals and even individual cells.

Regardless of the evaluation that our culture makes of this current period of conflict, a wide knowledge of the laws of theta and MEST as they are now known within the world of Dianetics will greatly speed the arrival of these evaluations and the beginning of the second phase of this cycle of development. When all men know the laws of ARC and begin to apply them, peace will come to the world. When men in great enough numbers become skilled in the application of the laws of the Theta Universe, complete sanity and honesty will come to the world.

It is incumbent upon each individual in the world of Dianetics to gain as complete a knowledge as possible of the laws of Theta-MEST, to acquire the highest possible skill in their application and to align his efforts with all the rest of his contemporaries in distributing this knowledge to the world of men.

—DGP.

Insight Must Be Self-Determined

*JON AND ANN KOONTZ

Definition of Terms

Insight is used to refer to a moment of insight as used in Gestalt Psychology. That moment when unrelated or dimly related memory and sensory data assumes direction, shape and significance. As has been previously pointed out, this does not occur in slow stages gradually, but in a flashing moment of polarization.

Self-Determined is used as in Dianetics.

The role of a dianetic auditor is to assist in the uncovering of occluded data so that a pre-clear may make his own computation. Recent "improvement" in the original technique from sources outside the Foundation apparently stems from someone who does not recognize the fundamental axiom that insight must be self-determined.

Theta makes understanding out of life. Any person who attempts to impress the conclusions of his own theta on another person has only himself to blame if he meets with fierce resistance. This is especially true for auditors. An auditor would not only be destroying his pre-clear's chance to exercise his own theta, but would thus be taking away his chance to make understanding out of life.

This applies equally to an over-eager auditor, an impatient teacher or a "well-meaning" friend.

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Curtain Up

Pre-clear (muttering on the couch): I don't love him, Bill.
I swear it. I hate him. I hate him. I know I married
him, but he doesn't mean anything to me. I just love
you, only you.

Over-eager, Inexperienced, Badly-Trained Auditor: Is this
a prenatal engram? (Ed. And what the devil is the
difference?)

P.C.: Yes, I guess so.

O, I, BT Auditor: Is it the beginning of a coitus engram?

P.C., (muttering): Umph. (But thinking: How should I
know, and what business is it of his, anyhow? I'm
running it.)

So-called Auditor: Is Bill your father?

P.C., (uses this opportunity to get a little charge off the audi-
tor): Hell No!

Auditor, (wide-eyed): Does this mean your mother had *ex-
tra-marital relationships?*

P.C.: Now look here, you!

Auditor: Are you your mother?

P.C.: I give up.

Auditor: Then isn't this the reason you've been running
around? You don't have to be unfaithful, do you?
You can do whatever you want, can't you? This is
1952 and you—

(Session is interrupted and ended when P.C. carefully gets
up off the couch, grasps the couch gently and firmly raises
it high above his head and brings it down smartly on the
head of the auditor while repeating in a loud, forceful voice:
"You will never audit again. You will never audit again!")

Insight MUST Be Self-Determined

The best Educational Psychology now in use takes cognizance of the fact that it is *better* for insight to be self-determined. An effort is made to present data first in an attempt to allow the trainee to have his own insights into the nature of the subject under study. But even this advanced thinking does not recognize that *NO* real insight is possible where conclusions are advanced by the teacher before insight has occurred in the pupil.

The first step in teaching should be the giving of the raw, fresh data as it was in the mind of the person first making the insight, (insofar as possible). If the pupil has insight, attention should be turned to the detailed application of the meaning thus discovered. If not, a small amount of arrangement and quite a bit of amplification of the original data is permissible to the teacher. The pupil should cooperate by indicating the moment when insight is achieved, since excess piling up of data above what is necessary for the arrival at insight is not only unnecessary but harmful. Such a process restricts the free movement of theta in the pupil. Anyhow, it's insulting.

Conclusions should *never* be offered. If the pre-clear can not reach the conclusion after all data is given, he does not have the necessary theta to apply the conclusion once it is reached. DEDUCTIVE REASONING CAN ONLY BE DONE FROM SELF-DETERMINED INSIGHTS. A generation trained in this way would feel insulted upon reading the paragraph I am just finishing.

To give advice to a friend in the form of forgone conclusions is to insult his intelligence. To give him fresh data is to compliment his theta, complement his stock of experience, and come much closer to assuring him of success.

Insight MUST Be Self-Determined

Communication can only be made haltingly and with great effort, even among people who have a heavy endowment of theta, when this principle is not observed. Previous mental taping in regard to the correct form of a communication increases the difficulty. The first book on Dianetics, for in-

stance, has been criticized on the basis that it is not closely reasoned, well-knit, completely logical. Nonsense! Novels communicate better than treatises *because* they leave gaps through which self-determined insight may be accomplished.

An attempt at this sort of communication follows:

A USEFUL, EASILY APPLIED TECHNIQUE

Data On Front Blackboard At Moment of Insight

CO² therapy does seem to do something to a person's reactive mind.

Fellow in California tried just straight oxygen.

Heard an ex-pilot in Wichita talk about how clearly people think on an "oxygen jag."

Something about oxygen and heat. Part of head heats up when a person erases.

Look at how many things have to do with air. Yawns, deep breathing, sighing—**

** At about this point, insight occurred.

If Insight Has Occurred

If you know the technique I had in mind at moment of insight, go immediately to the section titled *Trials and Observations*.

If you don't, read the next section until insight has occurred. The moment it occurs, go immediately to *Trials and Observations*.

Enlargement and Additional Data

People seem to wind up in the middle of things with CO².

Not bothered so much with occlusions. Seem to reduce a little easier, too. It's usually CO²O², which makes it pretty close to just plain old air. Takes equipment, though, and most people conclude it isn't worth that much trouble.

Straight oxygen seems to work as well, but it's hard to get that equipment, too.

Interior of body has a lot to do with reducing engrams—a lot of different pressures, gasses—belching—just plain old pressure inside gets it done quicker lots of times—What happens in sleep or dope-off? People who can let their breathing get excited get well quicker. How come all this diaphragm fluttering?

Once read a Doc Savage story about how if you take long breaths of air before swimming, you can swim much longer under water. Also in a story about ice skating. Tried it swimming. It works, but you get dizzy after only a few deep, forced breaths.

Lots of special training in the Orient about breathing.

Noticed this business about parts of the body getting hot after running engrams a long time ago. Sometimes whole body. Something is burning.

Now Do You Know?

If you don't, read this over again, sleep on it, then read it again. It's no use to read further in this article. I don't tell you, and I won't even if you write and ask me!

Trials and Observations

Four persons over a period of one month.

From one to thirty. Various types.

Take as many as you can. Inhibitions lessen. Circuitry seems less active.

An immediate increase in bodily motion.

An increase in energy level in the pre-clear. Easily observable when tone has been markedly low.

Changes dead, hopeless feeling. "Well, this is something I can do, anyhow!"

Brings emotion closer to surface.

Some effect on length and frequency of dope-off—not yet fully observed.

Conclusions

An interesting and useful technique, not of major importance, but definitely worth passing on.

A Note From The Editor

Have you ever wondered at what general tone level the average HDA and Associate Member lies? If you will take a few moments to answer the following questions *yes* or *no* and send in your answer sheet to the editor, the approximate average tone level of Bulletin readers can be determined and will appear in a succeeding issue. Your replies will be treated as confidential. Answer as honestly as possible, and *yes* or *no* to *all* questions or statements, please.

1. Everything I do is fun.
2. Things always go the way I want them to go except in very unusual circumstances.
3. Lots of people need me.
4. I like to have people talk to me.
5. Are you well all of the time?
6. I always get the point of jokes I am told.
7. I have never told any lies, even social ones.
8. I have never been afraid.
9. The other sex delights me.
10. I see things by seeing them again in memory.
11. The future holds much for me.
12. I enjoy carrying out responsibilities.
13. I have never failed to mail a letter which was given into my care.
14. Any idea may have some truth in it.
15. Are people always good at heart?
16. When I am doing something constructive I never swerve aside.
17. I never grow impatient with children no matter how much noise they make.
18. I enjoy talking to people.
19. People are very cooperative.
20. I never have impulses I can't explain.
21. It is best to be honest all of the time, regardless.
22. I recall things by listening to them in memory.

* * *

Perhaps readers of dianetic publications have occasionally wondered why certain formats were chosen over others. There are various reasons for a particular decision along these lines, chief among them usually being economy in manufacture. THE ORIGINAL THESIS, to be published soon, was put in hard-cover, sometimes called "cloth" binding. Although this makes a very nice, lasting book, the cost is high; binding alone on THE ORIGINAL THESIS cost over 60 cents per copy. The number of copies printed is also a major factor in manufacturing costs. By tripling the number of copies ordered a 50 per cent decrease in cost per copy is often effected.

* * *

There is a need for some good manuscripts from the field. Perhaps in the past months you have mailed in a manuscript and received no acknowledgement for it, and have thereby received a nasty lock. If this is the case, please be assured that in the future your manuscripts will be handled in the same professional manner as afforded by any commercial publishing house. They will be acknowledged or returned within two weeks of receipt. If accepted for possible publication, a letter stating this fact will be forthcoming. In return, your editor requests that you do not "shotgun" any manuscript (send to more than one publisher at the same time), nor offer any previously published manuscript without so informing the editor.

The Restimulation Syndrome

DONALD H. ROGERS, F.D.*

Medicine has long recognized that some disorders are psychosomatic, and psychiatry has recognized that other disorders are purely "mental." In trying to define these disorders and formulate their existence mechanisms, however, both arts have been handicapped by lack of detailed knowledge of the mind and of the mind-body relationship involved.

It has remained for Dianetics to provide precise definitions of mental and psychosomatic illness. For precise definitions are possible; they derive directly from basic Dianetics, with its more exact and mechanistic knowledge of the mind.

A terse statement of these definitions is in order here, together with a concise explanation of their dianetic footings. A full and leisurely discussion would constitute a basic textbook in Dianetics. For the person already familiar with Hubbard's basic discovery of the engram and the command power of this type of memory over the individual, which is similar to but more far-reaching than post-hypnotic suggestion, a few bold strokes will serve to delineate the pattern of symptoms by which disorders of mental origin may be identified.

Psychosomatic Disorders

A psychosomatic disorder is an illness of physical dramatization. It is an illness based on reenactment by the body of a former physical state, execution by the body of an implanted command, or imitation by the body of another person linked by high affinity.

True, the full scope of such an illness may often exceed the dramatization from which it derives. Organic lesion or in-

* F.D., Fellow of Dianetics.

fection may appear on the seat of a dysfunction itself relatively minor, as a consequent to the body's inability to repair or protect itself. But that root dysfunction which paves the way for a severe arthritis, a perforated ulcer or an acute sinusitis, is itself a physical dramatization.

The chronic somatic, or pain symptom, of a psychosomatic illness may be a natural somatic, i.e., the somatic of an original pain engram, in chronic restimulation as the result of continuing perception of some part of the environment congruent to part or all of the original engram. Or it may be one of the types of valence somatics, arising from that identification with another person which we call valence. These types are the command somatic and the imitation somatic. Command somatics are those derived from the semantic content of the audio perceptics of a pain engram. They dramatize statements, such as "I have a headache," and do not reflect the cause of engraving itself. Imitation somatics, on the other hand, are acquired directly from imitation of another person. But such painful imitation can be forced only by engram command or by grief at the loss of a loved one, fixed in a grief engram.

It follows that the somatic, whichever type it may be, must depend for its presence on continuing restimulation of pain or grief engrams by a congruent environment. Here emerges the dominant characteristic of a psychosomatic disorder. *It depends on restimulation of engrams.* Once this is established we are able to reorient and realign all our other data on psychosomatic illness in relation to it. Clinical observations immediately crystallize into the strikingly simple pattern of the *restimulation syndrome*. Furthermore, these observations show the same pattern in mental illness (other than that due to physical destruction or deficiency), and may be used to define it.

Mental Disorders

A functional mental disorder is an illness of behavior dramatization. It is an illness based on reenactment by the individual of former experience, or on enactment of commands implanted by that experience.

The manifest scope of a mental disorder may exceed by far the original experience underlying it. This is particularly true when command enactment is involved, and the whole intelligence and creative ability may be brought into *computational* play for fulfillment of the command. It follows in any case, however, to whatever extent emotionally charged experiences chain from the basic one and intensify its aberrative force.

Mental disorders have been classified as neuroses and psychoses, and this distinction is an important one. It points up the question of whether the individual is completely returned to past experience or still has some attention in present time. A psychotic, broadly speaking, is completely out of present time and is living his dramatizations on a full identity basis. A neurotic, on the other hand, retains a tenacious hold on present time with some part of his attention, however small. The neurotic, therefore, is usually aware of his dramatizations, though he may rationalize them, while the psychotic is not. The difference is important principally as it affects the accessibility of the case for processing.

A more useful distinction is that between dramatizing and computational cases. The dramatizing case lives over again a scene of the engram drama in which he is held. He plays one or more parts and plays them literally, his repertoire being limited to one incident or a few related ones, and gives less evidence of intelligence or rational thought the more thoroughly he is absorbed in the dramatization. Here we are apt to find the simple compulsive, the manic-depressive, and the catatonic.

The computational case, in contrast, may have large portions of his intellect walled off and used in the enactment of commands from the engram. He may be completely out of present time and yet dramatize a single command, such as "You're the great inventor, but you can't make a living," so intelligently as to pass for sane. He may exhibit classical symptoms of paranoia when dramatizing "You're all against me." He may show one of the three most obvious types of schizophrenia when dramatizing "I'm out of touch with everything (divorce from reality)," or "This can't really be

happening to me (denial of reality)," or, "Everything is just a horrible dream (substitution of unreality for reality)." He may exhibit anxiety when dramatizing "I'm so worried," or depression when the restimulation is, "Nothing will do any good."

The key to all of these disorders appears in the underlying engrams and their restimulation. Such factors as cyclic character of dramatization, purity or mixture of symptoms, amount of attention in present time, are all controlled by the pattern of restimulation of engrams.

The Restimulation Syndrome

The restimulation syndrome, the pattern of symptoms characterizing a physical or mental disorder of mental origin, is defined by the following four characteristics:

1. "Spontaneous" appearance at any time in life, following a key-in stress such as accident, illness or operation, sustained fatigue, business failure or the loss of a loved one, or sweeping change in environment, associates and responsibilities.
2. "Unpredictable" course lying somewhere between occasional mild exacerbations brought on by environmental contacts and a state of chronic disability enforced by continuous restimulating stress.
3. Occasional "spontaneous" remissions, bearing no casual relationship to orthodox treatment directed toward the symptoms but produced by removing the restimulators, by changing the dramatization, or by raising of the necessity level. The dramatization may be superseded through the keying in of an earlier engram, through the intensification of a valence shift by acquisition of a secondary (emotion) engram, or through the appearance of a more insistent restimulator. Chemical restimulators like ACTH are included here. So are electric shock treatments and hypnotism.
4. Susceptibility to induced remission, often temporary, following various forms of unorthodox treatment including suggestion and autosuggestion, religious conversion, hypnotism, and fantastic regiment of exercise, diet, prayer or medi-

cation. These treatments also operate through withdrawal of restimulators or change of dramatization.

If a disturbance evinces one or more of these characteristics its history should be studied carefully for evidence of the others. They are quite likely to be present and the origin of the illness to be mental.

Dianetic Processing

Discovery of the restimulation syndrome in a case enables prediction that application of dianetic processing will disclose amenability of the following nature:

a. Temporary relief through the recounting of pleasant experiences, the deliberate introduction of valence shifts, or commands to come to present time.

b. At least partial release through the discharge of secondary (emotion) engrams from the case.

c. Finding of at least one engram directly related in dianetic theory to the disturbance. This may be either a pain engram congruent to the symptoms or an engram inducing shift to a valence exhibiting the symptoms. At least partial release through reduction of this material.

d. Complete cessation of symptoms following reduction of all related engrams available or apparent to the auditor. Permanent release or the appearance of additional related material not previously accessible because of the state of progress of the case.

e. Permanent release following the clearing of all discoverable engramic material from the case.

Any competent investigator will recognize, of course, the possibility that physical destruction or deficiency may coexist with the dramatization disorder. He will suspect it (or continuing sedation of some sort), if late incidents fail to discharge their tension or if engrams fail to reduce or erase. He will examine both the physical and the mental aspects of the case and will assess the results of dianetic processing in the light of his findings.

The Mail Box

As this issue of the *BULLETIN* goes to press only a few replies to our call for a new name for this department have come in. Among the suggestions so far have been, "*Thetarcades*," "*Quips and Tips*," "*Comments and Laments*," "*The Letter File*," and "*Theta Capitol*." Have you sent in your suggestion?

Although unusually long, the first letter in the Mail Box this month is very appropriate at this time, since it serves to give the AM's and FM's a concise run-down on the history of recent Foundation actions. Thank you, Mr. Bunten, for a fine job of reporting.

—Ed.

Rt. 1, Box 85
Leander, Texas
April 2, 1952

Dear Mr. Maloney:

After my visit to the Foundation last week, I promised to pass some information along to a friend in Britain. That letter is in the same mail as this one, and the text of it follows. Quote:

Dear Ian:

We arrived in Wichita Tuesday evening, found a cabin and settled in for the night, but I was too disturbed by your letter to sleep until I had checked on the Foundation. I found it closed, but with the telephone switchboard plugged in for night calls, and with a night light on. I slept.

Wednesday morning I was there shortly after eight, but they were not yet open, so I got my shoes fixed and went back after nine. I told the receptionist I had "just come from Eng-

land and would like to visit the Foundation” and she took me right into Mr. Maloney’s office. (Doesn’t sound very closed, does it?)

I told him my son was born—and died, my proposed therapy partner married into an unsympathetic family, I read all kinds of things, my mail was delayed, and *you* had heard the Foundation had closed.

That man talked to me, with brief interruptions, for an hour and a half! Not only that, he kept an IMPORTANT man waiting while he did it. He also introduced me to Don Purcell.

Here it is, briefly and paraphrased.

Ron Hubbard wrote a book. In a few days, his neighbors were complaining because traffic was tied up, cars were parked on lawns and there was no peace in that “quiet” neighborhood of Elizabeth, N. J.

The Foundation was formed because it *had* to be. There were difficulties in finding a location, because of neighbors and police (“screamers!”). The new “fad,” “cult” or Science attracted many people including some crackpots and some fanatics and enthusiasts. Most of these have gone to Canasta, Spiritualism, Hollywood Yoga, etc., etc., but they made their mark on Dianetics and on public opinion.

The whole thing is a study in Group Dianetics, and, inevitably, mistakes were made. Things came to a head, however, when some of the saner spirits, heretofore known as heretics, pointed out that salaries for September 1950 were \$104,000.00 and income for December 1950 was about \$10,000.00.

Bang! Consolidation.

There were seven branches as well as Foundation Headquarters, and they had to be closed out. The staff had to be cut. A choice had to be made between Tom and John. Tom went to Wichita, John was reluctantly allowed to leave the organization, AFTER COMPLETING, AS HIS LAST DUTY, the closing of the branch at Punkin’ Center! John was a good man, but human. He sat in the empty office and sadly contemplated life—I mean Life. A creditor came in and was

sorrowfully informed, "Yes, they've gone. I'm all that's left. I won't be here after next week."

Permission had been obtained before equipment was moved, and debts were being liquidated in a manner satisfactory to all concerned, but somebody got panicky and suit was brought in the Kansas courts against the Hubbard Dianetic Research Foundation, and the Hubbard Dianetic Foundation, for a bill of \$103.00! That turned out to be the first of many creditors, working in conjunction, and things got pretty bad.

Settlement was being made, however, and it looked as if things were going to clear up, and then it was found that one attorney, by methods which were not criminal, could get the Foundation into a "liquidating receivership" and tie things up for about fourteen months, by presenting bills one at a time, etc., etc. Many lawyers would have received much money in fees over a protracted period.

At this point, a real expert was belatedly called in. He advised that the only practical and ethical thing to do was to go into voluntary bankruptcy. This was done, to the chagrin of some people, and things are now, apparently, going forward nicely. The cards are all on the table, the bills have all been presented and will be paid or otherwise settled. The Foundation is OPEN, lectures and processing were being given the day I was there and other business was being transacted. Mr. Hubbard was in Arizona, visiting his parents, but will be back for the "hearing," that should settle the affairs of the Foundation, next week. (April 1).

Briefly, there were holes in the barn floor, the rats had gotten in and some corn had been destroyed or damaged, BUT, the holes have been stopped, most of the rats killed and the corn is being sorted over.

Mr. Hubbard is a genius. He is also a fine fellow, but he is, apparently, as human as the rest of us and at times a little difficult. He is impatient of the law and lawyers, and not too much of a businessman. He is also likely to put Dianetics first, sometimes, when his audience is more interested in five minute Industrial Psychometry, for instance, than in the Theory of the Engram. (The Psychometry was tested at 97 per cent accuracy, by the way).

Now, at last, Mr. Hubbard has agreed to withdraw from the business and management end, pretty largely, and devote his time to lecturing, writing and research and leave the drudgery to men like Mr. Purcell and Mr. Maloney.

Mr. Purcell is withdrawing his interests, gradually, from SEVEN industries, in order to devote all his time and resources to Dianetics. He is honest, ethical and personable, but a hard-headed businessman who isn't going to let a dollar slip away.

Mr. Maloney is a tall, loose jointed, likeable chap, who would pass unnoticed anywhere, but thoroughly capable. I liked him instantly. A couple of times, we were interrupted and he had to talk about something completely different for some minutes. Then he would turn back to me, pause for not more than two seconds, and take up his story EXACTLY where he left off. And he didn't once digress, except by way of illustration, and even that was a *propos*.

Those two, and the receptionist, were the only ones I met. I liked them all. They were working under difficulties and things were a bit disorganized, but I had the feeling that things were under control and improving.

The Foundation is in downtown Wichita, which is a modern, thriving city. The building is, I believe, a four-story one, with the ground floor split to make another story. Equipment was modern, efficient and in good condition, but with no chrome and glass "modernity" about it.

On the way south from Wichita, things looked as though I were wearing yellow glasses, they were so bright. This was partly due to the fact that we were moving into the area where Spring is well advanced, but mainly due to the improvement in my vision as a result of my visit to the Foundation. I'm going to have to get new glasses, and I imagine they'll be my last pair. I can do without, now, in bright sunlight.

(end of quote)

So you see, Mr. Maloney, our interview last week amounted to Therapy. Perhaps the letter, above, will serve to express my thanks, and serve as a sort of repayment at the same time.

Sincerely,

Robert R. Bunten

March 1, 1952

Messrs. Jack Maloney and Don Purcell,
c/o Hubbard Dianetic Foundation,
211 W. Douglas Ave.,
Wichita 2, Kansas

Dear Jack and Don:

My wife and I do not know what your efforts are presently, and even if we knew we could hardly judge them. However, we have observed your efforts in the past to keep the foundation going and we hear that even in view of all the counter-efforts to the contrary you are continuing your own efforts in that direction.

I remember my grammar, high school and college graduation days and how self determined I became or thought I could be at those times. Oh yes, "I knew" and went out "to do." But I found others had the same idea. They too were self-determined. Each of us were a self-determined force bashing each other over the head, each telling the other he was wrong until everyone was wrong. Dead wrong.

Then a guy named Hubbard came along and found something that helped us recognize and helped us to find out that it is good and useful to be self-determined, and gets results. We again received a license to survive. Before, we got L.L.B.'s, Ph.D.'s, etc. This time we got an H.D.A. to go bashing each other over the head with.

My wife and I refuse to do it. We refuse to say you are wrong or right. But your efforts indicate an attempt at consolidation, integration and cooperation, and without much ado we offer these in return. For the survival of Hubbard Dianetics we put aside the cudgel of self-determination and we offer you our cooperation. Good luck!

Sincerely,

Roman Mazureck
Chicago Dianetic Institute

NOTICE

Foundation Members

We have and will continue to carry out our obligations to you. Final payment for the year 1951-52 was due April First. Because of our recent difficulty this date was extended to April 30th. Please make remittances direct to the Foundation.

NOTICE

HDAAI Members

In view of the difficulties that have recently beset Dianetics—many of which are beginning to resolve—it is important that the following data be given you:

The HDAAI is not at this moment a functioning organization. Therefore, do not send any further dues either to 6009 Rockwood, Wichita, or anywhere else.

Cash on hand, according to a bank statement, is \$68.43. The signatory on these funds is T. H. Leggett, Jr., Secretary, and at the moment I do not have his address. I would be happy if he would write, so that we can pay the few bills remaining, and make a final report to the Bureau of Internal Revenue.

As soon as all HDAAI affairs are completed, a final report on the association will be made.

Cordially,
A. E. Van Vogt

Chicago Dianetic Institute

855 North Dearborn

Chicago 10, Illinois

ADELE & ROMAN MAZUREK