

# The Dianetic Auditor's BULLETIN

VOLUME III, NUMBER 8

FEBRUARY, 1953

Editorial .....	475
The Auditor's Notebook	
Paul C. Metcalf .....	477
An Outline of Dianetics	
Donald H. Rogers .....	481
The Psychopathic Deviate	
Donald Schuster, H.D.A. ....	487
Thoughts on Tape	
George Field .....	490
Language of the Emotions	
Francis Silver .....	494
Psychogenic Cancer	
James F. Pinkham, H.D.A. ....	497
A Dianetic Theory Concerning Sleep	
James Ferguson .....	500
Randomity	
Bob Collings .....	503
This Our Mind!	
Author Unknown .....	506
ARC and Aberration	
Clifton Amsbury .....	507
The Mail Box .....	512

*Official Publication*



**DIANETICS**

## **The Hubbard Dianetic Foundation, Inc.**

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

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Published monthly as a source of information on new developments in Dianetics by The Hubbard Dianetic Foundation, 211 West Douglas, Wichita, Kansas.

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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 THE AUDITOR'S MANUAL.

**WALDO T. BOYD**  
Editor

## Persistence

Threading through all stories of worthwhile successes in life is a very tenuous quality, a mixture of determination, patience and faith: *persistence*. Without it one is not likely to reach any goal. With it, there is almost certain success awaiting the seeker. When one has the faith to continue on a decided course of action, and the patience to maintain the goal fixed steadily before him, and the determination that the goal is most certainly worthwhile and never "sour grapes," then that goal is assured. Whether the goal itself be wealth, power, a bit of the MEST universe, or simply freedom from aberration, is unimportant. What is important is the recognition by the seeker that the goal exists, and once recognizing the goal that nothing under the sun can keep one from obtaining it.

From a study of half a hundred successful American men over a twenty year period persistence was found to be the most outstanding quality contributing to their accomplishments. Some had the advantage of an inheritance, while others had nothing, even to the extent of extreme poverty and hunger, and yet in comparison to the "average" man, those who became known upon the American scene had a tenacious determination to continue on their chosen course of action despite any obstacle or diversion.

Notice the little phrase, "Course of action." There is a difference between a goal which is no more than an idle dream and a goal which has become for the seeker a reality even before it is realized. When you have considered a goal worthy of attainment, and have evaluated the necessary steps towards its attainment, and then have decided that this is really the goal you want above everything else in life there is one fur-

ther ingredient necessary to attainment—*action*. Persistence is continuous, uninterrupted action toward a goal.

Let's see how all this translates to modern-day living.

Jim and Jean decide that life without each other is a dull affair indeed, marry and move into an apartment. They have dreams, but to them the most desirable dream of all is the ranch-style house they discovered in *Better Homes and Gardens*. They send for blueprints and spend hours arranging mythical furniture. A year passes. A year of hard work, of taxes and grocery bills and doctor bills and of tired evenings that often seem to call for a dinner downtown. A new T-V station is erected in their city and they buy a T-V set—after all, it will keep them at home more, won't it?

Another year passes, and the old jalopy needs new tires, and a battery, and why not just buy a new car and get it over with?

By the end of the third year they don't even talk about the house anymore—it is a painful subject that by tacit agreement is studiously avoided.

Where, in the above failure-cycle, did attainment of the principle group goal become occluded? How would you, knowing Dianetics, have maintained that goal and eventually have brought it into reality?

And now, what about your dianetic goals — are they worthy of attainment?

Have you instituted *action* towards their fulfillment?

Will you be *persistent* until they are finally accomplished?

—W. T. B.

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# The Auditor's Note Book

*Up-to-date reports from auditors active in Dianetics*

From PAUL C. METCALF

Skyland, North Carolina

Following is a report for one full year—the calendar year 1952—in the practice of Dianetics. An attempt has been made to report on the types of physical and emotional conditions treated, and to analyze the cases in terms of Major Successes, Partial Successes and No Improvement, using the individual's stated goals at the beginning of therapy as the criteria. Much has been claimed for Dianetics; much has been said against it. This report claims to be no more than it is; a factual statement of one auditor's work, for one year.

The report is accurate and complete insofar as contributing data is available. Contact has been lost with some of the preclears, and follow-up information is therefore not available. Where there is doubt regarding long-term results, an attempt has been made not to use this data—to judge the case, instead, on known results; and if doubt still exists, the case has been listed as a Partial Success, provided enough gains were evident immediately after processing to justify this classification. It is to be emphasized, however, that all three classifications are arbitrary and impermanent; every case is fluid, subject to change. Many of those now listed as Partial Successes and No Improvement are cases still in progress; they return recurrently for auditing, or have plans to return in the future. To quote an old axiom, there is no such thing as a “hopeless” case.

Two so-called “hopeless” cases have been handled during the year. One bears the medical diagnosis of multiple sclerosis, and the other has what is called myasthenia gravis. In

the former, an arrest of symptoms seems to have been effected; two visits to a multiple sclerosis clinic, subsequent to processing indicate "no change." The latter case—myasthenia gravis—is still in progress; substantial improvements have been made, to date. Both cases are listed in this report as Partial Successes.

In addition to the above, a wide variety of physical and emotional conditions have presented themselves for therapy. Success has been achieved with chronic headaches, food allergies, inhalant allergies, chronic indigestion, sinusitis, asthma, neuralgia, arthritis, glasses, underweight, and one case of tumor (whether malignant or benign is not known). In some cases some of the above conditions were treated with partial success. One case of one-ear deafness was successfully treated, and another was treated without success. (In the latter case, it should be stated that relief from the ear condition was not a stated goal of this preclear; all his other goals were achieved).

A wide variety of emotional conditions has been treated—conditions that leave one at a loss as to what levels to use. Two cases presented histories involving extensive institutional confinement and electric shock therapy. One is listed here as Partial Success (42 hours), and the other as No Improvement (nine hours). Various other emotional conditions have been handled—fear neuroses, depressions, introversion patterns, parent fixations, anxiety neuroses, paranoid tendencies; in most cases, the preclears were able to alleviate or remove these conditions.

Many preclears have reported unexpected gains, above and beyond their stated goals. A list of these would be difficult to organize. Many report increased energy, increased general efficiency, freedom from colds and other virus infections. Three wives, to date, have reported that their husbands, following processing, have become "much easier to live with." One man, a salesman reports a thirty per cent increase in his earning ability—he attributes this to a comprehension of the emotional tone scale.

A breakdown of the year's work reveals the following: a total of 25 cases came for processing. Of these, twenty-two were audited alone, and three were audited in conjunction with Alberta Elliott, HDA. Of the total, eleven have been

classified as Major Successes, nine were Partial Successes, and five showed No Improvement.

It might be mentioned that, to the auditor's knowledge, no preclear has become worse as a result of processing. To the auditor's knowledge, none of the twenty-five individuals processed is now in a hospital or institution of any sort. There have been no psychotic breaks.

A further breakdown of the figures leads to the following: of the eleven Major Successes, eight are female, three are male; the average age is forty-two; and each case received an average of twenty-nine hours processing. Of the nine Partial Successes, five are male, four are female; the average age is forty-four, average number of hours, thirty. Of the five who showed No Improvement, three are male, two are female; the average age is forty-three, and the average number of hours, sixteen.

No attempt will be made to interpret these figures. Possibly there were not enough cases for the figures to be significant one way or another. They are presented for whatever use or meaning they may have to the reader.

A word about techniques: with few exceptions the methods used were those derived from DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH: SCIENCE OF SURVIVAL: ADVANCED PROCEDURE AND AXIOMS: HANDBOOK FOR PRECLEARS: and THE AUDITOR'S MANUAL. The exceptions include occasional runs on symbols, as in Archenetics; also, certain techniques outlined in AWARENESS OF PRESENT TIME (Powers-Knowlton-Greene). It should be emphasized again that this is strictly a factual report; there is no intention of implying that the author is necessarily "sold" on the above techniques. They are simply the ones he used, that worked for him. It is his hope that during the current year, in addition to these, he will be using different ones—different and better.

As with every auditor, a good deal of Dianetics goes on outside actual hours of therapy. This auditor was rather surprised one evening to find himself running a two-months incident in his seven-year-old daughter; he was further surprised to find that this was sufficient, apparently, to turn off a chronic habit of thumb-sucking. Some weeks later, he

found himself sitting at the dining table, scanning a chain of his own head injuries—with the seven-year-old doing the auditing. He was pleased to sit in one day on a conversation between his wife and another woman; the other woman, who has a record of three nervous breakdowns, was complaining on this occasion of having three fingernails that were cracked; the auditor's wife brought the conversation around to the various meanings of the term "crack-up"—and the woman reported soon after that the nails were perfectly normal. On another occasion, the auditor enjoyed a conversation with a prep school student who was having trouble with his Latin; some weeks later his headmaster wrote the boy's mother a letter, commending her son on his improvement in Latin. "I don't know what's got into the boy," he wrote . . . etc.

Perhaps the most astonishing and gratifying preclear of the entire year is a man who, to date, has had absolutely no auditing whatsoever. He has read some of the books, and has attended one dianetic meeting. As a result of this investment of his time, he has eliminated the chronic dizzy spells to which he was once subject, and which he was told would be with him all his life; he has taken off his glasses; and he has reduced his chronic headaches in both frequency and intensity, to the point where he can usually turn them off when they do occur. It has often been said that the real work, the basic decisions, the changes, are the responsibility not of the auditor but of the preclear. This case is submitted as a prime example. Here, indeed, is the ideal therapy situation; there hasn't even been an auditor!

To sum up: in one year of Dianetics, twenty-five cases have been handled. A majority of these (eighty per cent) have fully or partially attained the goals for which they entered therapy. A minority (twenty per cent) showed no improvement. None became worse. During the year, no case was turned down; no attempt was made at selection, according to preliminary prognosis. They came at random, were of both sexes, various ages (fourteen to sixty-seven), various backgrounds, social positions, faiths, etc. The one quality uniting them all seems to have been an interest in integration; a desire for self-responsibility.

In a large percentage of cases, Dianetics seems to have been a useful method.



# An Outline Of Dianetics

By DONALD H. ROGERS

In our daily lives each of us deals with factors in his environment, and survival demands that we cope successfully with these factors which impinge on us. They may be impersonal forces like wind, sun and rain, but are more often the persons with whom we associate. For in our moment-to-moment choices of each succeeding act we usually consider the efforts, emotions and ideas of others.

We cope with each person of our daily round by using those efforts, emotions and ideas which will best evoke from him the attitudes and actions most conducive to our own survival. And in turn, of course, we are objects of similar activity by each other person. Their efforts, emotions and ideas form the principal factor with which we cope in the environment.

We feel the efforts of other people's wills and those of their muscles. We react to emotions of cheer or gloom, ambition or apathy, sympathy or hostility radiated by them. We absorb the ideas in their persuasions, criticisms and expositions. It becomes apparent that efforts, emotions and ideas interweave continuously in every interpersonal relationship.

## *Direct and Indirect Action*

Our normal reaction to a suppressing force from the environment is to handle it by direct action. This action becomes more serious the more we are interfered with and the more attention we are obliged to turn to it from our chosen pursuits. When the interference is insistent enough or powerful enough we marshal our forces in wrath to repel or de-

stroy it. Then we resume our happy, creative self-determined activity.

With failure to cope successfully with a suppressor from the environment, fear enters, bringing with it frequently the by-products of grief and apathy. At this level of emotion flight is the only direct action, but it may be impossible or impractical. We then resort to some form of indirect action for continuing the struggle, hiding our true feeling and disguising our attack in some socially tolerable form.

Indirect methods of handling people consist principally of arousing and appealing to their emotions through the display of our own emotions. Common examples of this are the show of anger to arouse fear and the use of grief to secure sympathy. Most bullying and baiting, strategic accidents and passive resistance are forms of indirect action. They express well hidden blindly directed emotion. An extreme in indirect action is the use of illness, perhaps grave illness, as a means of disarming someone and gaining his forbearance; it accounts for much of the psychosomatic illness we find in daily evidence.

### ***The Role of Imitation***

The power of imitation is probably the most important of our natural abilities as human beings. All learning involves imitation, either toward a more perfect copy or toward the adaptation of an old pattern to a new problem. Even our most creative flights draw heavily on imitation, forming as they do new patterns from old elements.

Patterns of imitation weave through the fabric of our living. Walking, talking and breathing, as truly as the less frequently repeated activities, utilize imitation, both of others and of ourselves, to the fullest practical extent. And this is good; it represents an economy of effort which frees our higher mental functions or less routine activities. Moreover, imitation contains no loss of self-determinism so long as it is free and voluntary.

In coping with the environment we draw heavily on patterns of imitation. Through them we channel our effort, emotion and thought. We use any facsimile of life which we have filed in our minds, the memory data of any experience

which we have been through, whether we were awake or asleep, conscious or unconscious, and whether the experience is available to voluntary recall or buried deep in what we call the subconscious mind. For every percept which has reached our sense organs remains on file from conception to death, and we use them all as occasion demands.

These facsimiles of life which we have on file may be likened to a library of taped puppet shows on which we can draw in solving any emergency posed by the environment. The dramatization of a previous scene, which we may have observed or assisted, is often an effective way of coping with a present situation. This is particularly true of *engrams*, which are the memory recordings of happenings while we were unconscious, wholly or in part. These engrams seem especially easy to dramatize effectively and are used with corresponding frequency. They furnish the basic patterns for most severe personality aberrations, psychosomatic illnesses and insanities, all of which are reproductions of past experiences in present time, at a level of overt behavior, bodily function or mental function.

### ***The Law of Cause and Effect***

The use of facsimiles is voluntary. It can be naught else in a creature so fully self-determined as Man. And a human being is more self-determined than we commonly acknowledge. Consider:

No one can make you do anything you do not wish to do. No one. Not anything. You are always free to choose one or more alternatives to any course of action. True, the balance may sometimes tip very heavily one way or the other, but that does not lessen the choice—or the responsibility for it.

For responsibility is the basic law of self-determinism. It is the law of cause and effect, the law that one is the effect of his own causes, and is probably the most fundamental law of our universe. One cannot escape it by renunciation; if he assigns cause to other persons or things he inevitably retains the responsibility for that assignment.

Attitudes like "I can't help it," and "He told me to," token the negation of responsibility more obviously than do

the adoption of father's walk and gestures or the patterning of life according to mother's precepts, but both leave us responsible for that negation and for the stunting of ourselves which we have chosen with it. Self-realization demands that we avoid such large assignments of cause. One can be himself only by retaining free choice so that he can meet each daily situation as himself, unhampered by obsolete and unnecessary agreements.

Agreements are one of the most important ways we limit ourselves. We make them with ourselves, with others, with the universe in general, and having made them in a form applying to an indefinite future as well as to the current situation, we often tamp them down out of sight in our minds and continue to be bound by them after the need is past. For, as decisions we have made regarding our own behavior, they remain in force until they expire or are repealed.

Habits are based on agreement, and agreements can be repealed. For example: are you ticklish? Review your entire history of tickling. Find all the times (especially the first) when you decided to laugh while being tickled, all the times you told people you were ticklish, all the times you avoided being tickled, the times you returned the act. Locate all of your agreements to react and repeal them and you will no longer be ticklish. In doing this, of course, you may find it necessary to repeal assignments of cause to the persons who tickled you. If so, you will find that the process feels very good. At the end you will feel more like *you* than you have in a long time.

### ***The Pattern of Indirect Action***

The most important agreement we make is the decision to be afraid. When we acknowledge the possibility of failure we are thereby assigning cause to the suppressor from the environment which is making success more difficult. And this is the nature of fear; it is recognition of the possibility of failure.

In becoming afraid we assign cause to other people's efforts, emotions and ideas. In solving problems of environmental pressure by escape or indirect action we thereby

acknowledge the existence of those problems, and assign importance and cause over us to the pressure involved.

In short, the patterns of indirect action are locked in place by the agreement that this factor in the environment forces us to make this response, that that factor demands that pattern of behavior, and so on. It is this self-determined decision which was originally thought to be exterior determinism, and which accounts for what was previously called the "command power" of the engram. It is now recognized that the arthritic who is dramatizing an immobility and a "hold still" from the birth facsimile may be doing it because he has decided that this is the way to handle an angry wife rather than because he can't help it. (The illustration is typical.)

People who divorce themselves from reality and live withdrawn into their own inner worlds, people who throw tantrums, bluster and bully, people, who burst into tears at the least breath of disfavor or failure, people who find respite from the world's pressure in physical illness, all are following paths originally of their own selection. Each is using facsimiles of life from his own experience and observation, each because he decided at one time that "this" was and is the way to handle a certain type of life situation, to escape from an environmental force.

### *The Nature of the Subconscious*

Why, then, if our ills are of our own choosing, do we not return in our minds to the agreements and decisions on which they are based, review and repeal them in favor of more up-to-date plans for living? The answer is beginning to emerge, that we are still depending on them to cope with environmental forces to which we have assigned and continue to assign cause.

Why, also, do we not casually and automatically remember and review these decisions as occasion arises instead of allowing such log jams of conflicting agreements to hedge us in? The answer here also is that our current pattern of environmental relationships requires that we hide the truth from our so-called conscious minds. Such a state of affairs comes about in several ways:

We may have decided to have a poor memory because it was such a wonderful solution to some interpersonal pressure.

We may have decided to forget unpleasant things which we did not feel able to remedy, in order to escape from them.

We may have accepted the socially acceptable delusion that no one can remember much of his childhood and infancy.

We may have accepted the false axiom that you cannot change human nature and there is no use in trying.

Whatever the mechanism by which we assign away responsibility for past agreements and decisions, the result is the same. We build up an aggregate of buried material which we are hiding from ourselves, and call it a subconscious. Then we freely deny conscious knowledge and control, considering ourselves slaves of habit and compulsion.

### ***The Problem of Rehabilitation***

Rehabilitation lies in the restoration of self-determinism through release from the self-limitation and self-compulsion of earlier agreements. It is the recovery of cause, the dissipation of past fear from present attitudes and decisions. It makes you whole again.

Techniques of rehabilitation lie in the field of dianetic processing. They comprise methods of examining and reanalyzing the efforts, emotions and thoughts of a life's true crises. They include systems for reaching one's true feelings and attitudes in present situations, for increasing their mobility and sensibility, for raising the level of awareness, of responsibility, of *being*.

Recovery of cause is the way to be all you, and all of you. It is the way to come into your birthright of self as a human being, a complete personality with full capacity for wanting, having, doing, being.

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# The Psychopathic Deviate

By DONALD SCHUSTER, H.D.A.

Psychopaths are interesting people for two reasons: they make quite favorable initial impressions, but have no follow-through, and, when extreme cases, are notorious for their non-improvement with standard psychotherapy. Dianetics as practiced in Minneapolis has had some success with Pd's (short for psychopathic deviate). Why the difficulty with Pd's? Why is psychotherapy unsuccessful with psychopaths? Let's take a look at the background factors first.

From infancy to adulthood, a parent's important role is to foster the growing individual's maturity. We define maturity as a state of cooperative independence as an adult; this contrasts to the state of complete dependence as a baby. Note the phrase "cooperative independence"; it isn't enough that the adult be independent to be mature, he also must be cooperatively independent. The reason for this is that in this civilization we live in a society and must live in contact with others. How does this maturity concept apply to Pd's? Very simply; Pd's are socially and emotionally immature.

The ability to change is the big factor that has made *homo sapiens* the ruling animal on this planet. In a reverse sense, no change is aberration; no ability to change is death. Consider change and the Pd: Change is the psychopath's forte. He can never stay at any job, he's not persistent, he wanders all over the map, and he makes friends one day, loses them the next. This is just like a child of twelve who is into everything under the sun, but not for longer than a day. This is also immaturity, but of a different kind than most. Too much change is the immaturity of the Pd. Or, from another point of view, continuous change is the essence of the Pd's *Basic Service Facsimile*.

To develop normally, children need a certain amount of

affection and care. They also require practice at being responsible and consistent. Assume that a child has been denied this care and affection. One way of gaining his parent's affection and approval is by securing their attention through playing with things. When his parents are no longer attentive to one thing, the child picks up something else, and again secures his parents' attention. A common situation in which this situation occurs is where the parents, knowingly or otherwise, play favorites with their children. The unfavored child has to obtain affection some way, and does, by playing with new things and by dipping continually into new situations.

This then, is how the Pd acquires his service facsimile. Failing to receive a normal amount of affection, the potential Pd turns to *things* to gain his parents' attention. Failing to receive sufficient attention this way, the Pd child turns to other people. It is this phase in which the Pd learns how easily to get along with people. The pattern of changing friends also is acquired here. The reasoning is something like this: "You can put your best foot forward when you meet someone, but it's rather hard to keep your best foot forward. The other person may find out, given time, that your other foot is the real you, and bears no relation to your best foot. Therefore, make friends fast, but change before they can find out the *real* you beneath the veneer."

Yet another way of looking at the psychopathic deviate is to consider that he develops a different set of standards for success and get-along in this world. He makes favorable first impressions, good surface get-along with people, continual changes of friends, geography, and work. This is why psychotherapy in general has had notably poor success with psychopaths. Either the therapist doesn't recognize the standards of the Pd, or he doesn't take the time to help the Pd to re-educate himself to the rest of society's standards.

At Minneapolis Dianetic Center we believe that we are making headway with several Pd's. Essentially what has been done is to bring the preclear to an awareness of what he is doing and why; then begin re-education along dianetic lines. An example is the case of Mr. E. (Intimate details are altered slightly to preserve the identity of Mr. E.)

Mr. E. is 35, has a ramshackle home, has four neurotic children, has had about two dozen jobs, has a grandiose scheme



for success with no follow-through, and thinks he is doing all right. Mr. E. first met Dianetics because he needed help with an obsession—an obsession to wear a feminine hat. As far as could be determined, there were no homosexual trends. Somewhat later, this obsession actually was the cause of legal trouble to Mr. E. when he inadvertently gave in to the obsession. When he was released from the local jail, he was motivated to do something about his aberration.

In processing, Mr. E. uncovered the fact that he had received most of his early childhood validation for doing feminine tasks. Fighting with several older sisters for attention and as the youngest child in the family further contributed to the effeminate imbalance. Several incidents of being playfully dressed up as a girl also lent their weight. Finally, continuing to love the girl of his first romance (long since broken up) capped his feminine set of standards. Mr. E. changed some decisions; some remain unchanged.

Before processing, Mr. E. had this obsession for feminine hats. Now he doesn't. However, he still believes that women's lot is much the easier. Previously, there was a great deal of strife in the family. A little ARC education has worked wonders; the whole family's tone level has come up.

All is not roses with Mr. E. and his family yet, however. His current trouble is financial—holding a job.

Some success has been had with Pd's, of which Mr. E. is an example. The success is limited, but better than that of regular psychotherapy, customarily unprofitable.

A little speculation . . . The ability to change is one of mankind's biggest assets. Psychopaths carry this to a non-optimum extreme.

\* \* \* \*

# Thoughts On Tape

By GEORGE FIELD

The tape recorder has become, apparently, an integral part of Dianetics. So much information is now being offered on tapes as to warrant the conclusion that such an instrument belongs, or is available to, a majority of the groups. The following thoughts are based on, or projected from, the experience of one such group, and are suggested as bases for discussion. They represent one individual's opinion, and not the opinion of the (local) group.

First it should be emphasized that, to an even greater extent than with the printed word, the tape recording is easily accepted as AUTHORITY. This is the case even though the taped message explicitly disclaims such authority, and arises in part from the fact that to be of interest, a tape must be prepared by someone who has altitude with respect to the listeners. The recorded speaker also has the advantage of being free from interruption by searching questions and from influence by the tone of the listening group; nor can he be approached for discussion after the tape is played.

There also appears to be a tendency to consider a tape as an indivisible unit; seldom has there been any attempt, even when more than one recorder is available, to present portions of tapes by two different persons presenting different realities on a common subject. Seldom is a tape interrupted for a running commentary by a member of a group listening to the tape. Seldom is "editing" of a tape carried out.

And worst of all, there is a tendency to consider even the length of a tape a scared matter. An "all or none" philosophy seems too often to be that governing the playing of tapes. These attitudes may be considered to stem from traditional

reluctance to interrupt a speaker contrary to the demands of "common courtesy."

None of these practices seem to promote the greatest usefulness from tapes. There is required a different attitude toward tapes themselves, in which they can be considered as mere vehicles of communication, to be commented on, edited, interpreted, interspersed with other pertinent material, and so on, as the program of the evening demands.

Three basic types of tapes have made their appearance. There is the communication tape which tends to informal style and is principally for maintaining ARC between the sender or the sending group, and the receiver or receiving group. There is the pedantic, information, or therapeutic type, which is primarily for the purpose of conveying ideas in an orderly fashion so that additional data as to techniques, philosophies or theoretical considerations may be disseminated. And there is the tape recording of an actual auditing session.

A number of conclusions, personal to the writer but in agreement with other realities, are expressed herein. In the first place, for a general group meeting, it seems that an hour of unadulterated tape listening is the most that can be assimilated efficiently.

In the second place, any tape significant enough to be played as a formal part of a group meeting, should be important enough to be accompanied, or followed, by discussion led by some member of the local group who has previously listened to the tape enough to be familiar with its contents and to have notes which enable him or her to summarize the content of the tape and integrate it with the known mass of dianetic or eidetic technology. Specific provision should be made to relieve the discussion leader of the need to personally operate the recorder, unless he so desires. Regardless of the apparent authority of the tape, or the attitudes given by the group to the recorded speaker, the impingement of the tape on the reality of one of their members, expressed during or after the tape, has a stimulating effect and increases the reality of the taped communication to the rest of the listeners.

The second, or lecture type of tape, is probably the most popular as a base for group programs, but it should be pointed out that the third type, in which an actual auditing session is

recorded, is also of considerable value. Admittedly, such tapes are time-consuming and include long pauses. Nevertheless, an occasional tape of this sort is valuable to the listeners, both as preclears and as auditors or guides.

To the preclear these tapes are valuable in that it is helpful to observe how other preclears run. It is validating to see that things which might appear silly or profitless, have been gone through by others as well as by one's self, and it is probable that no tape is barren of data bearing on the preclear's own case, if he can recognize it.

As to auditors, the session tapes are valuable as presenting a series of problems to be solved as they arise in practical work, together with one auditor's solution. Alternative solutions which occur to listening auditors are not necessarily either worse or better, but provide basis for discussion.

A possibility which can be used with careful pre-listening by the discussion leader is the occasional use of pauses in a session tape to suggest alternative questions which might have been asked, or possible shifts from the technique being used to some other technique at strategic points.

Tapes should be considered not only as sources of material in themselves, but also as sources of specific illustrative material. This is particularly significant to groups where copying facilities are available. A discussion leader may copy out, onto a tape he intends to use in the course of a program, pertinent long or short fragments of perhaps a large number of tapes from the tape library of the group. This is the procedure which is used in discussions based on printed material and is even more successful when actual records, rather than textual material, can be used. And where only a single recorder operator and a suitable number of empty reels, to have pertinent passages identified in a number of reels to be played, and play them in a desired order at desired points in a lecture. This can also be done by physically cutting and splicing up a tape having the desired material, if expendable tapes are available and copying facilities are not.

The fourth type of tape mentioned above is one which does not pretend to be actual, but is prepared after rehearsal, to dramatically represent techniques in actual use. The diffuseness of actual session recordings is thereby avoided, mat-

ter not pertinent to the subject under study is kept out, and pauses are reduced to symbolic rather than actual length. At first, such synthetic episode tapes might be edited from fragments of tapes available to the group, either by copying or by transcribing and re-recording after adaptation. For this purpose it appears desirable to build up a tape library not merely in numbers of tapes but in tapes indexed on a footage basis so that outstanding examples of techniques, aberrations, etc., are available for illustrative use.

This raises another point, namely, the value to the group of receiving as much recorded material on sessions conducted with members of the group as the respective preclears are willing to release. A sub-group could well devote its attention to the analysis of such material, to index useful illustrative fragments, and to recognize new techniques perhaps inadvertently resorted to in the course of the session which might otherwise be overlooked by both the auditor and the preclear.

The final suggestion is that each . . . group consider preparing for itself, and for exchange with other similar groups, a series of fifteen minute programs illustrative of all the basic techniques and procedures from case openings on, possibly accompanied by a parallel series of lectures describing the techniques illustrated and relating them to other techniques. Such a procedure would in the course of time, lead to a common reality by all groups as to what the various technique names stand for, and the preparation of the series would require a far fuller understanding of the ramifications of the material being studied and illustrated, and hence would lead to increased knowledge within the group preparing it.

In conclusion, much valuable material is recorded on tapes which are of rather poor quality. With proper credit given, there is nothing wrong in re-recording this material, using local voices, so that the matter contained is available and is readily understandable. The magic of the original speaker's voice is of little value if his words cannot be understood.

# Language of the Emotions

FRANCIS SILVER

Each emotion tends to distort the analytical mind so as to produce a certain type of thought and speech. An understanding of the peculiarities of expression arising from the different emotions can be useful in processing.

An anger charge in restimulation will cause the person to try to control people and to use a great many control phrases starting with "you." The anger may be so well circuted off as not to appear markedly in the voice or in overt behavior.

Terror manifests itself in invalidation of other people or things. The phrasing may be quite varied and rationalized.

Apathy causes phrases like, "I can't find it," "I can't get it," "I can't do it," "It's no use," "It's too late."

Indifference requires some elaboration as there is so much confusion between it and apathy. The two have something of the same slant, but they are really quite different. Apathy is near the bottom of the tone scale and is characterized by a strong physical and mental lethargy. Indifference is quite high, at the top of the neurotic range (the top half of boredom), and produces a mental disinterest without the physical debility of apathy. Indifference is a distinct and strong emotion and counter emotion and can be discharged, usually with mild groans. The number of preclears that have been diagnosed as being in apathy who are simply stuck in indifference is probably quite high. Phrases are of the, "So what, I don't care, what does it matter, it makes no difference," variety. That it is a strong counteremotion is revealed by expressions like, "I don't care if he beats me, just so he isn't indifferent," or "I can stand anything but indifference."

Impatience occurs just below indifference (the lower half of boredom) and just above antagonism in the neurotic range. It produces self-protecting, pseudo-logical statements like, "It takes too much time," or more forthright expressions of emotion like, "I'm tired of waiting," "Let's do something, anything, but let's do something," "Let's get going."

Paralysis shows up in expressions like, "I don't dare make a move," or "I can't decide what move to make next," etc. When running paralysis the mind is very alert, not dull like in apathy. Almost everyone I have asked about it has heard remarks about a paralyzed victim along the lines of, "She follows me with her eyes just like she knows what is going on."

The grief, sympathy, blame, regret complex has not fully resolved itself so perhaps it is better not to muddy the water until their language and relationship takes a more definite form.

One PC went into his first terror charge in over two hundred hours of processing by using the implications of the above. Starting at the most recent and working backward on times he invalidated other people, after about an hour and a quarter he dropped into his first terror charge. It blew full force for about twenty minutes and had an extremely high sense of reality about it. When the terror charge blew, the relationship to the invalidation locks above it became very clear. It is a distinct possibility that any invalidation comes off of terror.

Attempts have often been made to get into terror by working the preclear down through times when he was afraid, but these are heavy secondaries and may alert terror shut-offs. The chains of light locks that lead into the key terror charges are minor invalidations. This was stumbled onto by misinterpretation of the first few sentences about effort processing. The thinking was, "We have reactive processing and analytical processing, and this must be in between; this must be the points of impingement of reactive mind and analytical mind." Running started very nicely in an entirely different way. What seemed to be happening was change in the fibers that extend from the surface of the brain to deep within, instead of the heavy focal spots of pain on the

surface of the brain that goes with engrams. Running seemed to be easy, smooth and systematic, doing something that had needed doing for some time, but without great tone changes or sinking down into apathy or near dope-off.

In using languages of the emotions as a processing technique, explain the theory briefly to the preclear, help him to select an emotion to shoot for, one that he has been dramatizing lately, and let him run the minor dramatizations from the top down in his own way. He seems to know best how to cut a charge loose ready for running.

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#### ERRATA:

On page 311, Volume III, No. 4 of the BULLETIN, eleven lines from the bottom of page, the word "therapy" should have been "telepathy." Please correct the sentence to read: Or again, the researches at Duke University have shown that extra-sensory perception on the order of telepathy is a probability of a relatively high order."

—Ed.

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# Psychogenic Cancer

A Theory from the Dianetic Viewpoint  
JAMES F. PINKHAM, HDA

Though the general factors of most of the class of human ills called cancer seem inseparably related to sex drives and the desire to procreate<sup>1</sup> there seems to exist one type of cancerous development, which shall be termed in this theory as psychogenic cancer, which exhibits peculiar properties and occurs under peculiar conditions. The class psychogenic cancer may include many types of cancer in specific cases determined by the symptoms, and conditions of occurrence.

The point to be noted is that these individual cases may exhibit every symptom and condition required to fit a given cancer classification, while basically depending on origin and sustenance upon the psychogenic structure which is the subject of this theory.

Psychogenic, by definition, relates to having origin in the mind, or within the limits of the self-determinism of the individual. The inference, self-evidently, is that certain cases of cancer have their origin in the Mind. (Note: That these may not be true cancers is within the realm of possibility. However, diagnosis and examination tend to indicate presence of cancerous tissue.)

A facsimile, or record of an engrammatic experience seems to contain data of the magnitude of a direct contact with the environment and all of its constituent factors at the time of occurrence, and certainly, this exactitude of complete perception upon the part of the individual should not be limited merely to facsimiles (or engrams.)

Let us assume, for the sake of this theory, that by one or more means of perception (sensory and perhaps extra-sensory,) it is possible for the individual to become fully aware of the existence of physical structures, perhaps even to a molecular or atomic level of observation.<sup>2</sup> By this reasoning

<sup>1</sup> Metcalf, Paul C., HDA, A DIANETIC APPROACH TO CANCER, The DIANETIC AUDITOR'S BULLETIN, Vol. III, No. 2, August, 1952, p. 173, etc.

<sup>2</sup> Statement made by Dr. Ronald B. Howes, Minneapolis, early 1952, that he had achieved a level of contact and Affinity, Reality and Communication with EVERY CELL in his body, in the process of achieving that observers have termed a state of MEST Clear, or Optimum.

it would follow that physical forms as well as mental forms of aberration could be transferred by contagion from one individual to another. It seems evident that self-determined choice enters the problem of contagion of aberration both on Mental and Physical levels, thus, if such psychogenic physiological aberration should exist in a case, there should be a choice to accept, or agree to such a pattern and resultant physical change.

The most likely place in an individual's lifetime to seek after such choices lies in the decisions to accept what has been called a life continuum, at the Death or Loss (equivalent to death subjectively) of a prime ally to the individual. The process of accepting a life continuum, in an effort to keep an individual, life form, etc., in existence after Loss, requires acceptance of the Goals, aims, purposes, and attitudes, often along with the physiological aberrations of the lost ally.

Prime mover in such a process of psychogenic identical duplication of physical aberration is the factor of sympathy. Sympathy seems to imply acceptance of the ills, mental or physical, and the attitudes and feelings in others. A person feeling sympathy more often than not duplicates the tone level, and emotional feelings of the person for whom the sympathy is felt. If this sympathy is strong enough it presents an ideal entrance point for a life continuum (defined above) and from that point on the sympathizing individual may well carry the mental and physical burden involved.

Though the primary interest of this theory is to discuss cancer, it should be self-evident that the above points may be usefully applied to many other psychogenic duplicated physical aberrations.

Thus, the factors requisite to a psychogenic cancer condition are: (1) Circumstances ideally suited for sympathy and initiation of a life continuum on an individual suffering from psychogenic or any other type of cancer; and (2) a direct contact\* with the body structure of the individual suffering from the disease, to provide data for its duplication. Choice is self-evidently implied in Sympathy and Life Continua.

Compensation enters the picture, in adapting the data received for duplication to the particular physical structure of the "duplicator." For example:<sup>3</sup> The data required is not critical as to location in the body, requiring only, perhaps, the detailed structural blueprint for duplication of cancerous cells (differing from normal cells, as the "gametes" for example). Choice of an area within the body for location of cancer may

\* "Direct Contact" discussed herein is not "Physical Touch or Contact"—Rather: A Complete "Awareness" or Complete "Perception."

<sup>3</sup> From a case recently processed by the author. More detailed information available on request.

vary from case to case. One individual, female, in accepting the *lie continuum* of her father, who amongst other difficulties managed to die from cancer, seems to have adapted the tissue structure data possibly gained from the father to a portion of her body particularly suited to the situation: the female reproductive organs.

Broken A-R-C, and communication in particular,<sup>4</sup> may be applied to this case, as awaiting the choice of this area for the seat of the Cancerous malady. This individual had certain attitudes relating to sex drives, and "the change of life" which from the standpoint of A-R-C produced ideal conditions. Every indication, however, points to the Life Continuum aspect and psychogenic duplication as a means of producing the rampant tissue structures.

The development of such a psychogenic Cancer structure thus, can vary from mere direct contact sufficient to provide data for such as the 'gametes,' on to more complete use of the data obtained in duplication of organic location and specific types of cancerous disorders. It should be evident that any case diagnosed as cancer regardless of type may have within its history psychogenic factors.

It seems the cancers should logically seat themselves in area of past injury, with poor A-R-C and resultant physical dysfunction. Another facet of this problem is that of psychogenic predisposition to a cancerous condition. As the acceptance needed requires strong "agreement to agree"—it is also possible that psychogenic *predisposition* to cancer might be one of the factors brought through conception as part of the constituents for bodily structure contained in the Cell Union.

Thus, Psychogenic Cancer in the parents might be carried as a seemingly hereditary trait within the genes, to develop with the organism to a point wherein other cancer producing factors such as arrested sex drives and broken A-R-C would combine to initiate a cancer structure.

This theory, though far from complete, and insufficiently tested in practice, is set forth to make available to the field the possibilities of psychogenic cancer in cases which bear symptoms and physical characteristics of organically originated structures. It is hoped that this will be of assistance to those working with cancer cases, and stand as a contribution to the general fund of knowledge on the subject.

The author invites comment, and additional data, or observations, on the subject. Paul C. Metcalf, HDA, Skyland, North Carolina, has also invited comment on CANCER, 'op. cit.' conclusion of article.

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<sup>4</sup> Metcalf, op. cit. p. 176.

# A Dianetic Theory Concerning Sleep

JAMES FERGUSON

The subject of sleep is intimately related to Thought, Emotion, and Effort cycles, diverse Tone Levels, and chronic physical injuries. In general, the questions to be answered are: What does sleep do for the individual? And: What doesn't sleep do under certain conditions?

Essentially, there are Three Stages of sleep: (though this may seem an over-simplification, the author feels that the explanations below qualify this simple division, as the reasons for these three stages are essentially the same as the three levels: Thought, Emotion, and Effort.)

STAGE ONE: Light (somewhat restless) Sleep: The Mind Level (Thought) Monitors the Emotions to scan off the un-resolved emotional problems of the preceding "Conscious Period," or in some cases several such periods. Mind acts upon Brain and Nervous System for the purpose of clearing (Natural function) of the Control Mechanism (or Computer) *to Permit*:—

STAGE TWO: Deep (dreamless) Sleep: During which period the Emotional System, Brain, Nervous system, glands, etc.) operates upon the efforts and counter-efforts of the previous conscious period (or periods,) to clear these action sequences, "Effort-wise," instituting the necessary *bodily repair* which was not undertaken at the time of occurrence of the action-sequence injury or exertion. This is the physical repair stage which, when completed, readies the body for the *action of*:—

STAGE THREE: Restful Sleep: Restful sleep often contains dreams (to be differentiated from nightmares,) during the fraction of a second (objective time) immediately preceding return to consciousness. Restful sleep is lighter unconsciousness than Deep Sleep, but deeper than Light sleep

(Stage One.) The Mind (Thought) cleared of emotions in Stage One utilizing optimum Brain and Nervous System Function available, and the Body cleared in Stage Two, interact in Stage Three, to replace the energy used during the previous conscious period, or periods, and during the clearing processes, and this completed, acquires the necessary minimum energy requirements for the next conscious period, and excess energy in reserve.

**SUMMARY:** These Three Stages achieved, the individual awakens to feel refreshed, clear of problems, and more capable of meeting the next day's efforts. Dreams during Stage Three are a sort of "Mental Exercise" or amusement, while the body is re-cycling, energy-wise.

*In retrospect:* Stages One and Two are the direct product and result of aberration (which is to say, proper handling of emotional problems and physical efforts at the time of their occurrence would preclude the first two stages.) Stage Three, minus aberration, need not include unconsciousness, *per se*, but may be merely a period of physical relaxation, and inactivity, with eyes open or closed, and mental activity need be no deterrent to the acquisition of the energy required. Thus, it is stated simply that sleep is unnecessary under optimum conditions.

The Three Stages stated above apply as typical of an average well-adjusted individual of "Sub-optimum" Level. The exceptions are those of greater degrees of aberration: In an individual of extreme emotional unrest and instability the Light Sleep period (Stage One) may not suffice, within its normal limits of perhaps one-half hour to at most two hours of an average eight hours of sleep, to clear the emotional problems of the day before, or long periods of emotional tension. This leaves several alternatives: *One:* Continuation of very ineffective scanning to attempt to clear the emotional system, accompanied by very restless sleep, beset with Nightmares (resultant from emotional problems at hand.) which may continue all night, to the neglect of Stages Two and Three—this individual awakens in a very unhappy state; (This is progressively degenerate, as the process accumulates greater degrees of aberration and physical dysfunction, aging accelerates, and the end result is usually an early Death.) *Two:* Abandonment of scanning emotions when proven fruitless, with a weak attempt to use the brain, nervous system and control centers improperly cleared and malfunctioning to restore the body to proper condition (Stage Two,) which is, needless to say, far from satisfactory. The emotional tensions carry through and disturb the ineffective body repair period, and the final energy stage suffers also, from an imperfectly functioning body. (This is also degenerate, and of

similar consequences to the first case.) Under such conditions sleep may take on the proportions of drugged unconsciousness.

*Third:* By the use of various mechanisms (Some of which could be called auto-hypnosis,) the individual circumvents the primary or secondary stages or both, completely, in a weak effort to repair the body without emotional considerations, in the former case, or rebuild energy reserves, in the latter. This definitely resembles Drugged Unconsciousness. This system of circumvention usually follows extended periods of wakeful restless sleep with many nightmares, auto-hypnosis or its equivalent taken as an alternative. Insomnia may precede this choice at circumvention.

Extended periods of ineffective handling of primary stage emotional problems with accompanying severe nightmares which are recognized as seated in the emotional difficulties may well be one cause for Insomnia. Sleep coming to mean contact with these nightmare interludes of emotional turmoil, composed mainly of things which the individual wishes least to recall, or re-experience, Sleep becomes the source of a fear reaction, and Insomnia follows. The Individual, once afraid of the consequences of sleep, comes to fear the existence of insomnia, and resorts to Drugs, or hypnotic methods of inducing a drugged type of Sleep. (Often the body develops a tolerance for the drug, becoming ineffective.) The drugged sleep does hide the emotions but the damage to mind and body is hardly worthwhile.

The handling of emotional problems and physical repair at the time of occurrence is not of primary importance in a discussion of sleep. Both are covered adequately elsewhere in writings on Dianetics.

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# Randomity

By BOB COLLINGS

The word randomity was coined by Hubbard for the express purpose of having a word that would denote and symbolize any and all factors contingent to the cause of Human behaviorism. These factors are divided into three categories, Plus Randomity, Minus Randomity and Optimum Randomity. Each category has three sub-divisions, Datum, Effort and Emotion.

Plus or minus randomity is any condition or state that lowers the intelligence, efficiency, alertness or well-beingness of the mind and body. Optimum randomity is that state of beingness in which Man has full control of his mental facilities, his physical body, his environ, his mode of living and has no aberrations or derangements of any kind in his mind and body. Hubbard postulates such conditions as being a state of MEST Clear.

It is to be understood that Man must be in full agreement with whatever conditions that exist in regard to his mind and body. Each individual starts existence in an optimum state and his life and conditions of existence are the result of whatever concessions he makes to outside influencing forces. When confronted with any situation that tends to influence him, he has three choices, to agree, to disagree or to remain neutral. If he agrees, he then concedes a partial control of his mind and/or body to the force that influences him. If he disagrees or remains neutral, he retains his self-control and the incident will have no ill effect upon him. The decision that he makes will determine his reactions in similar situations in the future.

Plus randomity is the result of incidents that are pro-survival in nature. That is, an individual might agree to be influenced because the situation seemingly would prolong his life, not realizing that by so doing he is setting a precedent that he will automatically follow whenever he is confronted by a like situation.

Minus randomity results from incidents that are contra-

survival in nature. In a situation of this kind, an individual will agree to be influenced only because it is the lesser of two evils or because he is unable to resist an overpowering force. In either case he fails to control the situation and that failure will instil a fear that will govern his actions in future situations of like nature.

Both plus and minus randomness will affect the mind and body in direct ratio to the intensity of the incident and the factors involved. Also, the individual will forget his original agreement to be influenced in proportion to the number of times the incident recurs either in whole or in part. This occlusion factor is also increased inversely as to the degree of the individual's awareness at the time of the incident. That is, in minor incidents which result only in confusion, the effect will be negligible. Major incidents which involve any degree of shock or unconsciousness, will form engramic areas on the time track that will be found occluded by either lack of memory or a heavy emotional charge. If such incidents restimulate in any degree, locks will be formed that will further occlude the incident. Also, any commands or pain in the incident can restimulate and cause aberrative thoughts and actions or become apparent as a chronic somatic.

Education (to quote an unknown source) is what is left in the mind after everything which has been learned has been forgotten. This is a very apt expression as it indicates that everything that is learned is so modified by the individual that the original conception is lost. In this, randomness is the controlling factor. If the student's mind is at optimum randomness, he will accept and utilize any material that is presented to him unless previous data or experience proves the information as being false. In such cases the material will then be ignored and will have no effect upon the student. If his mind is controlled in part by plus or minus randomness, all material presented will be accepted but will be altered to conform with past data and experience on the same and similar subjects. If there are no blocks on the subject, the student will then accept the data verbatim and no charge will occur. However, even this material can become occluded and modified as a result of future impingements and the formation of areas of plus and minus randomness.

The mind has the faculty of 'digesting' new data. If the information is valid, the data is automatically assimilated and utilized to bolster or change previous conclusions and formulate new ones. The accuracy of the computations is dependent upon the validity of all previous data, the new data as presented and the type and intensity of the randomness in control of the mind. If plus or minus randomness prevails then the accumulated data will be modified to conform with the



aberrative material. The residual knowledge will vary as to the aberrations present in the mind.

As a mind controlled by optimum randomness is free from aberrations, all data in the mind will be valid within the limits of the accessibility of true knowledge. That is, if all data that is presented to the mind is true then the computations based upon them will also be true. In an optimum individual, all residual knowledge is available for instant use either in the form of conclusions or as a chain of logic according to what is desired.

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# This Our Mind!

Our Brains . . .  
Lumps of Human Clay  
Preordained by the  
Director of Nature  
As a Storehouse . . .  
For the things  
We learn, we see,  
We hear, we do . . .  
A place for the residual "I"  
To control the Organism . . .  
Or attempt to . . .  
Control is conflicted, divided . . .  
Divided between the "I" and the  
Sub-conscious, reactive Mind . . .  
Aberrated mis-control, resulting  
From ill-conceived decisions . . .  
And agreements . . .  
Agreements to let ulterior forces  
Control the Organism . . .  
In part if not in whole . . .  
Blind, contagious, cancerous,  
Cantankerous control . . .  
Accepted as propitiation to  
The inner drive of Survival . . .  
Survival?  
To what purpose if the "I"  
Is lost; has given way . . .  
And is a Robot, a Zombie,  
An Organism with synthetic,  
Illusive control . . .  
As the "I" is lost, so is the  
Why of our existence . . .  
And true knowledge . . .  
Theta Perceptics;  
Un-adulterated, pure knowledge;  
Man's birthright . . .  
Though buried, occluded,  
Out of sight, and mind,  
Finds outlet . . .  
Through visual symbols  
And intuitive thoughts . . .  
But are not recognized  
And are wasted, lost . . .  
Man's Prime Need . . .  
That need for understanding,  
Clear thought, and  
Analytical aptitude . . .  
Theta Perceptics, if recognized  
And analyzed, and utilized,  
Will open the Way for the "I" . . .  
A rebirth in this lifetime . . .  
A new body from the old,  
As the "I" again controls . . .  
And relearns pure, true knowledge,  
Sweeps clean the sub-conscious,  
And Knows . . .  
And is aware that he Knows . . .  
And is aware that he is aware . . .  
True, accurate, complete knowledge  
The Whys, the Hows, the Wheres,  
The Whens, the Whos, of this Life  
And any others are then answered.  
He Knows!  
And rejoices in that knowing.

# ARC And Aberration

by CLIFTON AMSBURY

Psychologists and Psychiatrists speak of the need for love and affection, for approval and security, for attention and a sense of membership or "belonging." This latter is often referred to as "contact," or communication. Communication in general has become a problem of increasing concern to psychotherapists not only for exchange of information and technique with each other, but because of the nature of their work. Psychological disturbances involve various degrees of disturbance of the patient's communication ability and yet establishment of good communication is essential to accomplishment of psychotherapies. Furthermore communication with and within the community can reduce the incidence and increase the understanding of such emotional disturbances and reduce the pressure on psychotherapy facilities.

This trilogy of sensitive areas in human relations is crucial in any consideration of the mind and what to do about it. In the group of counseling techniques known as Dianetics they were also early encountered and the symbol of a triangle was used to indicate both their essential nature in the production of sanity and also their mutual interdependence, for when one group is disturbed the other groups share that disturbance. The love and affection group is known as Affinity; the approval and security group is known as Reality; and the attention and contact group is called Communication.

The triangle is equilateral. It is marked at the apex with a capital A, and at the lower corners with C and R the whole is referred to as Ay-Are-See.

Some degree of affinity or "coming togetherness" is essential to communication. Some degree of communication is essential to agreement or sharing of reality. Some degree of agreement or shared reality is essential to affinity or "getting together." And it works the other way too. Interference with one point of the triangle of ARC produces similar interference with the other "points" or components. Enforcement of a component is as disturbing as inhibition, but

whether from smothering or rejection, the disturbance is referred to in Dianetics as an ARC "break."

Basis of the trouble lies in a simple but often seemingly complex interrelationship of the yearning on the one hand for ARC with others and on the other hand for self-determinism. These threads are observable throughout thinking life, and beginnings of them can be observed among life forms operating on the instinctive level.

This is the age-old conflict now dramatized in the terms Individualism and Collectivism. The basis seems to be between the desire for integrity, which is the internal, personal aspect of ARC, and the feeling that one *must* belong to a society. The latter might be the result of social pressures. According to this view one is born into a society which from the very first sets out to impress upon one that he must love his relatives, be nice to his neighbors, be submissive to those in authority, hate the designated enemies, and generally conform to the pre-established patterns. In the process one picks up a few patterns of one's own which may or may not be in worse conflict than the others.

Although neither Dianetics nor other psychotherapies have openly made such a statement there are sound reasons for classifying all emotions under three general headings: *Submissions* for such emotions as apathy, grief, embarrassment, fear, etc; *Antagonisms* for anger, hostility, and similar emotions; *Satisfactions* for more gratifying feelings. Almost all emotions are mixed with aspects of all three categories appearing together. Thus even in the most submissive person there is some residuum of antagonism and some satisfaction with the situation or the way he is handling it. (There is probably a better term for what is here called antagonism. It is not always combative or destructive, but always has elements of "interplay" or aggression in that it is responsive to a threat to the individual's integrity or internal reality.)

One claim that Dianetics has made is that thought is, in terms of the physical universe, a "static." That is, the physical universe contains motion in measurable quantities. It is composed of such motions in the forms of energies and matters and it involves space and time which are the two aspects of measuring motion. (For this reason Dianetics refers to the physical universe and physical objects by the initials of *Matter, Energy, Space, and Time, or MEST.*) Thought on the other hand can include all of the universe or restrict itself to one wavicle; it can remain fixed at one time or shift in no time at all to another subject. It can even ignore reality entirely and concentrate upon aesthetics instead. It can confer aesthetic values upon physical "reality" and it can translate into physical reality conceptions originally only aestheteic. Since these qualities do not seem to be those which

would be native to the physical universe (*MEST*), it is postulated that thought is not of *MEST*, and that so far as this physical universe is concerned it has a wavelength of zero. It could equally be a frequency of zero and wavelength of infinity and infinity and zero by some mathematics are the same. But by either standard it is a "static." In the physical universe it does not move, but in it the physical universe can move.

Aesthetics, mentioned above, is by some dianeticists including the founder L. Ron Hubbard, conceived to be the factor that unites thought and *MEST*. Thought holds on to the physical universe and focuses within it because *MEST* can be conceived as beautiful. And it inhabits and vivifies bodies because they are sometimes beautiful. And it keeps trying to control *MEST* to make it more beautiful and to keep it beautiful. Beauty in this sense is equivalent to the sense of "Good" which Genesis tells us God saw in his creation. Without making an exhaustive list it might be well to mention some of the concepts involved in aesthetics. These would include such items as Satisfactions, Aroused desires, Attractions, Fascinations, Affinity-stuff. There is involved in aesthetics the desires for and enjoyment of orderliness, integration, organization. And in this and in the classification of the emotions we may find further aspects of the ARC triangle points.

Unless all parties desire the same communication in the same direction, to the same degree, at the same instant, any attempt at communication must initiate as a forcing of communication and will meet with at least an instant of inhibition of communication. The attempt to force one's reality upon another will lead to at least a momentary rejection of it by the other. From this point-of-view also, communication involves aggression and self-assertion (which to another appears as an antagonism) and ARC is aberrative since between two separate systems of integration it results in compelling and inhibiting, which is the basis of aberration.

The ARC triangle also can be seen in philosophy and the scientific method. In dialectic philosophies, see for instance that of Hegel, there is a *thesis*: a beautiful theory or reality. Into this stasis is communicated an *antithesis*: a rival theory or discordant fact. Interaction between them produces a *synthesis*: a new reality based upon the thesis and antithesis. Complete acceptance of the synthesis makes it in turn the thesis of a new cycle. Scientific method is substantially this same cycle. One of the Hubbardian axioms puts it this way: "The cycle of randomness is from static through optimum randomness to randomness sufficiently uniform or repetitious to constitute a new static."

*AFFINITY (Thesis)*  
Aesthetics (Satisfactions)  
Desire for and enjoyment of:  
organization or integration.



*COMMUNICATION*  
"Interplay (Antithesis)  
(Antagonism/self-  
assertion.)

Working out and planning  
of, deciding and insisting  
upon: organization or inte-  
gration.

*REALITY*

Agreement (Synthesis)  
(Submission)

Achieving, constructing,  
maintaining: organization  
or integration.

Consider again that triangle and expand the concepts of what the points imply:

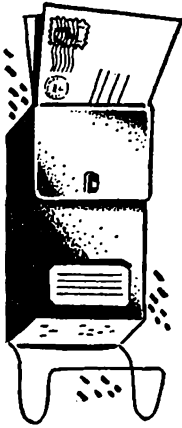
Thought, according to this line of reasoning, is an organizing, integrating principle, which coheres and creates because it likes to and gets its satisfaction therefrom. I am reminded of the statement of one student of history to the effect that revolutions do not occur because conditions of oppression have become intolerable, but when the existing regime can no longer remain cohesive enough to make sense, and a new organization promises to integrate and order the national affairs. Similarly Dr. David P. Barrows, past head of the University of California Department of Political Science stated that the Peasant Revolts in Europe in no case occurred when conditions were "worst," but after conditions in each country began to "improve."

In other words, after the order began to decay and lose its "reality," failing in agreement and submission of certain strata of society.

And it's a vicious or superb cycle. Desire for order (satisfaction, beauty, integrity, etc.) leads to planning it which leads to executing it, which leads to enjoyment of it. But the appetite grows with eating: what we enjoy we desire and desire more and desire more of and desire to keep. And to quote L. Ron Hubbard only slightly out of context there begins "the dwindling spiral" and ARC leads to "all possible aberrations."

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# *The Mail Box*



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



Auckland, New Zealand  
January 1, 1953

Director of Publications,  
The Hubbard Dianetic Foundation, Inc.  
Dear Mr. Boyd:

A very happy and un-enturbulated New Year to The Hubbard Dianetic Foundation. I feel certain that the Foundation will grow from strength to stronger in the exciting and glorious years ahead.

Very many thanks; received most valuable package of dianetic books through R. Hill and Son. Oh boy! Am I thrilled! I ran up and down the tone scale barometer from zero to boiling point. Especially helpful I find the Auditor's Bulletin. It puts me in touch in an honest straightforward manner with the heart of the Foundation. To have made a link means so much to some of us. My job now, as you so kindly pointed out, is by no means an easy one. However it is a grand challenge to study assiduously. Unfortunately, at least as far as I can observe, there is no one sufficiently well-versed in the techniques who could be approached to discuss any problem arising out of study. Work for me is slow, but like the Lone Ranger, I always ride again.

I have ordered two of your other books, for good measure: *A Doctor's Report on Dianetics*, and *Creative Dynamics*. I shall transform myself into pure energy by the time I'm through reading all this material.

I'm looking forward to the renewal of my Associate Membership. Hope to be a Foundation Member one day. Is there any chance of getting back numbers of the Auditor's Bulletin? Where is information to be found about Past Deaths, Genetic Line, Phoenix Techniques, Facsimile One, Technique 88, etc. It seems fascinating stuff. I don't think much harm can come to an individual once he has become thoroughly conversant with the fundamentals as outlined in the Auditor's Manual. These techniques, after a fair trial, might be accepted or rejected in time by the Manual. They do appear most interesting, but science is the acid test; the litmus paper.

Looking forward to further material from the Foundation,

Sincerely,  
Donald Donaldson

*Thank you, Mr. Donaldson. Our readers here in the U.S.A. are perhaps not aware of the difficulties you chaps down under run into, when you want books, Associate Memberships, etc., or desire to take the Professional Course.*

*There are little matters of exchange and customs duties and red tape that often assume towering proportions. We at the Foundation admire the spirit of tenacity shown by our overseas dianeticists.*

—Ed.

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Victoria, B. C.  
November 22, 1952

The Dianetic Foundation, Inc.

Dear Sirs:

In connection with the note on page 36 of the Auditor's Manual regarding the danger of treating a computing psychotic as a normal, it occurs to me that analysis of handwriting characteristics (grapho-analysis) might serve as a valuable warning of such cases. While my knowledge of the subject is very slight and far from up to date, I remember that there are definite indications to be observed in handwriting of all the more common types of aberrated behavior, and these indications are frequently the only sign, to a casual observer, that such behavior is to be expected.

There is at least one regularly organized institution in the United States devoted to the study of Grapho-analysis, and I am sure that they would be glad to co-operate with you in any inquiry you might wish to make. Until recently I have noticed occasional advertisements of this institution in the magazines devoted to popular psychology and allied subjects, from one of which you could no doubt obtain their correct name and address.

Sincerely,  
A. David Rogers

*Others have written with much the same observation, Mr. Rogers. There must be something to it. Mr. Wayne Dunbar, instructor of the Professional Course has an interest in this field. Perhaps he will endeavor to look into it with the cooperation of the group which you mention.*

—Ed.

January 23, 1953

Director of Publications  
The Hubbard Dianetic Foundation

Dear Mr. Boyd:

The book *Dianetics* made a great impression with me. Shock, dismay, encouragement, humility, appreciation, etc., etc.

Obviously the great trouble with us and of which we are becoming painfully (and the same time gladly) aware, is that individually, and then in the group, with all our learning we yet function much quite unconsciously—and on a hit and miss basis; a level of “by guess and by gosh.” We even imagine that thus we are rightfully enjoying our “freedom,” when really a man only dangerously assumes such freedom. Imagine the consequences of indulging in that much “freedom” in mathematics, or in the world of finance.

We want desperately to survive. But there seems lacking in us a standard from which to determine direction, discrimination. “God forgive them, for they know not what they do,” is not restricted to the soldiers who acted under authority at the crucifixion. We are all soldiers; we are ever under authority of one nature or another. And the crucifixions are going on. In that Higher Sense, looking at ourselves objectively, it is plain that too much of the time we know not what *we* do, as well as not what *to* do—carrying on in this aberrated fashion. Yet there is hope for we still want to survive, desperately but surely. And it is encouraging to see that we have progressed as a race; and that there has been receptivity; for Light from another dimension has managed to come through.

Here in *Dianetics* under a study and practice of what is called The Science of Survival one is enabled to locate and recognize one’s enemies and thus be in position to cope with them intelligently. One is led to recognize the sheer folly of “fighting flesh and blood.” Those unsatisfied with themselves and seeking, can be helped in *Dianetics* to determine wherein individually they are prone to move for or against their own survival. They can do this along with certain other

activities or efforts along the lines of self-improvement or rehabilitation, already in use.

How mankind's past failures in achieving survival compare to its advances towards survival is perhaps something we might well think about.

For many, perhaps for multitudes now, Dianetics will be recognized as a brilliant contribution of Truth to this age.

Very respectfully yours,  
M. G. W.

*Thank you, M. G. W. Yours is a feeling common to individuals first encountering Dianetics. Let your feelings be your guide and continue to study, until you find the freedom you seek. There are groups formed and forming for just such study.*

—Ed.

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Saudi Arabia  
January 15, 1953

Editor: Bulletin

Dear WB:

Long time between letters again. I've been working away at a couple of preclears, but my present impression is that I need some auditing for myself and some more advanced training to improve my auditing skills. These people should be coming along faster. Not that there haven't been results; I've even helped produce a few minor miracles. Oh, well, eight more months to put in here, and then I'll be back home where at least a fraction of the population is sane.

I'm very happy over communications in general in the field during the past year. My every mail shows me more and more little steps in the right direction . . .

Wonder if you'd mention in a forthcoming BULLETIN what the Foundation's attitude is toward E-meters. how you use them, if you do, and so on. I have found them darned useful for certain types of cases, but the limitation seems to be in the auditor. The auditor can use the meter in such a way that the preclear is pushed a little too hard.

On the promised manuscript, I'm including it in one of my communications to the dianetic network which both Don Purcell and I recently joined. As far as I am concerned, you people are perfectly free to take anything I write to that network and use it verbatim or edited. It's being mimeographed, but only goes to 25 or 30 people in the net, plus to possibly two dozen others. You asked for something light about my impressions of Arabia—that has already been written up as my first communication to the network, and should be in your hands soon.

If you have copyright restrictions against using something that has already been distributed in that fashion, I'll be glad to do those things over in a different way, particularly because I've already promised one on the Second Dynamic. But I joined the net so I wouldn't have to say anything more than once, so if you can use the stuff right out of those little sheets, I'd much prefer it that way.

Something seems to have fouled up on the monthly BULLETINS I'm supposed to get. I have only issues two and three of Volume III. Never got the special conference edition, either. My wife's been forwarding everything, and of all the stuff I'm supposed to get, these are the only things missing: Volume III No. 1 and Special Conference Edition. Can you have these sent direct to me?

There's a Ham\* station here but I'm not active in it. The call is HZ-1-AB and some of my friends work it every night on 20-meter phone. If you ever hear it you could set a schedule for the following night and most likely they could get me, unless I happen to be away from here on a flight trip. More dependable for talking might be tapes—I'm getting a nice tape recorder, twin track, three and three-fourth inches or seven and one-half inches per second tape speeds. The tapes I rented from you back in 1951 were all played on rented machines, and that's one of the reasons I had to quit getting them at the time—we were losing money. My machine should be here in a week or two, and I'll be glad to talk on three-inch reels, which last fifteen minutes at slow speed and don't cost much to mail. I expect to institute a rather extensive pro-

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\* Amateur Radio Station.

gram of talking by mail with those who are interested. That kind of communication—any kind, for that matter,—helps to keep tone up around here and also to present a little better reality on Dianetics to those whom I've succeeded in interesting over here.

My Auditor's Manual is still in its original form. Have there been any additions lately? I'm getting curious about "Analytical Procedure"; no data on it yet. I have a bundle coming from home, so if you've mailed anything lately to the Pennsylvania address, it should all be in there. Thus I'm not worried about No. Four issue (October) of the Bulletin, since I heard it was mailed out just after Christmas.

I note that the Manual promises detailed data on just how to use various techniques, including illustrations, for future addition. Hope you can put some of this out soon. I would like to suggest something in this regard. We are using the word "run" a little ambiguously, I think. We are told to "run" a concept, run this, run that. Now when we are told to run an incident, the word is clear to me—we go over and over the incident in recall until it is reduced, or until tone comes up on the E-meter, or something like that. But let's be careful to define "run" when we use it on other types of techniques. What we really need is a little less technical language, and a few more explanations, in simple American, of what you tell the preclear when he gives you a blank stare and wants to know what you're talking about. You can't say these things in too many different ways, I find. I have believed for a long time, that to the extent these things are workable and "right" they all say the same thing. Yet it seems important to get through the semantic block erected by every aberree by as many different routes as possible.

You asked also about my experience with Dianetics over here—here's one you can write up if you want to (and you can publish any parts of this letter of course):

My roommate had a stomach ache after Thanksgiving dinner and he was sure it was from the shrimp salad, because he "always gets a stomach ache from that." A few questions about when it first started—that is, when he first noticed that

shrimp bothered him, and who else used to do that (papa of course) got him to laughing. Then I showed him how to scan his body, and the pain went away. Dug out some childhood key-ins on the subject of being upset during meals. More body scans. Trouble all gone and he can eat shrimp any time he wants to, now. It only took ten minutes.

How about publishing some data on the subject of Diagnostics and painless childbirth? Seems to me that if a woman gets her own birth run out, and any previous operations or times she gave birth before, she should be able to have a natural childbirth the next time. Particularly if she's reasonably high on the tone scale and has re-evaluated the times it got drummed into her that it ALWAYS hurts. Since this is such a common engram, it might be a good idea to get a little bit authoritarian and publish some fancy looking stuff to the effect that it doesn't HAVE to be that way—look, it says right here that all these gals got some processing and then they actually enjoyed it, etc.

Now that you are getting such good results in your intensives, how about writing up another validation booklet? The first was pretty good, but now it seems to me that there should be more long-range data available, and also more definite data on such things as glasses, arthritis, and also on several types of cases that most people will not admit may be psychosomatic in origin, such as cancer.

Regards,  
Don C. Maier

*It would be nice to find a good manuscript in the morning's mail, on the E-meter question. We occasionally use an E-meter for an experimental run, but not regularly by any means. I am sure there are individual auditors who have had considerable experience working with E-meters, and perhaps one of these will one day decide to write about his work.*

*The Bulletin you are missing is the big fat one of 148 pages—of all the year's BULLETINS you should not have missed that one, so we'll send along another copy. Bulletin No. 1 of Volume III is the SPECIAL CONFERENCE EDITION.*

*No late editions to the Auditor's Manual, but there is*

*something in the working. We will soon be picking up some of the threads on the Manual, and mailing out the supplements as the need arises.*

*No. 4 Bulletin will give you a run-down on Analytical Procedure, but be sure and order the book we are publishing on this. We have had some very good results with it, and while it is not basically brand new, the orientation of known data seems to help in nearly every case. It certainly makes the ordinary auditor a far better auditor.*

*We had an article recently about painless childbirth, by Mary Beth Horner. Again, the need here must be met by an auditor in the field, or a housewife who has had processing and a subsequent child. Mary E. Forbes wrote a nice piece on this subject in a recent review of a book featuring childbirth by natural methods.*

*We may have some pleasant surprises for you soon in regards case histories, but as to "validation" booklets, there will be no more of those. One has to validate only that which is unproven. To our way of thinking, Dianetics needs no validation.*

*—Ed.*

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## Well Well

*There is no semantic confusion about sickness. Here's the way we describe it.*

*We pick up germs (must have been reaching for them)*

*We catch sickness (must have been trying to get away from us)*

*We don't know where we got it (must have been sleepwalking)*

*We call in the Doctor (who admits he's practicing)*

*He comes to treat the dis-ease (why wouldn't it hang around?)*

*He arrives armed to batter down the resistance with needles, chemical solutions marked POISON, rays to freeze, rays to burn, and knives to cut it out. He prods, turns on the heat, pricks, punches, freezes and when in real doubt administers the shock treatment. Certainly any of it is shock treatment if he has guessed wrong.*

*When we can't stand any more of this and want to get well, "I can't do anything about it."*

*We then give up what "we caught," or give up living.*

*If we decide to live, we start recouping the state of health we had before we began playing catch.*

*While we are recouping everyone brings*

*us presents, flowers, candy, books,  
etc.*

*If we don't recoup, they just send  
flowers.*

*After we've recouped we get up, and  
being hunters by nature we go out  
and catch something else.*

*Or, we become especially careful. Doc-  
tor told us to be careful. Definition  
of careful: full of care, and anxiety.*

from a Christmas card by  
Alberta Elliott, H.D.A.

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## Foundation Services

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

## Processing

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

## Associate Membership

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

Associate Members also receive the following discounts:

Books and General Publications	--- 10%
The Auditor's Manual	----- 35%
Conference and Seminar Fees	----- 50%

Per Year -----\$15.00

## **FOUNDATION DIANETIC RESEARCH**

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