

THE ARC LIGHT

A PAPER DEDICATED TO THE DISSEMINATION OF DIANETIC INFORMATION



MIAMI, FLORIDA

OCTOBER 1, 1951

A LETTER from JOHN W. CAMPBELL, Jr.

Dear Swygards:-

Inasmuch as the Arc Light is—at least in my opinion—the most effective communication channel within dianetics, there is something I'd like to pass along to you.

I strongly disapprove of the present actions of the Wichita Foundation with respect to the efforts they are making to enforce loyalty to that Foundation. I have seen the contract they offer to centers outside of Wichita, and I, myself would definitely refuse to sign any such contract. I feel that their actions with respect to trying to monopolize a great idea is unjust. Hubbard discovered dianetics; he did not invent it. The entire orientation of our civilization—which, while aberrated, is not aberrated in all respects—holds that a great man, finding a great principle, publishes it to Mankind freely, and that only lesser men, following after him, may patent devices for using the great principle. Newton did not monopolize the law of gravity; Faraday did not—and under the thinking of our civilization, could not—patent the principle of the electromagnetic transformer. Lesser men can patent a design for a particular transformer.

The effort to monopolize a great idea is nonsense; a law of Nature cannot be patented, monopolized or licensed.

Further, I want to point out a very important basic law of communication and understanding in the human mind. Consider the three essentials of a sane mind: (1) It must have evaluated data. (2) It must be able to decide. (3) It must have the right to decide. An attack on any one of those three basic needs is an attack on the sanity of the individual, on his wholeness.

There is a very important auditing point here—because every one of us has been repeatedly beaten down by tactics based on attacking those three requirements. Propaganda is specifically an effort to do so. The classic phrases for attacking those three points will remind you of many, many unhappy incidents, as a result!

#1 is attacked by: You don't know. You don't understand. (i.e., you have not correctly evaluated) Why, that's not true; I saw something else. Why, you've forgotten! I said

Any statement either denying correctness of remembered fact, or evaluation of facts, or introducing data which tends to make one uncertain of one's previous evaluations of the system of data involved, will attack #1. The introduced data may be wholly false, but even so it demands reevaluation of data already on hand. This produces confusion, and loss of assurance and stability.

#2 is attacked by such phrases as: You're no expert! What do you know about that sort of thing? You haven't had enough experience to be able to understand what you're doing.

No one in dianetics today but has been beaten about the ears with that type of attack. And no child but has been pinned down under a load of that—and no teen-ager but has had to revolt, sometimes violently, against "You're not old enough to be able to decide such things." (You'll find 10,000 locks on that line in almost anyone.)

Finally, #3 is the most vicious attack of all. #1 and #2 interfere with *ability* to decide, and can be fought on the basis of "The hell I don't! The hell I can't! But #3 denies the right to decide, and even the right to try to decide. Typical phrases—and you've all had these pounded at you—are: "If you loved me, you'd do as I ask. If you were a good boy, you wouldn't ask to do that. If you were a real friend, you'd help me steal this. If you were really a peace-loving people you'd accept these terms." On any scale, on any terms, each is an effort to force the individual to resign the right to decide. It is a challenge to the good-will of the individual, and demands that he accept the offered solution, not because it is a good solution, or because it is sound, but because of loyalty.

If you have something worthy of loyalty, anyone whose loyalty is worth having will be giving his loyalty automatically. But anyone who demands loyalty is aberrated, and committing an aberrative act. It is fair and proper to say, "I intend to do this, because I believe it is for the good of X, whatever X may stand for—mankind, the nation, the family, or Joe Zilch. It is an effort to aberrate when someone says "You must do this if you want to help X." It is an effort to deny the right to consideration of data, whether data is presented with the loyalty compulsion or not.

No one has the right to ask any other adult individual to resign the right to decide on the basis of all the data. Part of the data, properly, is "I believe in this." It is not data to say "You must believe in this, if you sincerely want to help X."

I believe that, at the present time, Wichita is making that serious error. I know it is an error to seek to compel loyalty by contract; there should be no need of a contract other than free, unbound agreement of men of good will, in my opinion.

FROM JOHN W. CAMPBELL, Jr. (Continued)

Among people in dianetics, furthermore, it is essential that we recognize that change of viewpoint is essential; an aberration is not broken unless the individual has changed his viewpoint in some respect.

It must also be considered that it is possible to not-agree without having dislike or antagonism of viewpoint. In the words of the song, "You take the high road, and I'll take the low road, and I'll be in.. the clear, before ye, is my personal ammednation. I do not maintain that my way is the only way; if I didn't think it was the best way, I'd be a damn fool to take it, however.

The real essence of authoritarianism, however, is the effort to compel loyalty, by any means whatever.

Sincerely,

John W. Campbell, Jr.

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FROM DWIGHT H. BULKLEY

(The following Table of Contents was mentioned in the Sept. 15th issue of The Arc Light. It is self-explanatory. If not, refer to the above mentioned issue. whs)

Excerpts from "THE MECHANISM OF LIFE" -
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PUBLICATION REVIEW - by Doris Graffam, HDA

A Doctors report on dianetics, by J. A. Winter, M. D. Pub. Julian Press, Inc. 8 West 40th Street New York 18, N. Y. \$3.50

The writer attended a lecture in May by Dr. J. A. Winter in Cleveland, Ohio. Also, attended a demonstration by Dr. Winter of the technique which he has developed. It is from the viewpoint of an experienced auditor as well as the additional insight of having seen him work that his recent book is here reviewed.-D.G.

Introduction: As compared with psychoanalysis, which works with concepts, dianetics overtly works with experience, perceptual awareness and somantic integrative function of self.

Engram: pleasure-pain recordings of shock and avoidance of survival threatening situations, moving toward existentialist psychotherapy. Stressing multiordinality of the engram, the patient needs to be made aware of all the perceptual, abstract, symbolic and semantic aspects of a relevant phrase, making it possible to differentiate. *Imitation*: unconscious copying, eliminates differentiation - analytical assimilation constitutes therapy. *Identification*: dramatizing the winning valence. The neurotic has a compulsion to vanquish, at any price (Adler-power drive). "Patient manipulates (P.xii) the therapist in such a way that he must get the better of him."

PUBLICATION REVIEW - by Doris Graffam, HDA, (continued)

He has a compulsive need for dominance. The top-dog part of the split personality manipulates by bullying, punishing, etc.; the under dog by empty promises, procrastination, forgetting, etc. - producing eternal conflict within - twin masters. VICTORIES IN THE PATIENT'S LIFE ARE NOT ACCOMPLISHED BY RENDERING THE THERAPIST IMPOTENT.

The technique of contacting again and again all perceptions, emotions and physical sensations presents the patient's alter ego more effectively than any other approach.

Dr. Winter's eclectic interest in the human-as-a-whole and his interest in Semantics led him to accept the position of Medical Director with the HDRF.

One of the outstanding developments of the Winter's technique is the use of PERMISSIVE SUGGESTION.

After observing the hypnotic effect of ordinary conversation; ordinary informational statements, even with recipient wide awake were observed to have the same effect as hypnotic positive suggestion depending on recipient's willingness.

The relationship between dianetics and hypnosis appears to Dr. Winter to be one of communication, each seeking to change a person's behavior. In hypnosis, the subject is influenced to conform to the will of the operator; in dianetics the patient is encouraged to be self-determined and is not receptive to types of positive suggestion wherein his self-determinism is adversely affected.

Dr. Winter observes that he has advantageously used the converse of the restrictive, to-wit, permissive suggestion for therapeutic benefit. He believes a lay psychotherapist can practice his art with benefit to his patients but there is a niche in the practice of psychotherapy which he believes can be filled only by one who has had medical training.

Chapter on "Hubbard's Theory": Dr. Winter elaborates on the preceding, pointing out that the technique which is the essence of dianetics includes looking for a specific event of injury, of directing one's awareness to all concepts which were acquired during that segment of time, and of repeating the re-examination of the event until the pain content is exhausted. The aim of dianetic therapy is to subject illogical relationships to review by the analytical mind. Patient is then able to differentiate. Pain experienced as part of the engram is brought to level of perception and engram is repeated until pain is "erased" which removes pain reinforcement to engram command.

Important, too, is the concept of valence. Full analytical control of valence is the dianetic goal.

Modifying the Hubbard dianetic technique to his own practice, Dr. Winter defines mind as integrative totality of all functions of the organism . . .

1. perception of environment - Internal and external
2. storage of perceptual data
3. process of living is continuous process of receiving informational data from all parts of sensory, comparing data with data (experience on hand) and choosing course of action of highest survival and acting out the choice.

Awareness and differentiation act as concomitants. Hence, less differentiation, less consciousness - "Any experience which restricts the ability of the organism to differentiate, also produces a certain amount of unconsciousness."

Therapy investigates experiences of decreased consciousness. The patient is assisted to survey a specific experience in the light of his total experience and to re-evaluate it. He sees the past experience as a constrained one, the present survey as freedom from such constraint and the multiplicity of choice of future actions. By separation of all percept sensation in a specific painful event, a more appropriate relationship may be established by the patient.

Whereas, Hubbardian dianetics erases pain, Dr. Winter attempts to make fluid again by total re-experience fixed relationships of percept recordings. By elimination of stasis, pain is dispersed. (P.74)

Referring to the viewpoint of the intra-personal communication system, Dr. Winter presents the concept of Wiener, McCulloch, Shannon, Meduna and their co-workers. Two levels of intra-personal communication seem to be neural, which can be communicated verbally; and humoral (on an unspeakable level - endocrine system). Not overlooking the interaction of the two, Dr. Winter says it "appears" that messages carried by hormones give rise to "emotions". A change in blood level of these circulating hormones, the "milieu interne" of all body cells. A strong generalized response is potentiated by hormonal changes; conversely, an emotional state must be expressed in bodily action in order to restore balance of function.

The therapist allows the patient to express by action the "feelings." Dr. Winter postulates that thera-

PUBLICATION REVIEW - by Doris Fraffam, HDA (continued)

peutic benefits occur when the patient is freed from compulsive obsessive behavior and allowed to choose course of action which involves alternatives.

Reality is dynamic and ever changing as the integrated totality of experience is adjusted by each new experience. The average "normal" human has a number of fixed (P.81) internal patterns of reality. Maturity consists of replacing the stasis of the internal pattern with flexibility plus adjustment between individual's internal reality and the external reality of society, which constitutes adjustment of total experience by increasing his tolerance level.

Dr. Winter's actual therapy session consists of:

1. Increasing awareness of patient - present and past.
2. The use of permissive positive suggestion and auditor conversation to increase or hasten differentiation (all behavior of patient during therapy session is considered engramic - everything the patient says or every time he moves is considered to have survival value.
3. Acting out of the emotion of the original incident.
4. The use of the prenatal incident is not discredited in the book but the unimportance of its validity is stressed. Whether real or imaginary, therapeutic benefits evolve from handling them as though they are valid (the faculty of imagination is considered as having factual basis for the patient).

5. Phenomenon of somnolence:

causes: a. redramatization of deep unconsciousness. b. obedience to a sleep command.
c. avoidance behavior pattern of patient evading unpleasant painful situations such as encountered in therapy.

methods of dealing with the above:

- a. ask patient interpret words he has ascribed to event under review. Intellectual awareness of multiordeinality of meaning sometimes lifts the somnolence.
- b. ask patient if some one might have said a sleep command—repetition of it will bring him to state of wakefulness. c. counting through periods of unconsciousness, six or more times to lift unconsciousness. Dreams presented during the time may be interpreted by patient and new words and phrases are repeated.
- d. permissive suggestion "You can wake up if you want to — you don't have to go to sleep." e. falling in above, patient may be brought to present time, made aware of surroundings. Reasons for his sleepiness may be discussed with patient and session resumed.

Dr. Winter uses the Rorschach test; Thematic Apperception and Wechsler-Bellevue Tests.

Differentiation of perception is obtained through recall of perceptual field —

1. vision (question - "Is it light or dark?").
2. hearing (question - "What is being said? Are there noises? What do they remind you of?")
3. olfaction (question - "Any odors — are you able to breathe freely through your nose?")
4. taste (question - "Any taste in your mouth? How does your mouth feel?")
5. vestibular ("Is there any sensation of motion? Is there any dizziness associated with this event.")
6. touch—pressure ("How does your skin feel dry or moist? Is anything touching you?")
7. warmth - cold (notice temperature of your surroundings?)
8. proprioception (What position are you in - muscles tense? Sensation of movement?)
9. deep pressure
10. pain (Any discomfort?)
11. emotion (What is your mood? What do you think or feel about this person? What action would you take?)
12. associate (parallel thinking in present time — "Who acts and talks this way?")

ANALYSIS OF THERAPEUTIC BENEFITS

1. Patients act as if they are more aware of available alternatives of action.
2. Fewer examples of inconclusive thinking, less ambivalence toward conflicting goals.
3. Diminution of anxiety, lessening of fear reactions.
4. Patients learn that intensity of dianetic pain can be increased or decreased and this training pattern comes over into daily living.
5. Patients have less tendency to get into diminishing spiral of illness and to extricate themselves without exterior aid.
6. Freer expression of emotions.
7. Fewer guilt feelings.

PUBLICATION REVIEW - by Doris Graffan, RDA, (continued)

8. Increased differentiation between ideal and actuality.
9. Decreases in frequency and severity of psychomatic illnesses.
10. Improved characterologic and behavior patterns. Diminution of egocentricity and narcissistic self-concern and increased extroversion.

(This review first appeared in the Gulf Coast Newsletter for Sept. 1, 1951. Doris Graffan, RDA, Donald T. Graffan, Ed. D., editors. Reprinted here with permission.)

FROM JON R. SKINNER

I have a few ideas about Hubbard's new book (Science of Survival) which I'd like to express and see what reactions others have to them.

In his expansion of the dianetic theory, Mr. Hubbard advances the idea that individuals above the half-way mark on the tone scale, 2.0, will tend toward non-survival, or toward succumbing. In other words, the theory is presented that above this arbitrary point the goal or basic principle of life would be SURVIVE! and below it would be SUCCUMB! At first I considered the possibility that this could be interpreted as: The seeking of pleasure and the avoidance of pain are activities increasingly of survival character from 2.0 up the tone scale, and the seeking of pleasure and the avoidance of pain are activities increasingly of non-survival character from 2.0 down. My tentative interpretation, then, was that the organism is trying to survive, though sometimes in an aberrated and inefficient manner, no matter what his point on the tone scale. But no, Mr. Hubbard states unequivocally that individuals below 2.0 on the tone scale are purposely trying to die.

It was once postulated by Hubbard (and this, it seemed to me, was one of the most persuasive aspects of dianetic theory) that the progress down the tone scale from general happiness through boredom, overt hostility, anger, covert hostility, apathy, and finally death, was the result of a physiological mechanism (or set of mechanisms) designed to avoid increasing amounts of pain, or a suppressor of increasing magnitude; and that conversely progress up the scale was brought about by the removal of the suppressor or suppressors, which would include those in the environment, education, and reactive mind of the organism; not by a pushing force from underneath, as it were. This would imply that happiness equals organism minus suppressors and that unhappiness is the condition which arises when suppressors are applied to the organism's behavior over any length of time. If the individual is actually trying to die below 2.0, one could expect suppressors to a goal (in this case, death) to have a force to move the organism away from that goal. This, on observation, does not happen. One could also suppose that if we were to remove the suppressors to an individual's goal, he would move toward that goal (death). But this observedly not what happens, either! It seems, then, that we have a problem.

Perhaps we can solve this difficulty by using a theory advanced by Donald Snygg and Arthur W. Combs in their book Individual Behavior. They say: "The individual human being is completely and continuously occupied with the business of preserving and enhancing his phenomenal self. This is not something added by social convention or by training. It is a basic characteristic of his nature as a conscious living organism attempting to maintain itself in an environment which is extended phenomenally in both space and time. Striving for self-enhancement is not a whim of the individual which can be suspended (by going below 2.0 on the tone scale, for instance). . . It is the basic, constant, all-pervading life purpose of every individual, the sole motive of his every act."

The individual's phenomenal self is defined as those aspects of the *phenomenal field* to which we refer when we say "I". The phenomenal field is defined as the entire universe, including himself, as it is experienced by the individual at the instant of action.

From these definitions and theory we can at last define unqualified pleasure and pain; Pleasure is anything which enhances the phenomenal self; and pain is anything which threatens the disruption or disrupts a portion of the phenomenal self.

In this way both SURVIVE! and SUCCUMB! become goals of an individual only if they defend against attack (real or imagined) or enhance the phenomenal self

I, and perhaps a great many others, were apparently misunderstanding Hubbard in the past by interpreting SURVIVE! to mean what is described above as defence against attack of or enhancement of the phenomenal self. I hope this helps clear up other people's confusion as it has mine.

Another thing which seems undesirable in a book of the type Science of Survival is purporting to be is the sometimes vituperative style of the writing in spots. Witness remarks to the effect that: "These people (1.8's) should be institutionalized." "These people should be shot on sight." If the aim of dianetics is to raise peoples' tone, it would seem that these are not very rational ways of doing it.

All this may seem like being plicayune about unimportant things, but the less liable to criticism our theory is, the more chance it can be accepted by the greater number of people, which I'm sure Hubbard and the Foundation will agree is quite a desirable goal.

I'm glad to see that someone else recognizes the possibility that pleasure can be aberrative (John W. Campbell's letter in the July 15th issue). When I broached this subject of our group meetings several months ago, the idea was dismissed without any consideration.

Yours very sincerely,
Jon R. Skinner

A LETTER FROM DR. ADDISON O'NEILL

Dear Arclights:

I am enclosing herewith a preliminary article on what may prove to be a thought-provoking topic. You may publish it if you wish, but if you do, may a kindly Providence have mercy upon your souls. Your Arc Light hardiwork is much appreciated. You have taken advantage of an opportunity which has been deliberately overlooked by the Foundation. A long life and a merry one to you.

Friendly yours,
Addison O'Neill, D. O.

DIANOETICS BY DR. ADDISON O'NEILL

Yes, that word Dianetics is spelled correctly. Since Old Father Hubbard objects to folks using the term Dianetics unless it implies only what has come out of his Foundation, I think it only fair to omit his term Dianetics entirely from consideration by us outsiders. So, I turn to the dictionary which gives the word Dianetics as coming from the Greek *dianoetikos* meaning to revolve through the mind, or, simply, THINKING. Surely there will be no objection to using a long-established dictionary work which was in use long before Dianetics was dreamed up. Now, you folks who are semanticists, work-and-hair-splitters, don't jump me for improper use of the word Dianetics, for I will slam right back at you with the statement that "Words are handles by which we hold the unknown," and I defy you to disprove it. So what? Dianetics, of course.

Then, too, Dianetics has split up into at least five different schools of thought and practice, so the word no longer means what it originally did, which makes it all the more desirable that a new name be applied to all newer methods, or methods originating otherwise than from the Foundation. This is my first proposal to end some of the chaos that pervades the entire question today.

My second objection to Dianetics and its out-of-Hubbard-wedlock off-spring is based upon the statement that "only the mind knows how the mind works," and that is right enough, but then they proceed to install and name curious, imaginative mental structures such as reactive, conscious, subconscious and superconscious minds with all sorts of memory banks, file-clerks, super-file-clerks a la super-market, time track and a somatic strip that would make even Gypsy Rose Lee inquire, "Is this strip necessary?"

So, in the face of our basic premise that "only the mind knows how the mind works," we proceed to hamper the mind of the pe with a bunch of antique museum pieces of junk and insist that the mind of the pc follow our ideas of how his mind should work, with the result that hours of processing begin to run into the hundreds and still all we get out of the pc is a partial clearance and never a clear, just some few releases.

The spurned offspring of spurious Dianetics have begun to get a different idea of processing and so have discarded some of the undesirable features of the original method but have installed other things just as meaningless, like Examiner and Integrater, etc., and so we have the auditor asking the pc, "What does your Examiner look like?" Shades of semantics! File-clerk, super-file-clerk, Examiner, Integrater,, all give the pc the impression of a personage with such titles, powers, duties and possibilities. Compounding a felony, I believe the lawyers would call it.

Let us not kid ourselves or our clients any longer. We do not know what thought or mind is; we do not know how mind thinks or how it records its thought in either so-called standard or reactive memory banks; we do not know how mind works in any of its functioning. For all we know, the so-called subconscious mind might be, in the last analysis, a super-conscious mind. We do not know whether what we have named standard and reactive memory banks are super-imposed upon each other, whether they are adjacent, or north, south, east or west of each other, nor do we know whether the gray matter of the brain records conscious events and the white matter the reactive events. It is my idea that the brain is simply the transformer for high frequency thoughts, stepping them down to the lower frequencies of the nervous system. What do we know, then?

As I see it, we know only two things about the mind and its activities. The first is that there is an awareness level in which we know that we are conscious living being, aware of ourself and our environment. The second fact is that there

DIANOTICS BY DR. ADDISON O'NEILL K(continued)

As I see it, we know only two things about the mind and its activities. The first is that there is an awareness level in which we know that we are conscious living being, aware of ourself and our environment. The second fact is that there is an unawareness level of thought or mind activity which runs the body functions without them coming to the attention of awareness unless something has gone wrong and we have pain or discomfort, irregular or erratic action in what are ordinarily orderly procedures. I do not attempt to define where these awareness and unawareness levels of thought are located. It doesn't make any difference.

In a perfect "clear" we assume a perfect balance between the level of awareness level of unawareness, each level going about its business without hindrance from the other. Where there are engramic aberrations in the unawareness level, the "pressure" of their "charges" upsets the balance between the levels of awareness and unawareness with consequent detrimental effects upon bodily functions and we have all sorts of psychosomatic ills, dislikes, hatreds and compulsions result in irresponsible and unguided actions on the part of the pc.

Dianoetic therapy should be directed, then, to the problem of discharging of pressures from aberrational records in the unawareness level, and as soon as the pressure is released the unawareness level functions normally again and so does the awareness level, resulting in health and balanced mentality. Conversely, there are many, many aberrative incidents in the awareness levels and interfere with the functional activities of the body. These incidents are largely worries and emotional upsets which certainly disturb the functions of the body under control of the unawareness level of thought. It is just as necessary to release these awareness level pressures upon the unawareness level as vice versa. It works either way and probably both ways at once.

What discharges the pressures from aberrational incidents? It is some sort of an Equalizing Function which is normal to all people but which cannot always act without outside help at first. Some may say that I am begging the question when I suggest an Equalizing Function to restore balance between unawareness and awareness levels, but undoubtedly this function does work in some children if given a chance by environmental adults, because we see children who are outstanding in every way, not necessarily geniuses or prodigies, and I believe that the Equalizing Function of their minds has produced the results so desirable in children. In others, the aberrations are so serious or of such a nature that the Equalizing Function of the mind has been unable to handle the situation, and so our Dianetic Forefathers have named such situations as locks, demon circuits, holders and other curious names. Remember, "Names are handles by which we hold the unknown!" Don't go on a Dianoetic binge and think up names for conditions you do not understand. Stick to Dianotics.

Now, you folks who are paying me \$500 per student for this secret instruction, don't let me catch you trying to install an Equalizer in a pc. The Equalizing Function of the mind is already active and probably keeps many so-called engramic conditions from killing us prematurely, not only in infancy but all through life. I believe we have to thank this Equalizing Function for being alive today. When you use the terms Examiner, Rectifier, Integrater, etc., you imply a personality involved. I do not use the term Equalizer, -it is Equalizing Function. If you ask the pc the fool question, "What does your Equalizer look like," you are going to get a fool answer and you are out the \$500. you have paid me, - or have you?

If enough students want me to continue this instruction I will be glad to do so. I have some ideas on data from previous lives we have lived, also some on data from future time which latter may prove a great short-cut to processing time. As this letter is already too long, I close with a bit of touching verse:

Old Father Hubbard went to Foundation's cupboard
to get him a clear or two;
But when he got there the cupboard was bare,-
Now what the heck to do?

BY ANITA SMITH

Letter to my boys;

Kids, you've heard Daddy and me talking about dianetics, and by now you may wonder whether it isn't just one of the empty words people get to talking about. You remember how excited I got last summer when I'd finished reading the book -- you weren't going to have to be unhappy or mad like us when you grew up, you were going to be lots smarter than we are, and you were probably going to live to be over a hundred and still be smart and strong. And Daddy and I were going to be better people, too -- Daddy was going to get over his headaches and be able to play with you more and do more things for you, and I wasn't going to get so mad and be bad to you so many times. Yeah, a nice lot of beautiful promises.

BY ANITA SMITH (Continued)

And then Daddy went to the "dianetics" doctor" (Billy didn't know he wasn't a doctor, of course) several times a week and seemed to be so much better, and I kept going to dianetics meetings — but Daddy stopped going and had his headaches just as bad as ever, and I still got mad at you a lot.

By now, I've had more hours of dianetics processing (that's what they call it) than Daddy has, and I honestly don't know whether you can tell any difference in me or not, but I know there are some ways I'm different — I can talk with Daddy and we can get to understand each other without getting an argument started as we used to so many times. I guess I started most of them. There's something else you may not have thought of — when you're hurt I don't say anything, and let you cry and get over feeling bad, and I notice that you do get over it much quicker than you used to.

But all of this hasn't told you anything at all about what dianetics is like and why it's supposed to be so wonderful. There are some questions I'd like you to think about for a little while. I won't answer them all, and of course some of them don't need to be answered:

How do you remember? What makes you feel bad, or mad? Why does it hurt to remember some things? Why is it easier to remember things that make you feel good? Do you just remember words, or do you remember sounds and pictures and feelings? What does your body feel like doing when you are sleepy? When you feel sad? When something strikes you funny? When you are angry? When you are excited?

Is there any good reason why you shouldn't do natural things like crying, yawning, laughing, yelling? Probably the only reason you shouldn't is that it might make someone else feel bad: sometimes we have to laugh inside instead of out loud, when we'd make someone feel embarrassed if we laughed.

But how often have you heard people say to you and to other kids: "Don't cry, you're a big boy, boys don't cry, only babies and sissies"? Well, that's nonsense, and your body knows it's nonsense. If something hurts, you *ought* to cry.

Well, you know me — I always did cry when I felt like it, or laugh or yell and throw my arms around — sometimes when I darn well shouldn't have because it made you feel bad. But that may be the reason that I seem to be getting more good out of my dianetic processing than Daddy did. Pretty soon Daddy will get over his discouragement and try again, and maybe we'll know better ways of helping him.

You know what happens when you want to yawn and don't, or when you're angry and don't quite dare express your feelings — your feelings really go haywire then. People are learning to encourage each other to get their feelings out, and some people are even learning that that goes for kids, too.

Of course there's another way of feeling that we haven't mentioned yet. Nobody tells you not to feel *this* way. It's when you have a good feeling because you're doing important work, or because you can give a quick grin or wink to a friend of yours to show you think something's funny or nice, and you know he thinks so too; or when you have a grand new idea of something interesting to do, or when you know you're getting bigger and learning lots of things — it's exciting to feel this way, you feel sort of glowing or tingling or dancing inside, and some people who think about dianetics call it "fire". Even with this wonderful feeling things can go wrong sometimes, if someone disagrees with you about the importance of what you're doing, or is just to slow and bungled-footed to catch on.

Lots of ways of feeling make you miserable, because they're feelings that remind you of how unpleasant it is to be too little to do something or to have good things older people have. That isn't the only reason, of course — it's always miserable to be hurt; but if you stop to think about it, you may find out that many of the times you're hurt you feel worse because you're also reminded of a time when you were hurt worse, or because you're afraid you might be hurt worse.

There's a way to be sure just how much you hurt because of what's just happened, and how much is because of past hurts; and there's a way to recall all the times you were hurt, and get the hurt out of the memory so you won't be bothered by it any more.

If you hurt your finger, and go to a good nurse or a sensible mother to have it fixed, does she shut her eyes and moan with sympathy? No, she looks at it carefully to see just what the damage is, cleans it up and puts on a bandage, or gets a doctor to take stitches in it if it will heal better that way. In a case like that we don't need words or sounds, we need actions, and we need the right kind of actions. So when you're hurt, if you take a good look and decide what should be done about it, and notice just *how* it hurts, and keep on noticing what's going on now, you'll find it won't hurt as much as if you refuse to look at it and make a lot of noise. That's not saying you shouldn't cry if you feel like it. But crying is different from making a lot of noise. The crying that does you good is the kind that makes tears — that helps heal the hurt in your mind, just as bleeding seems to help a cut heal. That's not exactly the right way to say it, either, because nobody can really ever say a hurt is in your body and not in your mind — you're all one person, and when you hurt, you hurt, and when you heal, you heal.

BY ANITA SMITH (continued)

We'll say you need to cry the same as a cut needs to bleed.

Maybe I've sort of mixed up the two parts of getting over a hurt. One is to cry if you feel like it — real crying, that is. That's natural and shouldn't be stopped too soon. The other is to keep your mind on what's happening and not worry about what has happened or might happen.

But what do we do if you can't help remembering a time when you were hurt worse, and worrying about that? What we do is wait until a time when there's nothing to be done about bandaging the cut (if it's a cut you've got now), and then let you just sit quietly or lie down and let your mind go over the reasons why you feel disturbed. You may remember other times when you were hurt, or times somebody said "you're going to hurt yourself," which made you feel mad, or a lot of other things that are in your mind, maybe things you never talked about or other people didn't know, or things you misunderstood when they happened because you were younger then. And you know what happens? Pretty soon, when you do go over these things and get to understand the reasons for your bad feelings, you start to understand yourself better, and you feel as if you're growing up some right now, and you get that proud feeling of "fire", that sort of says to you, "see? I don't have to be too little and helpless." And maybe you feel so good you laugh a little, or you start feeling relaxed and yawn, and all of that's a good sign that things are going to be better.

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WITH DEE AND BILL

Dr. E. B. Wolfe is featured in the October issue of Fate magazine with the article, "Dianetics, One Year Later." At last a magazine with national circulation has published an article by a practicing dianeticists. And Dr. Wolfe mentions his new book, now being published, "An Outline of the Practice of Dianetics".....

To those of you who received a "bad" copy of the Sept. 15th Arc Light, we say we are indeed sorry. The machine is new and our printer seems intelligent enough. They just didn't get together. Better things are coming.....

If you do buy the Fate magazine for October, see if you can find our wee, little ad buried among the pages. Seems that a lot of folks have. We're enjoying a good return.....

With the next issue we will feature a column, "Smitty's Corner." Mrs. Anita Smith of Cleveland, Ohio will write this bit. She will make you smile and make you think. Wanna bet?.....

Since we are mailing third class, it is important that we always have your correct address. Third class mail will not be forwarded. After some consideration, we have decided to continue to mail to foreign countries and to members of the armed forces via first class.....

Drop a penny post card to Donald C. Maier, Secretary, Central Pennsylvania Dianetics Group, 124 Oak Hill Drive, Middletown, Pa., or see page 169 of the September issue of Astounding Science Fiction. Here is a group that has something to offer.....

Bit of Fun: Penmanship award of the month goes to G. W. Hinder, HDA, of Arlington, Virginia. That fella can write simply beautiful. 'Twas a genuine pleasure to hear from you, sir.....

And you will all hear from us October 15th.....

Some have written and said they would like to have back issues "when they are available." We started to print The Arc Light on May 1st of this year. At present our stock of available copies goes back through June 1st. The "when available" phrase in our rate notice means that there is always a number of back issues available. The earlier issues we don't care so much about. Later issues have had several reprints already. We will keep a supply as long as there is a demand.....

Another fella wrote that we don't emphasize back issues enough. He has a set and finds a lot of good reading. Thinks that the folks just "discovering" us might be interested in back issues. Now you know.....

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TO THE READER: It is well to note that each article and letter found among the pages of The Arc Light and The Flashlight represents the OPINION of the writer of that article or letter. The authors who write for our paper have no desire to describe themselves as Authorities on the subject of which they write. The Publishers print these articles and letters as a matter of record of what has been thought and written in the field of Dianetics.

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