

THE ARC LIGHT



MIAMI, FLORIDA

A PAPER DEDICATED TO THE DISSIMINATION OF DIANETIC INFORMATION

FEBRUARY 15, 1952

VERSES OF A PRE-CLEAR
By Betsy Curtis

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I

Preach not obedience to me, for I
Was overzealous in obedience
To one so false, so hideous and sly
That I distrust all lets in consequence.
Reproach me not, nor threaten deadly harm
Because I be imperfect: I have fear
And grief and terror, quivering alarm
Enough to make new threats but mild appear.
Nor with sweet reason point the certain way
Till I be reasonable: Death is not.
Whether I seek or flee, I do not stay
To muse, to measure, fairly to allot.
But love me, walk with me, and be my friend,
And you may bring me with you to the end.

II

When I was young, I had one prayer, to know:
Knowledge I craved more than my daily bread.
"Let me experience," I brashly said,
"The heights of exstasy, the depths of woe.
Let me to wise men and to foolish go
That I may learn to reason." Thus I pled,
"Fill me with facts and clues to truth instead
Of empty ignorance and frozen show."

Now with acquiring do I call a truce
(I have learned anger, stupidity, and pain,
The cautious joy between two hours of care,
And fear of loss with little hope of gain),
For at this hour I have a different prayer:
To put my knowledge to its Giver's use.

III

Most of the wisdom age imparts to youth
Is negative: put not your trust in kings,
Nor in the strength of horses, might of wings;
Love lies not here, nor safety there, nor truth;
Man's nature is more red than claw or tooth;
All flesh is grass; peace hangs not upon things;
A hunter's target is the bird that sings;
Your enemies are legion, without ruth.

And this is wisdom: in not choosing wrong
Youth may hoard power to devote to right.
But age leaves youth no right, for age is grass,
Withered, self-cut, and burned, as smoke to pass --
Blind, aimless nothing -- although fair be sight,
More vital than the arrow be the song.

IV

There are some voices which I may not hear,
 Whose messages are lost, whose meanings grow
 Echo-distorted, vague; I do not know
 Whether they tell, or scold, or call me dear.
 "Pass me the bread," they say. "I greatly fear
 We shall have rain tonight." "I cannot go."
 "Twice two is four." "It's not my fault." And so
 They speak, but always mingle in my ear.

I hear no reasons, fact, no words discern,
 But feel if one voice speaks I must agree
 Or lose the speaker or my life; I see
 No choice but stout resistance to some tones
 Threat'ning the very structure of my bones.
 I can rebel, obey, but never learn.

Betsy Curtis
 Fountain House, R.D. 2
 Saegertown, Pennsylvania

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FROM JOHN W. CAMPBELL, JR.

Dear Swygards:-

I know you have a number of other papers of mine on hand there, but I think this one should precede the others, although it represents a later specific realization.

The trouble is, a lot of things we know and realize at a half-conscious-half-subliminal level are extremely hard to pin down in specific statement form; this material is of that class. We've been using it now for 18 months without specifically stating it. Here it is:

There is one more basic, and extremely important, misvaluation in the fundamental alignment of Dianetics, as Hubbard originally stated it, and as it has been developed throughout since the original statement. It was originally held that one could run out engrams, and so free oneself of all those aberrations which bothered him, and distorted his enjoyment of life. In the present form of Hubbardian dianetics, the engram no longer is conceived of as having command power. Instead, the individual has mistakenly chosen to accept it. The present effort is to achieve self-determinism.

There is an extremely important misalignment implicit in that entire approach. The entire emphasis was originally, and still is, directed at a self determined effort to get rid of all those aberrations which bother ones'self. The techniques are designed to aid the preclear to get rid of the things which bother him. Emphasis was originally on physical pain and somatics--things which bothered him.

Putting the point in extreme terms, we would thus work with a sadist on running the fatigue he felt in his arms from the hard work of whipping his victim. We might have a Gestapo member running out the effort he expended in clubbing to death a captured French Maquis.

It must be recognized that the greatest exponent of self-determinism, of Individual Freedom, in this century was actually Adolf Hitler. He fought for and attained a degree of untrammled self-determinism few men have achieved; the only limitations on his actions, his self-determinism, were the laws of Nature and the other Great Powers of the world. He did his utmost to achieve total self-determinism by destroying those other nations.

Put in these terms, it is clear that self-determinism, and running out all the aberrations that bother you, is NOT adequate. If the precisely stated goal of that theory were achieved, we would have an individual of the general nature of Hitler, save that he would be even more dangerous, because more competent.

Actually, of course, human beings are inherently so designed that you cannot in fact hurt anyone else without yourself suffering emotional pain. It is quite useless to deny this effect, to occlude it; it's a built-in protective mechanism, because it is definitely pro-survival. We are all members of the Race of Man; for maximum survival as individuals, it is essential that the Race achieve maximum survival. To achieve that, it is essential that

FROM JOHN W. CAMPBELL JR. Continued

no individual of the race have the tendency to pointlessly harm any other member. Evolution has placed a firm, solid restraint on that in the form of a mechanism, built into every individual, thereby you suffer emotional pain whenever you inflict pain on any other individual.

That's not just a nice, gentle, platitudinous prayer; you'll find that it's a live-wire line, with about 20,000 volts charge. It's damned hot; the mechanism is violently powerful, because it's absolutely essential to the survival of the race that human beings cooperate.

If you think it isn't violent stuff, look at the world around you: Those individuals who show a marked tendency to hurt, demean and insult other people around them are damned unhappy people. Hitler was utterly frenetic; perhaps Goebbels was a more unhappy individual, but not much more. Lincoln, on the other hand, was a deeply troubled man, but he never showed the frenetic strain of misery you find in mean-tempered people.

The original dianetics was based on the concept: Other people did things wrong, and hurt me.

The essential Next Step is: I did things wrong, and hurt other people.

Not infrequently you will find individuals who are in very high tone, and have worked out a great many of their self-bothersome aberrations, who show this characteristic: Dynamic One is now operating just fine. Abnormally good health, active, and alert. Dynamic Four--Mankind--in pretty fair shape, because Mankind has so little impact on an individual. The Human Race has not injured him at any time in his life; he has no aberrations about the Human Race being against him.

But Dynamic Two and Dynamic Three can be most remarkably fouled up. He had plenty of trouble with his family as a child; he got hell and hallelujah from the kids around him, the group. He hates women, perhaps, and he hates groups of individuals.

The result can be a most peculiar sort of guy; he's a high-minded idealist, apparently, so long as he doesn't have to work with you personally. But close up, he turns out to be rather cold and distant as a person, and he shows a remarkable streak of selfishness, while still quite sincerely talking idealistically. He will genuinely work, and work hard and without direct recompense, for Mankind--so long as it doesn't get too near him as genuine individuals people. On the individual level, he's selfish, self-centered--he's self-determined!

So we have a selfish idealist. He can't work with a group; he must dominate and enslave any group he gets in, because he cannot trust them. He can trust only sycophants and idolotors, and those only briefly, of course. He cannot stabilize a family; his Dynamic Two is aberrated and weakened, misdirected, so he does not trust any human beings in close contact with himself. He is, and insists on being, self determined--and self-determinism absolutely will not work in a family or a group.

Family relationship requires mutual-determinism. Group work requires mutual determinism. The recognition of the free dignity of the others in the group--the factor Hitler utterly denied, and without which neither family nor group can work.

A man is not clear simply because he has disposed of all aberrations which limit himself. He is not a clear simply because he has disposed of all aberrations which cause him and his immediate family trouble. He is not clear even when he has no aberrations that bother him, his family, or those in direct contact with him. He is clear when, and only when, he can say "I like people!" and know consciously and in detail what "I" really means, what "like" means, and why he likes, and what "people" means--people with him, people near him, people he's never seen--even people who violently oppose him.

It's been pointed out that Socrates quite evidently wasn't half as smart as he was cracked up to be. In the first place, any man who can't understand his own wife, and make her understand and love him, clearly has a great deal to learn about living; he'd better get at that before he's in a position to teach others much about living. In the second place, Socrates had a number of very brilliant pupils; the trouble with the Athenians was they didn't poison him soon enough. He made a great martyr of himself--but the fact of the matter was that three of Athens most brilliant young men, tutored by Socrates, did in actual fact prove to be traitors, crooks, and absconders on a huge scale. If one and the same man had taught Hitler, Quisling and Benedict Arnold their philosophy of life, it would be fair to say that something was very rank about that philosophy. And then Plato, Socrates most famous pupil, was homosexual.

FROM JOHN W. CAMPBELL, JR. Continued

Socrates evidently represents a type of individual who operated only on dynamics One and Four. The results were not good.

The hermit is the type who operates only on One. He is certainly self-determined.

I think possibly a study of the most warm-hearted and successful human beings of the past might be helpful. Socrates fits the pattern ideal of our culture as it is expressed--logical, but having no respect for, or recognition of the validity of, emotion. He was a very self-determined man, too. Didn't conform to the emotional nonsense of the Athenian citizens.

Shall we try Dynamics Two and Three for a change, instead of just developing Self-Determinism Uber Alles?

Sincerely,
John W. Campbell, Jr.
1457 Orchard Road
Mountainside, New Jersey

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FROM N. A. COULTER, JR., M.D.

Dear Dee and Bill,

May I interrupt my series on ARC making to say a few words about "Advanced Procedure"? This succinct work, hastily put together in order to make the new approach available to as many people as possible as quickly as possible, unavoidably has some defects. When I first read it I felt a certain amount of "invalidation" of previous methods. Reports from others indicate that this was a not uncommon reaction.

However, an application of semantic telepathy (see my previous letter to ARC Light) to the message contained indicates that there has been a development of major importance, and no serious "invalidation". For those of us who, like myself, prefer to think in terms of Hubbard's original chart--not from reactive attachment but for the very simple reason that we have not yet seen any major improvement on that chart--it may be useful to translate this development into the language of that chart. Presented in these terms, the development follows quite simply and logically; far from invalidating previous auditing, it explains why that auditing has been more effective for some than for others, why it has sometimes worked dramatically and sometimes slowly.

"Advanced Procedure" consists, actually, of three things:

- (1) A basically different approach to the processing problem.
- (2) A set of additional discoveries about the human mind, especially one about the mechanism of the key-in.
- (3) A set of new techniques which, added to the old ones, are used as part of a program oriented about the new approach.

The new approach, which accounts for the name "Advanced Procedure", may logically be derived without considering the new discoveries. In terms of the original chart, the reactive mind (RM) is the source of human aberration. The RM is, essentially, an identity computer. It records engrams during anaten and physical or emotional pain. These engrams, however, have to be keyed-in in order to produce aberration. Many of them may lie dormant throughout life.

"Standard Procedure" was directed primarily toward the erasure of engrams. Many auxiliary tools were developed, but this was the primary objective. The procedure was simplicity itself. It consisted of recovering the engram and running it through the Analyzer over and over. The assumption was made that the Analyzer possessed its own self-clearing mechanisms which would enable it to "clear" the Analyzer of "error" (aberration). The only reason it could not clear itself was that it did not know about the engram, having been shut down at the time it was recorded. Comparatively little was known about these clearing mechanisms and indeed it seems to me that a great deal of research could be profitably directed toward a better understanding of them. Incidentally, it should be pointed out that discharge (abreaction) is only one of these mechanisms and appears to be of limited value, being an attempt by the reactive mind to clear itself, and hence subject to the limitations of reactive minds.

This procedure, when the case had reached the right stage, was applied indiscriminately to all engrams, regardless of whether or not they were dormant. The question immediately raises itself, why was it necessary to erase dormant engrams? Theoretically, at least, a man all of

N. A. COULTER, JR. M.D. Continued

whose engrams were dormant would be a man without aberration, and hence, for practical purposes, a MEST clear, although technically his engram bank might be loaded. The capabilities of such an individual would, or should, enable him to key-out any engram should it key in, all by himself.

Hence it would seem that if we really are primarily concerned with the removal of aberration, all that should concern us are the engrams that have been keyed in. Let us call the set of such engrams the service facsimile. This is essentially equivalent to the term as defined in "Advanced Procedure."

We might further note, in the light of the foregoing, that we are primarily interested in the key-in, not in the engram. If we can find some way to make an engram "permanently" dormant, that is the essential objective.

This brings us to the second point: an examination of the mechanism of the key-in. It was originally thought that the key-in occurred, during a moment of mental anguish (lock), as a result of perceptive similarity between lock and engram. The physical pain of the engram, it was thought, then held the engram keyed-in, resulting in aberrated behavior each time re-stimulation occurred.

It now appears that while both these factors are undoubtedly involved in the mechanism of the key-in, there is one other factor that is of even greater importance, and which, rightly understood, forms the "Achilles heel" of the key-in. This factor is the monitor's decision to accept the engram.

Let us remember that the Analytical Mind and its monitor, the "I", is the "commander-in-chief" of the organism. The reactive mind, therefore, is under the (indirect) control of the Analytical Mind. It follows, therefore, that while orders from a "winning valence" (in hypnosis) or from "suggestions" accidentally installed during physical or emotional pain are effective with the reactive mind, the orders from the Analytical Mind will be those of highest priority.

This, at any rate, is the new theory. Is there any evidence to support it? Yes, there is:

- (1) No one can be hypnotized against the active opposition of the monitor.
- (2) A person can, by raising his necessity level, or by participating in "survival" activities, key-out his own engrams. This phenomenon has been noted again and again. Orders from the monitor, therefore, must supersede those from other sources, as far as the reactive mind is concerned.

Let us call such decisions of the monitor "postulates". This again is essentially equivalent to the term as used in "Advanced Procedure".

The essence of the new approach is to eliminate the key-in of engrams, not to erase the engram. The essence of eliminating the key-in is to recover and to rescind, by the self-determined action of the monitor, the previous decision by the monitor accepting the engram.

We may illustrate the key-in as follows: A person experiences a moment of "mental anguish" --say, the loss of a loved one (temporary or permanent). This throws the organism into a "state of emergency". The reactive mind, the emergency mind, starts to serve up engrams, selecting them by perceptive similarity. It may, if the anatem is sufficiently great, temporarily take over control of the organism; in so doing it would simply be filling its role of "emergency mind". At some point, however, owing perhaps to the stress of the situation or a previously accepted component of the service facsimile, the monitor accepts the pattern of behavior served up by the reactive mind. This decision by the monitor is accepted by the reactive mind as a highest priority order. From that point on, the engram is in re-stimulation, and will remain so until the original order is recovered and rescinded.

It is at once seen that this theory furnishes an explanation of why engrams were sometimes difficult to erase. Unless the postulate to keep the engram was contacted and rescinded, mere contact with the somatics, perceptics, phrases, etc., while desensitizing the engram, could not eliminate it entirely--because the reactive mind was carrying out a highest priority order which had not been reached. On the other hand, if there were no such order (dormant engram), or if the order was subsequently contacted on running up the chain and past the key-in, the aberration was removed. We see now that it was unfortunate that so much stress was laid upon the point that "IT's not what you have done, but what has been done to you, that is important" because this orientation undoubtedly caused many of us to miss those all-important postulates.

N. A. COULTER, JR. M.D. Continued

Of course, this new approach is far, far different from the psychoanalytical approach, in which the primary effort is to persuade the patient to "face" the "reality" of the irrational feelings, thoughts, and actions generated by his reactive (unconscious) mind, in a setting permeated by the dogma that man is an essentially irrational creature whose pathetically weak ego is at the mercy of his instinctual drives. When the patient has somehow been persuaded to accept this dogma and "accept" this "reality", the psychoanalyst considers that his work has been done, that "insight" has been achieved. Why the acceptance of a fraudulent dogma is called insight is beyond my comprehension. If Hubbard had done nothing else, his conclusive demonstration of the fraudulence of this dogma should endear him forever to the hearts of men.

Incidentally if enough readers are interested, Dee and Bill, I will be glad to contribute an article or series showing exactly how psychoanalysis and dianetics differ, both in theory and technique.

The new techniques are, I think, adequately described in "advanced Procedure" and in the excellent series of lectures on "Effort Processing" given by A. E. van Vogt and available from the Psychological Research Foundation, 616 N. Third Street, Phoenix, Arizona, for \$2.

The foregoing represents the reaction of one observer and in no way represents the official view of the HDF. It is addressed primarily to those who, like myself, were somewhat disturbed by the new approach as communicated, and illustrates, I think, some of the advantages of semantic telepathy as a method of communication.

Sincerely,

Art

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PUBLICATION REVIEW

CREATIVE DYNAMICS, Gene and Peggy Benton, Los Angeles, 1951 (\$1.75 the single copy from the authors at 239 North Wilton Place, Los Angeles 4, Calif.)

I like ideas presented simply and without attacks on the ideas of others. I think this little 39-page mimeographed publication by the Bentons presents simple ideas in a clear, uncomplicated fashion, without some of the bitter hostility which has been an undertone of many dianetic publications in recent and not-so-recent past. I think the Bentons have presented many of the useful elements of dianetic and psychiatric theory and practice in an inspiring way, at least for those of us who are sufficiently familiar with these concepts to follow.

The thesis of this publication seems to me to be that the dianetic (or other) practitioner should be concerned with inciting creative and dynamic growth in the pre-clear (or subject, or patient), or perhaps reinforcing dynamics for growth and creation already existing in human beings. On this basis, the Bentons go on to outline the goals of the auditor in his work (socially), as to pre-clears, in auditing situations, in particular sessions, and in particular auditing situations. Suggestions as to how to accomplish goals are outlined on the basis of known techniques of dianetics, psychology, and even of the theater. The authors distinguish, however, between the what (the goal) and the how (the method) both as to what the auditor is doing and as to what the pre-clear may be expected to discover that the preclear is doing.

The authors' emphasis on creative activity does not appear to me to stop with the pre-clear; but rather, and importantly, to continue to the auditor. I gather that the Bentons are urging us to consider that auditing is but one aspect of a living, creative process leading towards an enjoyable future, and to consider that the auditor or pre-clear who loses creativeness may also lose joy in the process and in life. The positive joy in processing may be found in the use of one or more of the twenty or so techniques which are listed and correlated; but none-the-less that pleasure is urged on us as a dynamic part of processing.

I was a little disappointed to find that I did not know some of the "techniques" listed, a disappointment which many of you readers will, I assume, share with me. I felt that the Bentons owe a larger debt to the Gestaltist school of psychotherapy than they acknowledge (as do I); and that they owe a tremendous intellectual debt to Constantin Stanislavski, a founder of the Moscow Art Theater (in Czarist days), which I discovered only by reading Stanislavski

PUBLICATION REVIEW Continued

myself. I think a somewhat (about two pages) more extensive simple outline of Stanislavski and the Gestaltists might have been in order, as well as some citations on the literature of Arche-netics, creative processing, Computation processing, and some other specialized techniques.

Gene and Peggy Benton have been in and of dianetics since 1950. Gene was Director of Train-ing of the Hubbard Dianetic Research Foundation in Los Angeles before its breakup a year ago. Peggy is largely responsible for the new Tone Scale of the Hubbardians and correlated much of the material currently in print in Child Dianetics. I have had the privilege of hearing a transcription of some of Gene's auditing, which seemed to me to be topnotch. I have tried their ideas and found them useful. I hope others will benefit too.

John Farrell
2927 Florence Street
Berkeley 5, California

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FROM RICHARD W. LUNDBERG .

Dear Mr. and Mrs. Swygard,

John W. Campbell, Jr. has pointed out that each dianeticist forms his own opinions and methods, and as my experiences are different than the others, I shall attempt to give some account of my goals and methods.

It appeared to me that the "fiction science of Dianetics"---as labeled by Hiakawa, author of "Language in Thought and Action," in the magazine, "Etc.," (a most interesting magazine, by the way) while making an excellent beginning at a very messy job, was in some respects going off half-cocked.

So, having a background in scientific method, I set myself to the task of reviewing the theories of others and testing them on the general public. My idea was to get as broad a sample of auditing, good and bad, as possible. So I changed auditors frequently, having used about eight on myself, and working about thirty-five preclears, as well as sitting in as obser-ver on the sessions of others. I must confess that either I am more fussy than others or have had bad luck with preclears. But I am far from being convinced that dianetic auditing is a wholly desirable thing. I am also convinced that everyone should know as much as can be learned about it.

On the basis of this accumulated data, I derived one postulate, similar to those propounded by Hubbard in "Advanced Techniques and Axioms," which I can accept as the most nearly correct of all theories as of this date.

My postulate is "The mind works as it thinks it should." Thus each preclear has decided either that he is incurable or that only a certain pet nostrum can help him. Examples: one says only hypnosis will help him, another wants drugs, a third swears by psychoanalysis, an-other wants only Christian Science. All these work, because the preclear expects them to work.

Last July when I made this discovery, I divised my own method of processing which works for me, but hasn't worked too well for others. I postulated to myself that all theories put forth by anyone will work for me, and further I postulated that I can audit myself without an auditor. (I was computing circuit phrases and bossing my somatic strip the first month with an auditor.) I was also fighting every auditor I had who insisted on Hubbard's dogma that running oneself if (a) due to a demon, (b) out of valence, (c) useless, (d) harmful. I think Hubbard has an engram on the subject!

Anyway, I can run engrams without an auditor by any of the following methods:

(1) P.C.M. (2) Chain scanning, very simple without after effects, PROVIDED the engram chain is unburdened of all emotion. See "Science of Survival" for this technique. (3) E theory. This got me into trouble. The examiner took over, and I lost contact with present time pretty much, for a couple of months 'till I woke up to the fact and ran off Altman's stuff as an engram. (4) Straight wire. (5) Lock Scanning. (6) Effort processing. This last I have to use with moderation. Otherwise too much emotion gets stirred up at one time. Alternating it with scanning for emotion works well.

As to the state of my case, I can only offer this estimate: I am not sure there is a clear. I have always had perfect vision and hearing, so there could be no improvement there. All chronic somatics dropped out early. I have run most of the service facsimile, starting with

FROM RICHARD W. LUNDBERG Continued

birth and ending with the first loss of an ally, occluded of course. I still have this chain, but its power is greatly weakened, and more important, I am fully aware of the rationalizations and dramatization and restimulators on it. Recalls are and always were virtually complete. Also as data, ran previous death with all recalls--a natural and painless one, of pneumonia, the data said. Also ran prenatals, and checked with relatives as to accuracy of dates and incidents. They checked 100%, as have the data on prenatals of all preclears I have worked with. There is no question whatever in my mind as to the validity of prenatals. However, my tone remains low on the scale, hanging in the boredom range. Could it be that boredom is to be scanned off as well? I don't have much data on that, as the thought just occurred to me as I write.

So much for fact. Now for a little speculation in a field so far untouched by most, although Hubbard's definition of Theta as a static was the clue.

Sri Aurobindo, recognized as perhaps the greatest Indian philosopher (he died in 1950) gives us a vast wealth of information on the higher portions of the tone scale. The striking thing is that although his language is different, his ideas as so parallel to those of Dianetics. The Ashram or school he founded is a working model of Dianetics in action. Judging from the remarks of his students. I have only been studying Aurobindo's major work, the "Life Divine," a few weeks. It is, I have been told, being used as a text at either Yale or Harvard, I don't know which. (I think it Harvard--Ed.)

I speculate then that Dianetics is the lower rung of a ladder, which enables us to climb to where we can take up what Sri Aurobindo terms the purnayoga, the integral yoga--concerning which I quote:

"The goal marked out for us is not to speculate about these things, but to experience them. The call upon us is to grow into the image of God, to dwell in Him and with Him and be a channel of His joy and might and an instrument of His works. Purified and transfigured in soul, we have to act in the world as dynamos of divine electricity and send it thrilling and radiating through mankind, so that wherever one of us stands, hundreds around may become full of His light and force, full of God and full of Ananda or bliss. Churches, Orders, Theologies, philosophies have failed to save mankind because they have busied themselves with intellectual creeds, dogmas, rites and institutions, as if these could save mankind, and have neglected the one thing needful, the power and purification of the soul. We must go back to the one thing needful, take up again Christ's gospel of the purity and perfection of mankind, Mohamed's gospel of perfect submission, self-surrender and servitude to God, Chaitanya's gospel of the perfect love and joy of God in man, Rama-Krishna's gospel of the unity of all religions, and the divinity of God in man, and gathering all these streams into one mighty river, pour it over the death-in-life of humanity, so that there may be a resurrection of the soul in mankind and the 'Age of Truth' return to the world. Nor is this the whole object of the Yoga, the reason for which the Avatars descend is to raise man again and again, developing in him a higher and ever-higher development of divine being, bringing more and more of heaven again and again upon the earth until our toil is done, our work accomplished and Sachchidananda-Existence, Consciousness-Bliss fulfilled in all even here. Small is his work, even if he succeeds, who labours for his own salvation or the salvation of a few; infinitely great is his, even if for a season, who lives only to bring about peace of soul, joy, purity and perfection among mankind."

Surely these are the goals of Dianetics!

Richard W. Lundberg
219 Clayton Avenue
San Jose 10, California

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FROM ISRAEL, Tel-Aviv

To The Arc Light---

Sir,

I'm glad to inform you that a number of people, here in Israel, Tel-Aviv, are deeply impressed by the books of Mr. L. Ron Hubbard and are organising a centre to further study, research, and practice.

This, now small, group has the intensions and possibility of great development in Israel.

FROM ISRAEL, Tel-Aviv - Continued

Unfortunately there exists very little material of Dianetics in Israel and because of very strict foreign currency restrictions, we can't order officially any books and bulletins, etc.

This questions immediately the possibility of any activity in the field and leaves us in a helpless situation.

Because of our desire to spread Dianetics among people interested in, I dare to ask for any theoretical material, even second hand, which you could spare and send us.

We wish to exchange ideas and experience with all existing groups and beg to be informed if there are any Dianetic organizations in Europe who could be contacted.

I'm sure, Sir, I shall find fullest understanding for our difficulties, I remain

Yours sincerely,
Wigdor Hochmann
3, Prague Street
Israel, Tel-Aviv

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Ed Note: All foreign groups are receiving The Arc Light regularly. That is, all groups we know of, including Israel, Tel-Aviv. For those of you who would like to correspond with these overseas groups, the post office can supply you with Air Mail Sheets (that fold up like an envelope) that can be mailed anywhere in the world, for only 10¢.

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FROM "SOUTH FLORIDA"

Dear Folks,

I don't think I've written to you since about last May. Now those were some roaring days! I remember just a month before that our group sort of died out--the general opinion was that there wasn't much more to be known about dianetics or any other new things were expected to come out of the Foundation. Most of the group felt that it just as well go home and get a lot of processing and get cleared. These people thought more could be accomplished that way. Most of them don't seem to know where they stand now. They have lost all communication and I can't see where they have made much progress this last year. Somehow, my wife and I have been fired the other way. We've been buying just about everything, or borrowing it, and have been reading it, and thinking. We have been processing and experimenting. I can honestly say that we have been improving. Ron Hubbard isn't the only man in the world, but we like him enough to have him for a brother! Down to some of that thinking I mentioned above.

I have been making more sense out of "reactive" and "analytical" minds lately by giving them a better meaning. I don't think of the reactive mind as being the big boogy man it has been labeled. An angramic phrase could usually be classified, in my way of thinking, as an analytical thought. "You're lazy," "My stomach hurts," and "It feels good," for example are opinions that stem from the "analytical" mind. But--they are planted into the "reactive" mind as a memory. The "reactive" mind is not reactive, but merely a memory pool. It collects data and stores it whether we are in pain or are unconscious or not. It is not mixed up as it has been described. It is in perfect order. We would be better off if we used it more instead of throwing in "analytical" thoughts. I found that by holding back, "I don't know," and leaving the mind "open," the answer pops up for me just like it is supposed to for a clear. You cannot substitute, "I DO know" for "I don't know" and have any measure of success. Again, "I do know" is an "analytical" opinion and throws a block into the memory mind. In other words, we aren't as analytical as we thought we were. If you can push the "thinking mind" aside and leave a hole, the answer will pop right through. Hubbard's description of the "reactive mind" has probably scared a lot of people right out of dianetics and a lot of auditors right out of a job. I haven't had a pre-clear yet (I'm a book auditor) who wasn't at least reactively afraid of the Hubbard reactive mind.

If the reactive mind can be explained to those interested as a "memory mind" of that capacity only, they cannot fear something that may jump up and make them insane or ill.

And the reactive mind has only a recording type memory as its single property. When a pre-clear is in reverie, he certainly takes the reactive mind as a matter of course. Why shouldn't he? He can understand that what is recorded in the reactive mind is only a memory.

FROM "SOUTH FLORIDA" Continued

I think that dawns on a pre-clear after he has had about enough of the old standard procedure.

But, when someone comes along with a description of something inside our head that drives us crazy by its inability to understand or compute, then no wonder pre-clears won't touch it with a ten foot pole. The reactive mind is merely a memory mind. I am learning to count on it as my best friend. Because, when I get out of the habit of putting my two cents' worth on every occasion instead of listening to "the voice of experience" that everything I ever saw, heard, felt, smelled, tasted, digested and what have you, properly recognized and recorded in an orderly fashion, I will become a clear much sooner. Then--I will recognize this reactive mind as my eidetic memory, my basic personality, and my prime protector.

Isn't a clear supposed to have less uncontrolled emotion? Open minded? Wise? I think A. L. Kitselman discovered that Hubbard's reactive mind was not reactive at all, and learned how to put it to work for you. Art Coulter broke out in print in your paper recently with the "fact" that "E" uses the reactive mind in an attempt to "clear" oneself. The whole error in describing the properties must be the point of fouling. The only function of the "E" that I can discover is to knock a "hole" in an analytical thought chain, baring the memory mind. We then scan the memory mind and can find in a hurry just what the "sensation" or "service facsimile" or "effort" was or is. I think "E" and "self-determinism" are the same thing. "E" seems to be the "truth" that we are trying to hide from everyone, and ourselves mostly. "Self-determinism" and "E" are catalysts that help the clearing action without entering into the action.

The reactive mind records a phrase (connected or unconnected with pain) spoken by someone with an analytical mind in control ("Don't play in the dirt. A dirty boy isn't my boy.") The reactive mind has the memory of a phrase with analytical properties. The instant (it takes less than an instant) one recognizes this fact, the analytical phrase recorded in the memory mind makes sense. So, any type of processing that can give you the ability to distinguish one mind from the other, and give a true insight of the exact properties of each, is a technique that can and will clear you--all by yourself if you wish.

If the above is of any use, take it. If not (as they used to say)--CANCELLED. I'll cancel anything but my subscription to The Arc Light.

Lots of luck--and have fun!

"South Florida"

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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 represents the OPINION of the writer of that article or letter. The Publisher prints this material as a matter of record of what has been thought and written in the field of Dianetics.

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