

THE ARC LIGHT



MIAMI, FLORIDA

A PAPER DEDICATED TO THE DISEMINATION OF DIANETIC INFORMATION

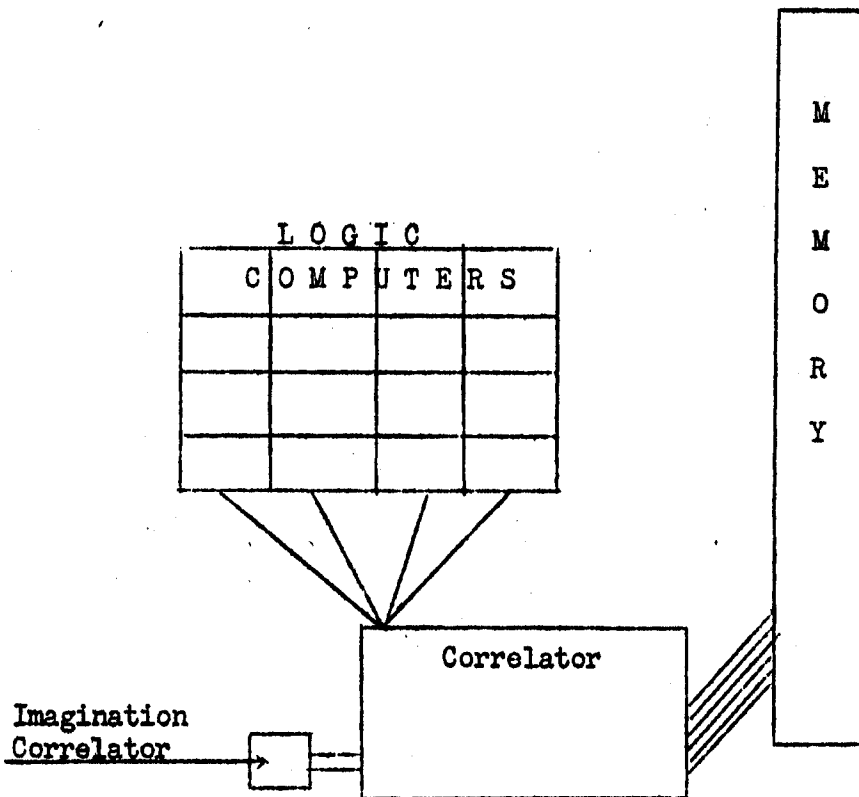
APRIL 1, 1952

THE MECHANISM OF THE MIND

By: John & Peg Campbell

One of the principle reasons why Freudian psychology, and the standard, conventional psychologies, must be discarded as inadequate theories, is the simple fact that they cannot be shown to bear any correlation with the actual, demonstrable structure of the brain. No one has been able to find an Ego in a brain, or an Id or Super-ego, or an Oedipus Complex, etc. Since the brain is fairly well established as the physical mechanism of thinking, the ultimate theory of the mind must bear a one-to-one correlation with physical structures of the brain. Clearly, Freudian concepts do not; therefore they cannot serve as a basic theory of the mind.

Our present theory of the mechanism of thinking can be block-diagrammed as follows:



The functions of these block-diagrammed units is as follows:

MEMORY: Memory is assumed to be total, perfect, and permanent. Every perceptic datum is recorded as the original nerve-impulses themselves. Every thought, and every concept is recorded as it occurs. Every nerve-impulse of the body is recorded in memory, and recorded imperishably.

The memory recordings are filed on the lowest level of correlation; sequentially. This sequential correlation of memories is what Hubbard described as "the time track." Any memory is available on the sequential filing index. The newborn baby has no other filing index in his earliest memories save the sequential.

Copyright 1952, Dorothy Swygard

THE MECHANISM OF THE MIND Continued

However, all memories are stored in exactly the same imperishable way; all memories have exactly the same degree of availability in actual fact. The appearance of decreased availability, as in occlusion, is due to factors of derived conclusions, not to factors of the memory storage system itself.

Memory holds all memories at the same level; although experience proceeds sequentially, all experiences already encountered are held at the same level of availability. The result is that when listening to a new symphony, for instance, the first, second, et. seq. passages of the symphony are on the same level of availability as the passage just heard. This allows the mind to compare any part of the symphony instantly with any other part. And allows the mind to compare on a direct side-by-side basis any past experience with any present-time experience.

In effect, all memory is properly in present time. That's where it belongs; it must be in present time if it is to be useful and available. The error is when memory sectors are not in present time, and hence not available for use.

Memory includes all experience of the organism, at all levels. It also includes a lot that hasn't been considered heretofore; the most important of these additional factors is genetic behavior pattern data, or instincts.

I do not know at the present time just how that data gets there, but there's more than adequate evidence that it does.

THE LOGIC COMPUTERS: The logic Computers are multiple units, capable of operation in parallel and independantly. They do the computing of logical deductions from any system of postulates. Given any system of postulates, the logic computers can work out the logical corollaries and conclusions. Unlike any known logic computers or logic-mathematic systems so far developed, the human logic computer can actively compute logic, in that they will start working on a set of postulates and keep developing all possible ramifications of those postulates.

The more highly developed an individual's logic computers are, the more conclusions he can develop from a given set of postulates. The low-level individual can develop only a few of the most obvious conclusions.

I postulate that the posterior lobes of the brain are the logic computers, or contain the logic computers. (I do not hold that the present statement of the theory is complete; there are certainly further ramifications that must be worked out, and this is intended solely as a rough beginning of the problem.)

THE CORRELATOR: The Correlator is by far the most important organ of the mind; its function is to coordinate the mind-body system with the external world, and with itself.

The correlator has evolved from the earliest stages of animal organisms. The simplest way to illustrate the problems handled by the correlator, and the serious results of its inability to function, is to consider one of the classic experiments of experimental psychology---a technique for driving a rat into acute neurosis.

A male rat was put in a cage which had two exits, both blocked by trap doors. One exit lead to an adjoining cage containing a female rat in heat; the other lead to an adjoining cage containing food. The rat was left in the center cage long enough for him to acquire full knowledge of the situation, and also a raging hunger.

Then both doors were sprung simultaneously.

The rat now had to correlate a number of factors: perceptic data concerning the external world situation, the powerful mating urge of his instincts, and the powerful

THE MECHANISM OF THE MIND Continued

urge of hunger.

The rat went into neurosis, including trembling---which is a failure of neuromuscular coordination. The rat's correlator became jammed; he failed to coordinate at a somatic level, or at an action level, or at the decision level.

The correlator serves the function of the conductor at a symphony orchestra; no individual musician is able to hear the music as a whole, but can hear only his own section. The conductor must serve to correlate the efforts of all sections into a unified whole. He must balance brass against tympani against wood-winds against strings.

Anciently, in evolution, the correlator served to balance mating-urge against hunger-urge against danger-avoidance against..... etc. No one urge must gain total precedence; there must be a balancing mechanism that will serve to interrelate all the urges into a functioning symphony of behavior.

At the level of the insect, where behavior is controlled by instinct, the correlator is essential to match instinct against external world situation. A bee seeks nectar; its instinct toward nectar seeking, however, must be stimulated by recognition of flowers in the external world, and repressed by recognition of the excessive distance from the hive. Even the bee requires a correlator capable of making sound judgements between instincts and the external world.

The instincts in the mammal are far more numerous, far more detailed and far more complex than the instincts in the most highly evolved social insects. This factor has been overlooked in previous efforts to understand Man and Man's mind. Far from having fewer or simpler instincts, Man has far more. The difference between the mammals and all lower forms of life is that the instincts in the mammal are advisory; in the lower life-forms they are compulsory.

However, in the mammals, the instincts are so arranged that their advice must be "listened" to. If a mammal ignores its instincts, it is rewarded with emotional pain. If it heeds its instincts, accepts full awareness of what instinct advises, and then with full knowledge computes that a contrary course of action is preferable under the circumstances, the mammal does not feel emotional pain. It MUST heed its instincts; it DOES NOT have to obey them.

That the instinct patterns in mammals are present, highly complex, and extremely sound can be demonstrated very simply indeed---and we are all fully aware of the facts. When a young bitch gives birth to her first litter of pups, she unerringly does precisely the necessary, and highly complex, series of things essential to the successful birth of the pups, and her own survival.

It cannot be maintained that human beings do not have instincts of equal complexity and validity; long before obstetrics was invented, human beings were born. It is also inadequate to claim that the female remembers her own birth, and hence has personal-experience memory to guide her when she delivers her own young. The female young---dog, cow or human---does not remember the mother's internal sensations, and those are the ones necessary for guidance when she delivers her own young.

The function of the correlator, then, was, anciently, the coordination of the external world with the instinct patterns, and the inter-coordination of the instincts themselves.

With the evolution of Man, this function of correlation has extended immeasurably further. The correlator in man does all the things it did for the lower mammals, and additionally it correlates all experiences with all other experiences. The human correlator, if it is used as it is intended to be used, can perform the remarkable feat of

THE MECHANISM OF THE MIND Continued

taking 90% lies from the memory bank, 9% sloppy data, and 1% solid fact, and obtain 100% sound data. By taking a sufficient number of inaccurate statements, and a few sound facts, and cross-checking them one against the other, repeatedly, again and again, cross-correlating each against all others, the sound facts can be winnowed from the false. The lies gradually break down into "He said X, but he is aberrated on the subject of not-Y, as shown by cross-correlation with data set L-59-R-3, so it is probable that the truth is Y, not X."

The mills of the Gods grind slow, but exceeding fine; the correlator grinds slowly, but with stark inevitability, if it is allowed to. By sheer cross-correlating of a near-infinity of data, the truth will eventually be determined. The power of the method is incredibly great; the ability of the human correlator to cross-correlate with the aid of that immense, and faultless memory storage, is truly beyond comprehension.

The correlator takes data from memory, compares the different data, and assigns tentative correlation values. The logic computer, working under the direction of the correlator, derives logical conclusions from the postulated correlation, and the derived data is compared with memory data. If a correspondence is found, the corresponding data is now assigned a correlation factor with the original data, and the tentative correlation factors assigned are made somewhat less tentative. Now more data is invoked, and correlated, and back-correlated. Etc., ad infinitum.

But the correlator and logic computers alone cannot solve some types of problems. There is no logical method of solving a problem involving 30 variables, and only 20 equations. The only method is to use trial and error---which is not a process of logic at all.

This is the function of the Imagination Correlator. In the block diagram, I've sketched it as a separate unit; actually it is an inherent function of the Correlator. The function of imagination is produced by simply assigning arbitrary correlation values between any data-sets drawn from memory.

The Imagination Correlator can hypothecate the ten extra equations needed to solve the problem; the logic computers can compute the results if those equations are valid, and the correlator can then compare the computed results with memory experience. If the computed results match experience, it can be tentatively assumed that the hypothecated equations are valid, and they can be used on that basis.

As examples of the functions of the various mind-units, consider these ideas. Cats never have peacocklike plummage; the correlator assigns that pair of data-sets a correlation factor of minus 1.000; it never happens.

Cats almost always have fur. (They don't always; I understand that only a gourmet can distinguish between cat stew and rabbit stew, and a sharp knowledge of anatomy is needed to distinguish between cat carcasses and rabbit carcasses once they're skinned. Cats do not always have fur.) We can assign a correlation factor of 0.98 here.

Cats have practically no connection whatever with meteors; we can assign that pair of data-sets a correlation of 0.00001. It is NOT zero; the Earth appears to have been made by the aggregation of meteoric matter, and cats exist only because of the Earth.

However, let's imagine a cat with peacock plummage.

The logic computer, plus memory and correlator, now comes up with the data that it is highly impractical; a cat is a leaping or pouncing type carnivour, and the bulk of peacock plummage is exceedingly badly adapted to the needs of a pouncing carnivour. On the other hand, if I could produce such a cat, I could certainly get a handsome piece of change out of it; any circus would pay through the nose for the thing.

THE MECHANISM OF THE MIND Continued

The correlator not only monitors the logic computers for applicability of results, but keeps throwing more data into them for additional development of any line of derivation they may be developing. The computations above on the peacock-plumed cat are completely logical results of accepting the postulate of the improbable cat. So long as it is recognized that that is a postulate, that thinking is sound, sane, and even useful. The error would be to accept that the postulate was fact.

ABERRATION

With these concepts, we can develop some logical conclusions---thanks to the logic computers!---and see what help the ideas can give us in working out the problem of aberration---mankind's Big Problem.

First, if non-compliance with instincts leads to unhappiness, why don't human beings follow the instincts? It's a fair bet that patterns of behavior that have developed over 2,000,000,000 years of field-testing are apt to be exceedingly sound, workable methods of conducting one's life. Why aren't they used?

To a large extent they are; the exact extent will be evident to you as you pick up the instinct patterns---and become consciously aware of them as such---in your own processing. But Man's troubles stem from departure from those exceedingly sound patterns at times when such departure is not sound. This does not mean that I hold that one should follow instincts and only instincts; it is completely wrong to do so. Man's great heritage as a mammal is that he does not have to follow his instincts regardless of circumstances.

But also it is part of man's great heritage as Man that he does have the guidance of those immense periods of experience in living. If the wisdom of a philosopher who has lived and thought and observed for 80 years is considered worthy of note, what of the wisdom of the experience of 300,000,000 years of mammalian learning, 150,000,000 years as a higher primate, observing and remembering, and over 1,000,000 years as human beings. All of that is part of our heritage; what utter fools we would be indeed to ignore utterly the advice and suggestions of all that experience!

What fools we seem to be, for we do ignore it in many, many respects. Why?

The newborn individual starts out with his basic pattern of correlations set up on the instinctive basis; in the course of the first half-dozen years of life he learns to change that correlation radically. He does so because he has a deep instinct to drop out any instinct that does not match the real-world situation. His instinct patterns are designed to make it easy for him to adjust to a world of a certain nature; they predict for him what the world will be like in general. The instincts tell him that his mother and father will love and protect and tutor him and help him to understand. That his parents and siblings will cooperate in building and maintaining the home. That love and mutual cooperation is the basis of successful life. That these aren't just beautiful ideals, but that these are the real, practical, intensely workable patterns of living. That he himself has a right to pride in being human, being a male (or that being a female is a fine and proud thing indeed---and both are absolutely right) and that it is worth while being the Self he himself is. That his individual dignity is a fine thing, and that the human dignity of others is equally a fine thing, and worthy of recognition.

But Mother and Father are not clears; they are aberrated people, with a lot of very bad data. Mother is a whiner; Father operates largely in sullen rage. Neither respects the other; Mother thinks that men are worthless impositions on women, and that anything you can work them for is less than fair pay for the terrible impositions women have to suffer, such as making a home for a mate and her family. Mother has no respect for herself, her husband, or her children.

THE MECHANISM OF THE MIND Continued

Father has no respect for himself, either; he feels he's a failure, and blames the damn world for not giving him his chance. His wife is no help, and he has no use for women anyway, except as conveniences, and she's a damn poor convenience. She won't keep the house clean, she's a lousey cook. Women aren't worth anything anyway, but you can't get along without 'em. She and her damn brats are a drag and a source of sullen rage and hatred to him.

A child born into this family learns soon that human beings do not have dignity. That being a male---or being a female---is something despicable. For one thing, everybody, both the family and the rest of the world, agree that having any sex at all is so nasty it's unmentionable, and one can only hope to keep people from being aware of it.

The boy gets it somewhat worse than the girl; Mama is a slatternly, hopeless and bitter woman, and her principle hate is men and their impositions on women. Since the boy spends his days under Mother's care, he learns that being a male is anything but desirable. The girls learn that being a girl means being imposed on, but that concept of imposition itself gives them a sense of trampled righteousness ground under the heels of brutal men. (They'll be fine wives when they grow up, as a result of that, of course.) But at least the girl has the feeling that being a female is fine in itself--it's just that females are so unjustly imposed upon by males.

The male is made guilty for all the unhappiness of women; it doesn't help a boy to feel proud of his own sex or of himself.

Quite evidently, the instinct patterns the child is born with do not match the reality he faces. He learns to adjust to the situation, and correlates observed causes and effects; he learns how to be a child in a home like that and survive with some degree of equanimity. Of course, the thing to do is to recognize he has no dignity or rights, only duties he owes his parents. This is fact in his home; therefore he learns that correlation.

By the time he leaves his home, he has a set of correlations that is totally unable to accept the instincts; therefore he's unhappy. Furthermore, his pattern doesn't match the aberrated patterns of the rest of the world. He knows what women are like---he learned that everything his instinctive knowledge told him of women was wrong, because his Mother was not a clear, and so he has accepted that she was, in fact, Womanhood. Naturally, he has no very high regard for women.

His life is now a series of conflicts; his pattern does not match the world now any better than his instincts did in the beginning, but neither do his instincts match the world as it is---unless he gains the concept of individual and social aberration. He must recognize that all the world is out of step with the instincts, and to their own disadvantage.

His correlator has correlated all the data of his experience on a system of postulates that did work in a very jerry-built fashion. Not recognizing that his parents acted as they did due to aberration, he rejected his instincts as being useless. He needed the data that his parents acted on the same instincts, but modified by aberration.

Now, however, in order to get anywhere, he must recorrelate his entire life on an entirely new system of understanding. This is not only a laborious task, but it involves him in this difficulty:

If he gives up his present system of judgements, he will temporarily have no system of correlations. He will be reduced to complete inability to correlate his experience, and will be more helpless than a baby. He'll be insane if he can't evaluate at all; that's what insanity is.

THE MECHANISM OF THE MIND Continued

So, fearing the loss of what stability he has, on the basis of his jerry-rigged, baling-wire-patched system of crossed-up evaluations and correlations, he refuses to consider any other system, or to consider learning much of anything new, because new learning is apt to invalidate more of this precariously balanced structure of weird correlations.

He's quite right; he can't afford to give up his old system of correlations---until he has a new system already prepared.

When the telephone company finds their local exchange overloaded, and getting jammed, they do not tear it down and then build a new one. The town would be paralyzed during the change-over if they did. They build a new and larger exchange first, switch the service over to the new one some night, and then tear down the old one.

They say a bird in the hand is worth two in the bush; true, generally, but that you can't make arrangements to trap those two in the bush. And sometimes, when the bird in the hand is very much overripe, it would be better to throw it away, and wipe off your hand. The psychotic is in that position.

The problem of aberration is the problem of wrong correlation of data. Usually, the individual will discover that Mother stood for Womanhood; what mother was, he assumes Women are. What Father was, girls assume Men are. Because Mothers and Fathers do not match the instincts; the instincts describe how a clear would behave.

Mr. & Mrs. John W. Campbell, Jr.
1457 Orchard Place
Mountainside, New Jersey

* * * * *

ELECTROPSYCHOMETRIC MONITORING OF DIANETIC PROCESSING

By Volney G. Mathison

Part II - The EPM Tone Scale. Tone-Scale Error Factors

The first electropsychometers had no indicating device other than a tension-surge meter. A clockwise surge of this meter indicated rising psychophysical tension; counter-clockwise drifts indicated diminishing tension.

Before long, a remarkable validation of certain dianetic axioms became apparent. The preclears whose cases were being monitored registered variable settings on one of the instrument controls that obviously corresponded in some degree to the Hubbardian tone scale. Tone-scale numeration was therefore tentatively applied to this control; and now, after thousands of hours of use of the instrument on preclears in actual sessions, the scale has been brought within usable conformity with the Hubbard scale, within the range of 1.0 and upward. The first tone-scaled instruments had an upper range of 3.5. This was adequate, until the advent of the 1952 types of dianetic techniques. As these were applied effectively, preclears repeatedly began going "off the top" of the EPM scale. Considerable new work was necessary to expand the EPM scale to its present upper range of about 5.0.

As of now, the original "tension-surge" meter has become merely an essential pilot-adjunct of the Hubbardian-type tone-scale dial which is mounted beside it. The meter needle is a vernier-like tone-drop and tone-rise indicator. Unlike ordinary psychogalvanometric devices, the electropsychometer registers in a manner definitely correlated to the intensity of the preclear's psychophysical stresses. When the meter needle swings toward "falling tone" but returns again toward the neutral central area of the scale, this indicates that the preclear is not too deeply entangled in the situation being reviewed.

ELECTROPSYCHOMETRIC MONITORING OF DIANETIC PROCESSING Continued

The preclear has looked upon a past event; the needle swings, the preclear decides on an organismic basic that the matter is not too serious; the needle swings back into the neutral portion of the arc.

On the other hand, if the event in recall is of real concern to the preclear, the needle surges to the extreme end of the scale, in the direction of falling tone, and stays there. There is no forced return-action to confuse the auditor. The needle can now be brought back into the neutral arc only by rotating the tone-scale lever toward lower tone-scale readings. Conversely, when the manifold of psychophysical stresses eases, the needle drifts gently toward the "rising tone" end of the scale. The needle is again brought back into the neutral arc, but now only by rotating the tone-scale lever toward higher tone-scale settings.

At this point we come to a repeatedly asked question: "What is the tone-indicator needle actually measuring?"

The answer is that the electropsychometer clearly appears to measure relative degrees of energy-consuming (or perhaps theta-engaging) activity of the preclear's psychophysical structure---at the time and place of making the observation on the instrument.

The rate of psychophysical energy consumption in the autonomic nervous system can be affected by several different situations, such as:

1: Stimuli received here-and-now from sources external to the preclear's skin.

Example: Contact with a red-hot iron. Such an event causes a violent but temporary expenditure of energy aimed at survival, escape, etc.

2: Physical conditions within the preclear's bodily structure. Example: pneumonia. This obviously is a much more complex event than the one first mentioned. It causes great defensive energy-consuming activity within the autonomic nervous system.

3: Thought and emotion, including recalling, remembering, thinking about, solving, etc. This cortically-dominated type of activity, if recurrent or prolonged, may be thoroughly exhausting. It is exhausting organismically, presumably because it requires prolonged energy-consuming activity of the entire bodily structure.

The energy-consuming (or theta-engaging) activity manifested in the recall of a past event does appear to involve the production of a facsimile of the activity that occurred at the time of the event. This facsimile-like activity is supposedly less than that occurring at the time of the actual event; but this may not always be the case. Psychophysical activity manifested in and during emotional recall situations sometimes seems to be of greater intensity than that exhibited during the original event.

The EPM tone-scale, then, may be presumed to indicate immediate degrees of psychophysical energy-consuming activity. This may or may not coincide with the Hubbardian tone scale---but is usually not very far away from it. Tone, as Hubbard rightly insists, is a dynamic forever-fluctuating complex of a vast number of factors; It may be high in some areas, and low in other areas, in a single preclear.

The electropsychometer presents an instantaneously-computed composite registration of the preclear's tone in all areas at the time and place of observation on the instrument.

The preclear's tone, off the couch and enmeshed in his daily life situation may or may not differ greatly from his tone at the instant of electronically measuring it. But; the higher the preclear's true tone in all areas, the more consistently and reliably will he read high on the instrument. He is moving toward "stable optimum."

EPM Tone-Scale Error Factors

As emphasized above, EPM tone-scale readings relate to the situation at the moment of observation. Five major sources of erroneously high readings are:

ELECTROPSYCHOMETRIC MONITORING OF DIANETIC PROCESSING Continued

- A: Preclear physically chilled
- B: Chemically-induced desensitization
- C: Self-induced psychophysical desensitization
- D: Organic nerve damage or decay. Example: multiple sclerosis
- E: Dying thyroid gland.

Concerning (A): Chilling causes the autonomic nervous system to shut off skin-area glandular activity. Hence a chill equates to a special type of more or less complete "shut-off."

In (B), I refer to the use of opium and all opium derivatives, such as morphine, etc. A preclear under opiates will often read "up in the sky"---until he comes out from under. Then---Wham!

At (C) we have shut-off mechanisms adopted by the preclear to minimize contact with some or all unpleasant aspects of reality. This refers to states of mind produced by the acceptance of hypno-religious constructions and the like. As long as the preclear can keep this type of mechanism working, he may read a false high on the tone scale. Under pressure of reality, such mechanisms may break down, and then the preclear will plummet to the extreme bottom of the scale.

On the other hand, if the preclear is merely trying to pretend to use some denial-of-reality device by presenting a false facade of religious calm, etc., while actually seething within, electropsychometry discloses this at once in consistently low tone-scale readings.

A quite different and sometimes useful type of selective self-induced desensitization is that which results from external or self-imposed commands equating to "Control yourself! Don't feel! Don't let things get under your skin!" etc.

This kind of preclear is often, of course, the continuum of an admired and highly-reserved parent who is being successfully imitated. On the other hand, there is the preclear who has constructed a heavily armored I-won't-let-anything-hurt-me mechanism, in an effort to shut out painful past events. This preclear is apt at first to present false-to-fact high tone-scale readings, but in the hands of a competent auditor soon "falls through the floor" to a 1.5 registration or the like.

High temporary tone is frequently observed as a result of extreme degrees of transference or effinity. The preclear lies on a pleasant couch; the auditor is all attention; this is a safe and delightful situation; and soon the preclear is a "Couch 5." Back home again, with a big stack of dirty dishes waiting to be washed, the "Couch 5" preclear is likely to metamorphose speedily back into a "kitchen-sink 1.6." This sort of thing equates to tacit consent, avoidance of the real material in the case, and thoroughly inept and amateurish auditing. The preclear subconsciously knows at once when he or she has the upper hand over a green and timid auditor. Not much progress can be made in this kind of situation.

(D) and (E) involving nerve damage or decay, or severe deterioration of the thyroid gland does not only result in false high readings, but in no readings. The preclear lies limply, lacking strength or desire to clasp the electrodes. Slight or no needle surges occur. In medical terminology, this kind of case is "terminal"---i.e. not far from death. Again, as Hubbard says, the tone scale goes round in a sort of circle, with death and zero at the bottom of the arc.

One remaining factor that usually bothers the auditor some at first relates to mechanically-caused shifts of readings. Electro-psychophysical considerations rule out rigidly clamped skin-contacting electrodes. Since the electrodes must be held voluntarily,

ELECTROPSYCHOMETRIC MONITORING OF DIANETIC PROCESSING Continued

in order to take advantage of the effort factor of dianetic axioms, contact areas are subject to variations as the preclear moves arms or body. Also laughter and yawning cause displacements, variation of metabolic and other autonomic activity. These factors require minor resettings of the tone-scale lever. Mechanically caused shifts in readings look different from real tone drops, and are of no consequence as long as the dianeticist is aware that they may occur.

As to false-to-fact low tone-scale readings on the electropsychometer, so far none have ever been observed. - End of Part II -

Volney G. Mathison
1214 West 30th Street
Los Angeles 7, California

* * * * *

NO PIECES - By Richard W. Lundberg

Dear Swygards,

In my last letter, I wrote of Sri Aurobindo's book, "The Life Divine." Now I propose to show how all the pieces of the jigsaw puzzle of Dianetic fit together into one interlocking whole, in which the "clear" appears in a new light--a being which has one characteristic that sets him apart from Homosapiens, and that one characteristic provides a theory. And I hope eventually a technique for shortening the time of processing. Already it has lead me to the concept of an "emotional basic-basic," which ties all the engram bank together. Up to now, we have been skirting all around the central issue. Now I hope to uncover the heart of aberration.

First, as to Sri Aurobindo, the man. He was an Indian, raised in England and returned to India, becoming a political leader and rebel--a sort of Mahatma Gandhi on a small scale. He saw that his plans were futile, so he retired to study. His works are a synthesis of the ancient books, the Upanishads, the Vidas, and the Gita. He also fused these with modern science and Jungian psychology. Jung is a more profound and deep psychologist than Freud--his insights sharper and more mystical, and much harder to understand. Aurobindo's interpretation presents a new concept of mind of vast significance. The theories of Dianetics now appear to be separate fragments of the whole, which throw a great light on the obscurities in the "Life Divine." All these following are purely my own opinions, and are subject to change.

Kitselman's "E" theory is the closest to this view. He almost had the whole, but his own aberrations got in the way, and so he settled for the unfortunate "E." Altman's paper appears to me now as a good try, giving considerable data, but missing the point. The object of processing is not to get off charge, but rather to integrate the personality, and to raise tone. The "E" actually splits the personality further.

Hubbard also came close to my idea of clear in his ten lectures at Los Angeles, where he discussed demon circuits as being due to a "you" command. But now we have effort and postulate processing, the tools of my proposed techniques.

Campbell and Coulter also bumped into the "emotional basic-basic." Campbell calls it "instinct." Coulter calls it "prime circuit." Neither has yet seen the full significance of these entities, I don't believe.

Anita Smith remarked, "We are rediscovering in the loosest kind of way, the soul," or words to that effect. So let us begin by discussing what Aurobindo calls variously the "pure existent," "Brahman," or usually, "that." "That," which stands behind reality and sustains it; "that," which guides the planets, "that," which sustains the garbage dump, "that," which guides the speeding bullet, "that," which moves men and nations. "That" is the ultimate reality, the infinity which is zero in "Handbook for Preclears." Why doesn't Ron give references? He quotes Aurobindo out of context here; as Mest and Theta are one, as life and death are one, as pain and pleasure are one. "There is only one and no other." "None are bound, none are free, none are seeking to be free." Here is the secret of inaccessibility. No one wants to be free, because we already have everything. Processing can give us nothing we don't have already! This point requires

NO PIECES Continued

elaboration, so we will return to it later.

"That" appears to us as Sachchidananda--Being, knowledge, bliss. Here we come to the goal of the individual. MEST is an illusion. Korzibski showed that what we see and talk about are not the real object. But objects are not illusion. Aurobindo's logic proves the world to be real; not only what is, but what is to be. The goal of the individual is to perceive the universe and provide the receptors for sensation.

"That" is striving to learn more and more about itself and so man has the striving to learn and to improve. Homo novis, the superior man, will be, regardless of whether we reach it or not. If we fail, some other line will succeed. It is our choice to cooperate with "that" or to evaporate.

We are to grow into the superman, sometimes called "clear." We have no more knowledge of what the clear will be than the ape in the forest could comprehend how his cousin "man" could think, build ships, or practice Dianetics. The clear is an ideal to which we strive, not to survive as we are really immortal; our bodies being formed out of the cohesion and persistence of the living God in whom we dwell, and death is a transmutation, a change of form, a convenience as Zepy points out in "Human Behavior and the Principal of least Effort."

Man dies as a convenience when he gets too set in his ways, and too lazy to change, and so goes into another higher form. Thus the teachings of the great religions are incorporated into Dianetics, the science of mind, not as aberration, but as the highest goals man can aspire to. The trouble with the church, as Ron says, is that people try to understand faith, instead of being faith. So processing in this hypothesis, appears to be the aberration! But that is only the surface appearance, for what man is really seeking is not to survive; the suicides prove that, but to escape from the confused dualities; life and death, pain and pleasure, mest and ernest, theta and enttheta, good and evil. We are really seeking harmony and understanding. And so processing can give us nothing. We knock out engrams, and others float into our consciousness. We seek to rise to pleasure, to Sachchidananda, and fall back to apathy. I have yet to see a permanent tone rise by any amounts of processing. I have seen a number of tone rises in churches and in lectures on Aurobindo!

When a man can raise tone higher in one hour, than nearly two years of processing, that man has got something! In other words, in practice, Dianetics original goals seem to have been a dismal flop; but we did get effort processing out of it. Effort processing, I postulate, can give us another objective, escape from the confusions and tensions of our time.

So we ask, what is the most aberrative factor in the entire engram bank. The Vedantic literature is emphatic. The "I" function, the ego, my, mine, this is the real villain. Jung called the ego a point of reference. Zepy has said that "I" is an abstraction, a point. As data, children usually call themselves by the third person until the ages of three to five. The Dianetic view of grief is that we attach part of ourselves to someone else, and when that someone dies, we lose part of ourselves. Counteremotion arises the same way. We feel sorry for someone, and that person turns that identification against. Eliminate "I" and all the counteremotion should fall out of the case. Aurobindo gives the example of the sun originally going around the earth, but now the earth is known to circle the sun. So too--we think God and the universe circle around us, when the truth is the exact opposite. We circle around God. First as the creation, then as the instrument of God, and then at last as the master. "None are bound, none are free, none are seeking to be free." The Bible says, "He who seeks to save his life shall lose it." All the churches teach these laws, "The kingdom of heaven is at hand, it is within and at the door," etc. The phrases are meaningless, unless we offer our life, our survival on all eight dynamics as a sacrifice. We can hold back nothing. Aurobindo says, "God gives us what we ask, but if we ask for nothing, he gives us Himself." That is, we receive ARC with Him, and one who has ARC with "all there is," we call "clear." This seems to be implied by Halpern's definitions.

So the technique is to use effort to run out everything connected with "I," with being an individual. "Prime Circuit" and "instinct" are both engramic. The engram is apparently the first secondary, which is found at the end of the service facsimile.

NO PIECES Continued

It seems to be the most heavily occluded of all on the track, and ties all the charges on the case together, and a high tone rise occurs when it is touched, even lightly. This secondary, I term "emotional basic-basic," and is the key to the whole case. Be sure the discharge mechanisms are clear though before you run it. Or you will have one sick pre-clear!

(February 18, 1952)

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

* * * * *

TO THE READER:

It is well to note that each article found among the pages of The Arc Light represents the opinion of the writer of that article. The Publisher prints this material as a matter of record of what has been thought and written in the field of Dianetics.

- - - - -

The Arc Light originates as an unofficial non-profit paper at 1370 N. W. 86th Street, Miami 47, Florida. Dorothy Swygard, Publisher. William Swygard, Editor.

- - - - -

The Arc Light is issued the First and Fifteenth day of every month. Rates: 25¢ per copy. Club rate: Ten or more copies of a single issue to one address, 20¢ per copy. For a list of other publications and activities, please write to the publisher at address above, enclosing a self-addressed and stamped envelope.

* * * * *