

THE ARC LIGHT

A PAPER DEDICATED TO THE DISSEMINATION OF DIANETIC INFORMATION



MIAMI, FLORIDA

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NEW FACES

PREFACE TO SOME PERSONAL OBSERVATIONS AND IDEAS CONCERNING PROCESSING, INTEGRATION, OR SELF-UNDERSTANDING

"Existence is painful and complex." This is the human problem, our personal problem. What data do we have, then, concerning our existence--data which might aid in its solution?

"To go far, we must begin near." We begin, therefore, with our very painfulness and complexity. We see that this is a problem of awareness, of what we are. Insofar as I am aware, I exist; insofar as I am aware wholly, without separation, my existence is total, without the inevitable tension that accompanies separation.

It might be suggested that this integration, this totalization of awareness might come about by rejecting all (in my experience) which opposes my being's most cherished part. This, it is said, will rid my existence of these objects and desires which split it through; thus will it come into totality. For a whole only includes that which exists for it, that which is not rejected or ignored. But does not this rejection itself bring about a new separation, the separation of the greatest from the lesser concerns? and must not such a separation be marked by conflict, an effort of rejection beating back an energy of suppressed concern? and is not conflict characterized by pain?

Or it might be said that totality comes about through inclusion, that I should strive to include and reconcile all the elements and objects of my experience. In this inclusion and reconciliation of all experience comes wholeness, integration. But how can all experience be included in my awareness--will not every new moment bring new experience, which will disrupt my totality and reveal my separation? And shall I not therefore be always striving to include, striving to reconcile the not-I with the I (which I had thought was the All)? Surely the effort to include and to reconcile is as certain a sign of conflict and potential pain as the effort to reject and ignore.

Must we then do nothing? Must we live as we lived before we became concerned with the problem of some pain or loss or doubt or of the complexity and meaninglessness of our life as a whole? Without planned rejection or inclusion? If we think about this carefully, we can easily see that such a course could only be another type of rejection. While its opposite, the acceptance of rejection and inclusion, would merely be inclusion.

Insofar as I am, I am aware. This is the key to the solution. Only insofar as the problem is already solved, and the very word "solution" meaningless, is there a solution at all. For in awareness there is no separation and therefore no need of reconciliation, there is distinction without cleavage. In awareness there is no distortion, for there is only distortion in effort, in the Procrustean bed of reconciliation.

Awareness does not become or grow; it cannot be obtained through efforts or feelings or incantations or hypotheses. It is; and, as it is in more and more of my activities and relationships and discussions, I am aware more and more. I do not become free, realize life, through striving; freedom wills my will, life lives me.

No matter what path I take in the solution of the problem of existence (and as long as I am not purely aware, effortlessly effective, I must take some path, even though it be the denial of all paths)--no matter what path I take, it is the awareness of my living, of my walking down that path, which liberates me from the problem. If I become an ascetic and do violence to my lusts and affections, it is the undistorting and all-including awareness of those lusts and affections in the very act of putting them down that liberates me from them (for is not opposition to them merely another type of enslavement?). Or if I decide

PREFACE Continued

to take the path of awareness, to be aware of all of my actions and emotions and concepts at all times (even of the wish and decision to be aware), then it is the real awareness in the act of trying to be aware that brings freedom in the midst of life, in all doing and feeling and knowing.

This awareness of which I am writing is not to be subjected to any technique of action or repetition of feeling, to any formulation of word or conviction of thought, in any way. The greatest danger in entering a path (or a non-path) is in its narrowness, its self-blindness, which is merely the narrowness and self-blindness of the traveler who goes along it. We become convinced of the truth of a certain set of words or of a particular experience (e.g., of these words and the experience while reading this page) and we try to make personal progress, with the words or experience as a criterion. And we become complacent--sometimes even complacent in being perpetually self-perturbed--because of our conviction that this, after all, is the final, the complete, way. We are satisfied with the words of that way and with our "advancement" in it (i.e., with our facility in using the terms and reproducing the feelings and actions recommended by the system). We think we know the answers. We say: After all, this about awareness must be right, and it certainly shows that all other ways are foolish, so why try anything else? The answer is: Beware of the self-enclosed system, the word that proves itself--beware, for example, of this paper. Perhaps reading other, and widely variant, approaches may help the "beginner" to inspect the premises of his way; but not if he runs from one view to another in a state of fickle credulity. The key is: Beware, be aware: don't incant or in any way believe in the word (or your concept of the word) "awareness". Or in any word or creed, code or cult or person.

David C. Wendell
Federal 101-C
Oberlin, Ohio

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SOME POSTULATING ON THE PLEASURE-PAIN PRINCIPLE - By William Conover

The following material is presented merely in an attempt to do some "dianetic" thinking and to provide a possible springboard to other theories or techniques.

It is difficult to keep up with Dianetics and the work being done by various groups and the Foundation. Starting with Mr. Hubbard and Dr. Winter in Washington, D.C., in May 1950, I feel that I have managed to keep fairly well informed on new techniques and theories. However, I have not yet encountered any dianetic theory or technique that has attempted to apply the pleasure-pain principle as such, or that considered the possibility of this principle being an inherent mechanism, a "built-in" drive or effort.

The essential part of the pleasure-pain theory is the idea of rational autonomy of choice. If the individual discovers that the course upon which he has embarked will bring more distress than satisfaction, the theory requires that he abandon the course. But the individual does not abandon the course, as observation shows. In fact, observation indicates that the individual almost has an incapacity to be rational or to make the calculations the classical pleasure-pain theory requires. Accordingly, some psychologists have more or less abandoned the theory.

Dianetics, however, has given us some new (1950-51) concepts to work with - the engram, restimulation and effort. So, let's make some postulates on the pleasure-pain principle, including dianetic data.

First, let us postulate two inherent or "built-in" efforts - as a part of the effort to survive, if you wish - the "effort to experience pleasure," and the "effort to avoid pain."

These efforts are postulated as being mutually exclusive. That is to say, when the individual is experiencing pain or being threatened by pain (actual present time pain, or restimulated pain), he cannot use the effort to experience pleasure. In fact, he is very busy using the effort to avoid pain.

SOME POSTULATING ON THE PLEASURE-PAIN PRINCIPLE - Continued

These efforts are also postulated as being "automatic", but not reactive, in the sense that they generally "turn on" or are used by the individual without any conscious effort to utilize them. It is also postulated that these efforts, in the conceptual sense (not related to any specific incident), exist in an unaberrated form, but that they can, and do, become aberrated at the incident, or specific level. For example, masochism. It is with respect to the conceptual aspect, the automatic functioning, of these efforts that this paper is concerned.

Pain is defined as anything that causes physical or mental distress along any of the dynamics. Pleasure is defined as anything that causes a physical or mental sense of gratification or satisfaction along any of the dynamics. Both definitions refer to the unaberrated aspect of the pleasure-pain efforts.

The individual's use of the effort to avoid pain or threat of pain is postulated in two stages:

- (1) Physical moving away from the pain or threat of pain. This relates primarily to physical pain and is used if the organism is mobile. This also blends into stage (2) below in many instances and there probably is no absolute line of demarcation. The two stages are merely separated for purposes of discussion.
- (2) The ignoring of sensory experience (which includes thought). This is considered as a spectrum withdrawal of attention to one's sensory experience. It involves anaten (the degree of withdrawal), leads to complete unconsciousness and perhaps finally results in death.

State (2) above lends a possible new perspective to the phenomena of "boil-off". For example, the re-experiencing of the pain in an engram (secondary, etc.) becomes too great and the effort to avoid pain is contacted, or automatically turned on. This results in the gradual withdrawal of attention to, or contact with, sensory experience, and finally a degree of unconsciousness. Continued boil-off, or the use of the effort to avoid pain would mean that pleasure, and the effort to experience pleasure, would become more and more remote, and consequently lower the tone of the individual.

On the basis of the foregoing, the following principles are stated, but in the interest of brevity, skipping the "it is postulated."

The reactive mind, on the principle of restimulation, can partially or almost continually threaten the individual with pain.

A heavily charged case is one that is almost constantly being threatened by pain (re-stimulation) and consequently is almost always using the effort to avoid pain. Such a case can contact pleasure (or the effort to experience pleasure) only with great difficulty.

A genuine high-toned case (less or almost no restimulation) is one that is generally using the effort to experience pleasure, and generally uses the effort to avoid pain only when actual pain or actual threat of pain is present in the environment.

The effort to avoid pain is part of every engram, secondary, and look or moment of re-stimulation. Following up the idea of the ignoring of sensory experience, this might be an explanation for occlusion.

The effort to experience pleasure is a part of every true pleasure incident. On low toned cases, if the auditor can contact a true pleasure incident, it might be an entry point to contact the effort to experience pleasure. This might also be an indication of why tone comes up and perceptics turn on when pleasure incidents are run for a considerable time on some individuals.

An individual will be able to experience pleasure in inverse proportion to the extent he is using the effort to avoid pain.

An individual will be able to return and re-experience pain in inverse proportion to the extent he is using the effort to avoid pain.

Scanning of either effort (conceptual level) will not erase or dissipate it, but will turn on automatic physiological and mental phenomena as indicated below.

On the basis of the above, perhaps jumbled, postulates, it is further postulated that if an individual, using conceptual effort processing, contacts and scans the effort to avoid pain they:

- (1) will go into apathy and continue into deeper and deeper apathy;

SOME POSTULATING ON THE PLEASURE-PAIN PRINCIPLE - Continued

- (2) will have their time sense, or time track, temporarily distorted or very much confused (who, what, when, etc.).
- (3) will possibly lose some, or degrees of, perceptics.
- (4) will go into "boil-off" and ultimately become unconscious.
- (5) will find it extremely difficult to contact any pleasure incidents, after scanning the effort for any considerable length of time.

If a genuine high tone case, using conceptual effort processing, contacts and scans the effort to experience pleasure they:

- (1) will experience a gradual release of tension;
- (2) will be able (at least immediately afterward) to contact more pleasure incidents than before.
- (3) may turn on perceptics.

If an average, or rather low-toned case, using conceptual effort processing, tries to contact and scan the effort to experience pleasure they:

- (1) will find it difficult to contact, and may have to "break-out" of the effort to avoid pain.
- (2) will experience a gradual release of tension, if they can "break-out"
- (3) will end the scanning in a higher tone than when they started.
- (4) will be able to contact pleasure incidents more easily (at least immediately afterward).

On the basis of the foregoing, three preclears contacted and scanned the effort to experience pleasure. One preclear, reasonably high-toned, contacted the effort almost at once, and scanned it approximately one hour. This resulted in (1) considerable release of tension, (2) turning on of smell and taste in some areas of the track, (3) apparently a great many more pleasure incidents being available than before, and (4) much higher tone at end of scanning. Two preclears experienced the "break-out" aspect and indicated considerable relief of tension after about one-half hour scanning. Pleasure incidents appeared to be more plentiful and more readily available.

The technique used in regard to the "break-out" was essentially as follows:

Is there an effort to experience pleasure? - NO.

Is there some other effort that should be scanned at this particular moment? - YES.

All right, let's scan the effort that should be scanned at this time. (Preclear scans, finally indicates he is finished)

Is there an effort to experience pleasure? - I GUESS SO.

Can you contact it? - YES.

All right, let's scan the effort to experience pleasure.

In the scanning of the first effort the preclears indicated a building up of tension to a certain point and then a rather sudden relief, or feeling of relief.

This paper is concerned with theory and to date the only experimenting done is with the four instances set forth. However, the ideas expressed perhaps may lead to the development of a definite technique. One summer doesn't make a bunch of swallows, and the technique above used to obtain the "break-out" undoubtedly would be more complicated in some cases, and to no avail in others. In this connection, however, the idea of an entry point through a pleasure incident might be useful.

One preclear contacted and scanned the effort to avoid pain, although not intentionally on the auditor's part. Prior to the session, various aspects of the pleasure-pain theory were discussed. Beginning the session, the preclear commented upon a pre-natal engram, which had been contacted the session before. The preclear was asked if there were any more efforts in the engram which should be contacted. Yes. Can you contact the effort? Yes, I'm in it now. I feel sluggish, don't like myself. At this point the preclear identified the effort as the effort to avoid pain, and indicated it should be scanned. In view of the above postulates, it was not considered a good idea, but the preclear was rather determined that this was the effort to be scanned. (At this point one can see the possible presence of suggestion, and also can recognize that this may not have been the effort to avoid pain. However, the results were pretty indicative, and no postulate or change of effort was made by the preclear as in previous effort processing). After approximately forty-five minutes

SOME POSTULATING ON THE PLEASURE-PAIN PRINCIPLE - Continued

the preclear stopped, with the comment that he seemed to be feeling worse and worse, and that this was leading only into deeper apathy. The session was stopped. Pleasure incidents, usually readily available, were non-existent in the sense that they could not be contacted or the tone raised. Three and one-half hours were spent in getting the preclear out of the apathy, using every dianetic trick in the bag. This, if it was the effort to avoid pain, gives some small evidence for the idea that the effort to avoid pain should not be contacted or scanned.

In conclusion, it is suggested that the effort to avoid pain should not be contacted or scanned; that scanning the effort to experience pleasure might be beneficial; and that experiments be very cautiously conducted.

Note: I have had time to work out only what I consider some of the basic ideas on this re-evaluation of the pleasure-pain principle. They appeared to have some merit, however, and seemed worth passing along to others for study, criticism and experiment. However, this perspective does throw an interesting, and possibly important, light on other troublesome phenomena in dianetics. For example, some of the things that plague auditors are: valence, shut-offs, dub-in, occlusion, consistent boil-off (not from sleep commands), and psychotic breaks. One factor, apparently common to all of the above, would be the ignoring of the individual's own sensory experience, which is seemingly an attribute of the effort to avoid pain.

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FROM SUMMIT, NEW JERSEY

Dear Mr. Swygard:

If there is any objection to the mention of "Eidetic psychology" in the attached article, please feel free to delete it. This is merely the name we have chosen because of the controversial material emanating from Wichita. We will also admit, that only one third or less of the total process is based on Dianetic Procedure, but it includes running engrams, effort processing and several other methods not generally known.

Much of the information which we use has been devised and re-adapted from the ancient Chinese and Egyptian teachings. We did not seek to go into this field, but from observing the developing personalities from our techniques, we were forced to find explanations. In doing so, we also found useful information. By shifting this information into our present society as an environment, we came up with techniques which are radically different. There is, however one point which we would stress, that is our search for truth, not opinion. Every effort is always made to determine the facts, and all the material herein indicated has been tested and found valid.

I am writing a series of lectures on "Eidetic Psychology" which will, I hope, be printed in book form by the middle of this summer. There is no attempt made to validate our work or ideas. The book contains within it the techniques that will permit any sincere and interested person to determine for himself the factuality of our statements, including the structure of the human being, mentally, physically and spiritually. In the meantime, we continue to learn.

Thank you for considering the manuscript. I hope you will find it suitable for publication.

Sincerely yours,
John B. Lewis

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A REPORT ON THE INVESTIGATION OF DIANETIC PHENOMENA - By John B. Lewis

This is a report of findings in terms of general information from the past year's practice of Dianetics. Forty-four cases have been given over 4,000 hours of processing,

A REPORT ON THE INVESTIGATION OF DIANETIC PHENOMENA - Continued

all have achieved some benefit. One case is "cleared" having no engrams nor areas of life which are occluded. One case is almost cleared, having only slight occlusion on past-life areas which they cannot as yet enter on direct memory. One case still has some psychosomatic disturbance of a minor nature, but has almost complete physical control of body functions. Two cases are "illuminates", one of these having been a melancholia case. Eight subjects are able to obtain 'prime data' from their own ability. The rest have been relieved of the major stresses but have not attempted to advance personally along the lines of greater development.

The 1.9 clears we report have received about 75 hours apiece. A hundred hour clear is a practicality. The easiest test for a clear is as follows: Test factuality and accuracy by reading back written material or spoken material. Observe any deviation. Test recalls for accuracy by having the subject regard a test object, recall it, then open the eyes and note any difference between the recall and the appearance of the object. Check life areas on direct memory for truthfulness and/or evasion. Have them start at conception or earlier and run their whole life thru as rapidly as possible, noting any dark areas or omissions without help from the auditor. Make sure there are no somatic shut-offs and do it again. This operation takes about 10 minutes. Then determine the second-level perceptics corresponding to the physical senses, their accuracy and presence or absence. If the observer is practically clear, this can be checked by the observer's perceptics.

May it be borne in mind that we are not endeavoring to enter into controversy, but to present our findings so that others may explore for themselves the same phenomena. It is our desire that this will be useful to many.

It has been found that the basic principles in Mr. Hubbard's book, when denuded of opinion, are valid, useful and of a higher order than later publications. The tone scale contains so many errors that it has been found to be detrimental and is not referred to in our group.

The first major development of our work, has been that of the goal of the Human Being. Hubbard has said this to be survival. We find also the phenomenon of past-lives. This is unexplainable in terms of survival, the body and the instinctive mind are the only parts of the human which are obsessed with survival. The rest survives and knows it survives, this is the spirit and is immortal and indestructible. Many persons have regarded their dead body in running a past death. If you haven't tried this yet, do this - Imagine yourself being dead. Notice what you see. Do you find your body lying before you in a church or on the ground? Determine accurately, as you read this just what you do see in this imagining. What is it that sees? Your consciousness and perception is there, regarding the body. Do you need more proof?

Only the reactive self is interested in SURVIVAL. Only the reactive self is obsessed by time. Time, because its life span is measured. We find that most people live 90% of the time on the instinctive or reactive level. The reactive self being considered the "I" and using the intellect and intuition rather than, with these, serving the true "I" or psyché. Perhaps I go too rapidly. All I can say is that 12 have done this, have found out for themselves.

Now our goals have been set, the goal is the CONTROL OF THE ENVIRONMENT. And the physical body is part of the environment. The transcendent goal is the DEVELOPMENT OF THE SOUL. From this comes all else.

The second finding of importance is the necessity of a sincere and active desire on the part of the individual to re-evaluate their behaviour and way of life. Dianetics was offered as a means to a new being by lying on one's back and running engrams. This is an error. One removes the compulsive power from the reactive mind, then one must build a new life by positive action. That is the secret. When we run out a phrase such as "I hate people" - no great change occurs. But when it runs out, if the individual looks for what he can LOVE in people, how he can even love his own being, how his love goes out to all others - then the change is made and in time, is completed. Notice the activity of the WILL. This is important.

Circuits are broken, not by denying them, not by controlling them; this only produces conflict, which is undesirable. Circuits are removed by replacing them with useful and constructive thought and action. The subject must desire to replace the circuit or it is

A REPORT ON THE INVESTIGATION OF DIANETIC PHENOMENA Continued

merely re-instated and cannot be run out.

Our type of processing to increase the awareness of the function of WILL is called "CHOICE" processing. Each person is at his present state of being by a series of choices. Each problem contains this mechanism. There are three possibilities: 1. To choose positively; 2. To choose negatively; 3. To refuse to choose. No excuses nor recriminations are permitted. The subject is limited to what was chosen, no more, no less. Next the result of the choice must be stated as "beneficial" or "not beneficial". Then the responsibility for the choice must be stated - "Who was responsible". This is worked in chains on behaviour patterns. Try it and see what happens.

The next discovery, which is very old, but which we had to make again for ourselves before finding the literature on it, was that the environment is controlled by THINKING PROPERLY. Helpful, constructive and unselfish thought as a matter of continuous personal endeavor has become a maxim among us. By this we create our future as we have learned to review these effects from the past. It is a truth that in every case, each one who reads this has made his existence at this moment in the circumstances in which it is by his own mental processes. (Aided and abetted by friends and enemies).

And the most important of our findings is that dianetics leads to a state of awareness, which, if not dealt with properly, produces confusion and discord. When one's perceptics are able to interpret the thoughts of another (even unconsciously) one reacts to these thoughts. It is like fighting an unseen adversary. Processing develops these things, practice increases their use, but like the child learning to see and call an orange by name, so we must learn to see and call by name the things of a higher world. The end of this process of dianetics is inexorable, it leads to development of the soul; spiritual awareness. Only by shutting this out as phantoms, by assuming that they are delusions, by negating them can the process be interfered with. And this is truly the path of folly.

Because we have found this to be the case, we have progressed beyond Dianetics, the Science of Survival. Now we are promulgating teachings of greater depth, "Eidetic psychology". Herein we find that there is agreement with medicine, religion, dianetics, psychology, psychiatry, voo-dooism, Hinduism, black magic and white magic. We find agreement with all techniques in part, but it seems that the higher goals produce greater results. It is our regret that our space requirements do not permit greater detail, but in this will be found food for thought for your own frame of reference, which we respect.

In parting, try this. Observe your body, notice how it feels and lives. Now observe your mind, how it thinks. Now try to observe that which observes your mind thinking. Interpret your findings for yourself.

John B. Lewis
Eidetic Psychology
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FROM RALPH WELLS

Henry Beaver (my co-auditor) and I have hit on a technique which I'd like to pass on to you and to your readers if you see fit. When used on a P.C. who was really occluded (6 auditors, nearly 400 hours of auditing, and only about 10 incidents contacted earlier than 10 years), it proved to be the first real contact via therapy with his early life. He turned up more data in one session than in any 50 hours previously. It gave him his first validation of memory (or rather invalidation of "I can't remember" circuit). While its prime use is for occluded and low-toned cases, it can also be a valuable method for indoctrinating the new P.C. into the various techniques for getting "the next phrase", "returning", and other dianetic processes. It furnishes the only method I know of where an auditor can know exactly "what happened next" to a P.C. 20 years his senior (or any P.C. for that matter). It's so simple it's probably been used before, but we've never seen anything published on it, so here it is:

It consists of running nursery rhymes. It's usually best to use a book and not rely on the auditor's memory. Incidentally, different books and allys use slightly different

FROM RALPH WELLS - Continued

versions so make allowances if your book says "Little Boy Blue was asleep under a 'haycock'" and your P.C. says "haystack". This method has the advantage that the auditor can aid and guide his P.C. in the early attempts at returning which so often result in failure and become locks themselves.

As fast as self-confidence is built up, the crutches can be withdrawn and the P.C. "learns" how to contact the past with minimum coaxing by the auditor. Start with the easy ones which he's heard repeated in later life like "Little Bo Peep", "Jack and Jill", etc., and also the short ones such as "Jack be nimble", "Georgie Porgie", etc. Next comes the last verses of the common ones and then into the "action" verses. These "action" verses, such as "Patty cake", "Ride a Cock-Horse", "This Little Piggy", etc., are usually accompanied by effort and counter-effort on a high tone. Since most of these rhymes occur in high tone incidents and are often repeated, they are the easiest to contact in the area and will usually show up an ally and/or restimulate at least a few perceptics; and this in cases that have trouble contacting present-time pleasure. The really surprising thing is the amount of discharge thru yawns, laughter and stretching. It also gives the auditor an excellent criterion to judge his P.C.'s contact with the past and points up the contacting methods which will yield the fastest results and greatest accuracy.

Here are a few observations on the effects of rhymes: They're often an early source of confusion, - the child searches its limited bank for understanding of "nonsense" and picks up some wierd associations.

They often negate reality or build fantasy which is not distinguishable (at the time) from observed data.

Often they cause invalidation and loss of faith in the ally who supplied them.

They usually lead into strange but important early postulates which seldom agree with reality.

Often their "non-sense" is on the same irrational plane as an engram.

When read to the sick child it's the closest approach to an "installed" engram I've yet encountered.

The recall of the rhymes themselves are all the auditor need ask for at first. After confidence has built up the "action" verses will usually trigger in perceptics of motion and place and soon we have actual incidents arrived at by the same natural means a child uses. Emotion will begin to show itself and can be worked deeper by a verse such as "Boy Blue". Running pleasure moments with prime allies lays the groundwork for grief discharges and could be used to get behind late life occlusions of these allies.

Sincerely,
Ralph Wells
4841 West 18th St.
Los Angeles 19, Calif.

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FROM STELLA KING, HDA

Dear Swygards,

The following postulates are a statement of personal opinion derived from observation of several Dianetic groups, several church groups, an attempt to codify certain Quaker procedures and a study of the Axioms of Dianetics as stated by L. Ron Hubbard in his HANDBOOK FOR PRECLEARS, First Edition. The following was presented for group evaluation to the Dianetic Society of Philadelphia March 23, 1952 by myself.

I: THE TOTAL THETA OF A GROUP REPRESENTS A MORE FORCEFUL POWER THAN THE INDIVIDUAL THETA OF ANY ONE MEMBER.

II: GROUP EFFORT CAN BE ACCOMPLISHED ONLY THROUGH THE COORDINATION OF THE INDIVIDUAL MEMBERS TOWARD GROUP GOALS.

COROLLARY: GROUP EFFORT CANNOT BE ACCOMPLISHED BY AN INDIVIDUAL MEMBER IF THAT MEMBER IS NOT COORDINATED TOWARD THE GROUP GOALS.

III: A GROUP CAN BE SAID TO HAVE A MIND OF THETA ORIGIN, SEPARATE FROM THE INDIVIDUAL MINDS OF ITS MEMBERS.

FROM STELLA KING, HDA Continued

IV: THE TOTAL THETA OF THE GROUP (MIND) WILL BE FUNCTIONAL TO THE EXACT DEGREE THAT INDIVIDUAL MEMBERS ALLOW THE THETA COMMAND POST OF THE GROUP TO CONTROL (1) THE GROUP AND (2) INDIVIDUAL MEMBERS AS COORDINATED PARTS OR EXTENSIONS OF THE GROUP.

V: THE FIRST EFFORT WHICH INDIVIDUALS EXERT TO CREATE A GROUP MIND IS AGREEMENT UPON GROUP GOALS.

COROLLARY: IF THE GOALS OF THE GROUP ARE NOT AGREED UPON, A GROUP DOES NOT EXIST IN THE MANIFESTATION OF GROUP THETA.

VI: AS SOON AS A GROUP IS BROUGHT INTO BEING, IT ENTERS UPON A CYCLE OF SURVIVE-SUCCUMB BEHAVIOR AND AXIOMS PERTAINING TO LAMBDA CAN BE CONSIDERED APPLICABLE, AS UNTO A SEPARATE ENTITY.

VII: IF AN ENTURBULATING FACTOR (OR MEMBER) IS ACCEPTED BY THE GROUP, ABERRATION OF FUNCTION OF THE GROUP MIND CAN BE PRESUMED TO FOLLOW IN EXACT RATIO TO THE DEGREE OF ABERRATION MANIFESTED BY THE ENTURBULATING FACTOR (OR MEMBER).

COROLLARY: IF AN ENTURBULATING FACTOR (OR MEMBER) IS CORRECTED WITHIN THE GROUP, GROUP CLEARING IS AUTOMATIC WITH RENEWED AGREEMENT AND POSSIBLE RE-EVALUATION OF GROUP GOALS.

CAUSE AND EFFECT WITHIN A GROUP MUST BE IN BALANCE IF THE TOTAL THETA OF THE GROUP IS TO BE FUNCTIONAL AT OPTIMUM.

Individuals desiring to create a functional group mind will enter into a partnership as CAUSE. In order to act as a partner in group CAUSE, to communicate for or to the group, to be receptive to group thinking in a manner which does not invalidate the individual's self-CAUSE, the individual agrees to be the EFFECT of the group. In the action involved, in acting for the group or in communicating for or to the group, the individual becomes, in that instance, CAUSE for the group. At optimum, it is apparently a simultaneous experience of CAUSE AND EFFECT in balance.

VIII: GROUP TONE RISES IN EXACT PROPORTION TO THE DEGREE OF TOTAL GROUP THETA (MIND) THE INDIVIDUAL MEMBERS ALLOW TO BE FUNCTIONAL.

IX: AS AN ENTITY POSSESSING A THETA COMMAND POST, A GROUP WILL EXERT SURVIVAL EFFORT ALONG ALL DYNAMICS TO THE EXACT DEGREE TO WHICH INDIVIDUAL MEMBERS ALLOW THE GROUP MIND TO BE FUNCTIONAL.

DEFINITION: DYNAMIC IS THE ABILITY TO TRANSLATE SOLUTIONS INTO ACTION. (HUBBARD).

1. SURVIVAL OF THE GROUP WITHIN ITSELF: coordination of members as functioning parts, attention to the needs of individual members for the improvement of the member for himself and with relation to the group.
2. SURVIVAL THROUGH CHILDREN, PROPAGATION: propagation of the group itself, recognition of the family needs of its members, care of families and children of members, seeking new members for itself, establishing sub-groups within itself, assisting in establishment of other groups like itself.
3. SURVIVAL THROUGH OTHER GROUPS (RELATIONSHIP OF GROUPS TO GROUPS): Arc with other groups possessing aligned goals, assisting in establishment and maintenance of such groups, recognition of one's own goals when they appear within a different frame of reference.
4. SURVIVAL THROUGH MANKIND: application of theories, axioms, ethics and therapies to problems pertaining to the survival of Mankind as a whole. ARC with other groups also engaged in the solution of such problems.
5. SURVIVAL THROUGH ALL LIFE: application of theories, axioms, ethics and therapies and ARC with other groups concerned with the survival and higher perpetuation of all life, animal or vegetable, recognition of survival abstractions appearing within differing frames of references.
6. SURVIVAL THROUGH MEST: accumulation of survival MEST for and by the group, responsibility for group handling of group MEST.
7. SURVIVAL THROUGH THETA OR THE STATIC OF ITSELF: group increasing its awareness of itself and its total theta or Mind functions.
8. SURVIVAL THROUGH A SUPREME BEING: awareness of the group or individual members of the availability of Theta from an additional source for the use of and cooperation with the group and/or individual members.

FROM STELLA KING, HDA Continued

X: THE SANITY OF A GROUP IS RELATIVE TO ITS ACTIVITY MOTIVATED BY THE COMPUTATION OF FUTURE GOALS.

XI: THE WORTH OF A GROUP IS RELATIVE TO ITS ACTIVITY FOR THE SURVIVAL OR ITS OWN THETA ALONG ANY DYNAMIC.

XII: A GROUP MIND IS CAPABLE OF CONTINUOUS SELF-CLEARING. RELATIVE TO THE DEGREE OF ABERRATION MANIFESTED BY ITS INDIVIDUAL MEMBERS. TO THE EXACT DEGREE TO WHICH INDIVIDUAL MEMBERS ALLOW THE GROUP MIND TO BE FUNCTIONAL.

Stella King, HDA
Newtown R.D. 1
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ARC LIGHT REFRACTION * By "Illinois"

It is evening of the day the February first Arc Light arrived. "To bed so early?" questions my consort.

"I have waited since the morning mail delivery to get a chance at this Arc Light," is my resolute reply.

"Okay," says he, "If you are going to bed with the Swygards, I'm taking Kitselman."

The first article: Childhood Development -- by Peg and John Campbell. Just what I need, I think, that our several children may be benefited. Page two, point four: "I will not, therefore, detail any of our findings, but will ask that others seek what can be found."

Seeking, I see a girl and a boy, lonely in the midst of campus life and fraternity affairs, oppositely half-orphaned in infancy, disillusioned with adult authority, meeting in chemistry lab and learning to trust each other; I feel again the thrill of that first invitation to a bobsled party, the electric shock of that first kiss after the Spring formal...

Dreamily, I turn my head to speak, "The Campbells have a swell article here about children growing up. They want data on the human mating instinct."

Immediately he lays his yellow booklet on the bedside table, reaches up for the switch on the bed lamp. "I'll turn off the light," he declares, "and try to return to the moment of the beginning of the incident."

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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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