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march 1952

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send all comments and material for publication to the Editor,  
1215 South New Hampshire, Los Angeles 6, California

THE CADA JOURNAL is published by  
The California Association of Dianetic Auditors

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SELF-HONESTY

by wayne l. dunbar, HDA, president

in Advanced Procedure, the first act of the auditor concerns himself.

do you suggest that your preclear be absolutely honest with himself when working on present-time or future problems? Do you help him to become aware that solutions made in the past may not be applicable here and now? If you do, you are using an effective technique, but have you used it on yourself? Is this a good time for you to do so?

are you doing what you want to do with your life? Just what do you want to do with it? Have you really thought about it for many years? When was that? Were you honest with yourself? If the goal has become obscured, should you reexamine it? If you don't know now what your goal is, when are you going to find out? If you cannot answer this question for yourself, who could? Would you be willing to hand control over to someone else? Have you?

are you giving sympathy to a loved one and thereby interfering with his actions? Are you weighed down with last year's commitments? Do you try to exercise control over someone else "for his own sake"?

just what are your present-time plans and goals? Did you make a postulate yesterday, or twenty years ago, that is invalid for today and yet still in force? Are you trying to carry out a dead man's goals? Do you need a "yester-ectomy"?

would you learn something about yourself if you searched earnestly to see whether you have given some of your self-responsibility: to others? to the author of a book? or to the dead leader of a religion or school of philosophy? Could part of what they teach be false, and part true? Do some of the dicta of the past still determine your actions? Does fear contained in a heavy facsimile keep you, here and now, from action toward fulfilling your potential? Do you think you have always been sincerely honest with yourself?

could you clear up some of the uncertainties that have been limiting you through some good auditing? Do you believe that we now have, in dianetics, the techniques and the technicians to do this? Would now be a good time for you to start?

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## THE PATHETIC IDENTITY

by n. a. coulter, jr., m. d.

the purpose of this essay is to present, as objectively as possible, a critical evaluation of E-therapy<sup>1</sup> and Examiner-techniques<sup>2,3</sup>, which differs somewhat from that of the people who started and practice these methods. Parts of this essay have appeared elsewhere<sup>4,5</sup>, but this is to be regarded as the definitive expression of my position. My motive in presenting this evaluation is not to "invalidate" these methods, which I regard as both honest and of value in our war against aberration; rather, it is to point out what I believe to be a danger in the attitude of those who use them--a danger to which I shall refer as "The Pathetic Identity." Provided this danger is recognized and corrected, I see no harm in the methods other than the very slight risk involved in any curative mental action.

the danger is of a particularly insidious kind, and because it springs from a simple mistake that any dianeticist might make, I believe that this message is of vital importance, not only to E-therapists but to all dianeticists.

the situation is aptly illustrated by a recent story written by Heinlein called "The Puppet Masters." In this tale the earth is invaded by parasitic "slugs" who fasten themselves to the backs of their human victims and take control of the nervous systems of their hosts. Each man, woman, and child so possessed becomes a puppet, completely subject to the will of his "master." The situation is particularly dangerous because people wear clothes, making it difficult to tell whether a man is "free" or "slave." A "slug-bound" man can imitate a "free" man in every way. Any person--even a close friend or loved one--might at any time be possessed by a slug without your knowledge. Indeed, one of the greatest problems of the "heroes" of the story is to persuade other free men that the slugs even exist!

the situation is quite analogous to that confronting us in the dianetic community today. We all know that every human being has a reactive mind, including ourselves, of course. While the reactive mind is by no means as "smart" as the slugs were in the story, it nevertheless operates at times in all of us to produce the irrational feelings, perceptions, thought, and actions which we call aberrations. It is even more cleverly hidden than the slugs were, because it is inside us. Taking off our clothes will do no good; there are no tell-tale humps on our backs to show whether or not we are "possessed." The danger of the reactive mind arises from the fact that it is hidden. And we are in the same position as the "heroes" of Heinlein's story, since 99% of the human race is completely unaware that the reactive mind exists.

there is, of course, a simple antidote to this danger: namely, to know the nature and properties of the reactive mind. We should learn its characteristics so well that we are able to recognize it under any circumstances, and especially in ourselves. We should regard this knowledge as one of our most vital possessions and ever seek to develop and improve it. This knowledge should become "second nature" to us, like the multiplication table or the simple skills involved in driving a car.

Let us make no mistake about it. We are at war--a war against human aberration, the enemy within, the arch-enemy of mankind: the maker of wars, the breaker of homes, the murderer of honest men, the raper of women, the producer of criminals, the causer of psychosomatic disorders, the destroyer of minds. This enemy has power only because he is so well hidden. A cardinal principle of war is to know your enemy. We must be constantly on the alert to detect his presence, in others as well as ourselves.

because this is of such vital importance, let us review the nature and properties of the reactive mind. The reactive mind is basically an identity computer. The reactive mind operates on the principle of identification, that is, everything in an experience equals everything else. In the words of L. Ron Hubbard: "~~The pain of~~ the kick equals the pain of the blow equals the overturning chair equals the faucet equals the fact that she is a faker equals the fact that she is no good . . . But why continue? Every single perception in this engram equals every other perception in this engram. What? That's crazy? Precisely!"<sup>6</sup>

*Computer = thinker*

cada journal

*Reactive mind thinks in identities*

*... thinking about the world, whether we*

this is the basic mechanism of action intrinsic to the reactive mind. What are its properties?

the properties of the reactive mind can be demonstrated by hypnosis. The facts of hypnosis have long been established<sup>7,8</sup> and do not depend upon Hubbard's data at all (although Hubbard confirmed them). They are scientific facts reported by many independent and reliable observers. They show the reactive mind to possess at least the following properties:

- 1 The ability to turn perceptics on or off;  
Proof: If the hypnotist says, "You will open your eyes and see nothing," the subject will involuntarily open his eyes and see nothing. Now, unless we are to believe that words have magical powers, we must postulate that the words of the hypnotist are transformed into patterns of nerve impulses by the ears of the subject and transmitted, among other places, to a part of his nervous system which we may call the reactive mind. The reactive mind performs a computation on these "words" which consists simply of identifying them with an "act." The act consists of an order to the motor nerves controlling the eye muscles and another order shutting off the flow of "visual" impulses to the "I" or monitor. A similar analysis applies to the other properties listed below;
- 2 The ability to turn somatics on or off;
- 3 The ability to turn off "thinking" altogether;  
For example, "Your mind is a blank" could produce this;
- 4 The ability to produce delusions (or circuits), such as "You are Julius Caesar" or "You are a dog";
- 5 The ability to turn feelings on or off; "You are the happiest man in the world" or "You are wonderful" or "Why are you so angry?" et cetera;
- 6 The ability to produce involuntary movements of all kinds, or to hold a limb in an awkward posture for a long time without sign of fatigue;
- 7 The ability to produce activity of the involuntary nervous system, such as lachrymation (flow of tears),

sweating, salivation, piloerection (gooseflesh), blushing, decreased blood flow to a part of the body, increased or decreased heart rate or blood pressure, blister formation, belching, borborygmus (rumbling noises in the abdomen), flatus, increased or decreased urine flow, et cetera;

- 8 The ability to turn on or off, or up or down, "semi-voluntary" activity (under either voluntary or involuntary control) like yawning, laughing, crying, increased or decreased breathing, et cetera;

these are some of the "buttons" of the reactive mind, and there may be others. They can be pushed by verbal suggestions, but they may also be pushed in other ways. There are many ways to push buttons (fingers, nose, tongue, feet, for example). The buttons should not be identified with what is pushing the button.

other properties of the reactive mind are:

- 9 The ability to record. Such recordings, when accompanied by anaten or pain, we call engrams. The reactive mind is always turned on and, presumably, always recording. (The effectiveness of modern advertising and propaganda attests to this)
- 10 Valence phenomena of all kinds. The reactive mind identifies the people in its environment not as people, but as "winning" or "losing" valences, or "ally" or "enemy" valences. (Incidentally, Sigmund Freud observed this phenomenon and referred to the set of all valences as the "superego")
- 11 Last, but not least, the operations, i. e., the identity computations, of the reactive mind occur outside of conscious awareness. We are aware often of the effects of these operations but not of the operations themselves, just as the driver of a car knows that the car is moving but is not directly aware of all the activities occurring in the engine or the transmission.

this last-mentioned property is vitally important, because the reactive mind is not the only part of the mind whose activities are not "monitored," that is, occur "outside" of direct awareness of the "I." For example, how do you know the color of grass when you are asked?

Obviously a large part of the analytical mind performs its activities without the direction of the monitor. Let us refer to this unmonitored part of the analytical mind as "X." Now X possesses many remarkable properties, especially if it is not tied up by aberrations. To discuss them all would take too much time. We are interested here in the one and only property that both X and the reactive mind possess in common--both operate outside of conscious awareness.

this brings us to the Pathetic Identity. An analytical mind has no difficulty in telling X from the reactive mind, but the reactive mind cannot tell the difference. Under certain conditions, it is possible that it will identify the two. They are both unconscious ("unconscious" in the sense of performing their intrinsic operations "outside" of conscious awareness) aren't they? Yes. Therefore, they are identical. An orange equals a rubber ball because they are both round. An overturning chair equals a feeling of being no-good, because they both occurred in an engram. Identity computation.

let us suppose that Mr. B has become the victim of the Pathetic Identity. How might we expect him to behave?

- 1 We might expect him to define the reactive mind as possessing some or all of the capacities that actually belong to X. He might start out by actually listing these capacities and defining X as that part of the mind that possesses them. Then, when he actually observes the mind in action, he will be completely unaware of the fact that he is the victim of an identity-computation and that what he is observing possesses none of the powers of X and all of the properties of the reactive mind. (A button has been pushed "switching" him from X to the reactive mind, but of course he does not know this)
- 2 We might expect him to regard the reactive mind, (which he will call X, the Integrator, the Super-File Clerk, or something "good," since the term "reactive mind" is a "bad" term) as having "magical" powers. In short, he may adopt toward it the same attitude as that of a superstitious savage, who believes that words have "magic powers," that certain actions will produce "bad luck," that thunder and lightning are produced by "superbeings" (supervalences) in the sky. Mr. B will affirm that the reactive

mind knows everything, will be all-wise and perfect, and always will be right. It will be capable of mental telepathy or clairvoyance or even be able to control matter directly. It can do anything--all you have to do is ask.

- 3 We might expect him to accept everything that the reactive mind does, such as contortions, "turn-off" (making the mind a "blank"), feeling ecstatic fire, or shaking all over as wonderful. The reactive mind, as has been pointed out, can produce any action of the involuntary nervous system, and any involuntary action of the voluntary nervous system, 24 hours a day. This phenomenon is known to some observers as "discharge"; to others, it is a form of aberration, 24 hours a day.
- 4 Finally, we might expect Mr. B to reject any advice or comments of a friend, Mr. A, who is not himself the victim of the Pathetic Identity. Mr. A might say, "B, how do you know that the reactive mind knows everything? How can you prove that it is always right? Why do you regard everything it does as wonderful?" Mr. B will become annoyed, or he will simply ignore his friend's remarks. How can Mr. A have possibly have confused the reactive with X? He will not answer Mr. A's objections analytically and rationally, dealing with them point by point, because he has accepted the irrational as superior to the rational (he may even refer to the reactive mind as a "superconscious mind") He may suspect Mr. A of reactive motives, but he does not entertain the possibility that he may be mistaken. Mr. B goes on being a victim of the Pathetic Identity.

what has all this to do with E-therapy or Examiner techniques? Perhaps nothing. Perhaps it is only coincidence that both Kitselman and Altman define E or Examiner as possessing the powers of X but fail to give evidence that what they identify, in practise as the E or Examiner does in fact possess the powers of X (see item 1 above). Perhaps it is only coincidence that the Examiner, according to Altman, turns somatics on and off, turns perceptics on and off, communicates by "ticker tape" or "neon signs," or other irrational methods, and ever so often gets stopped by an identity computation, such as "E equals Uncle Harry" or "What's blocking your E?" Perhaps it just happens that, according to Kitselman, the E in action turns off thinking,



turns on ecstatic fire, produces involuntary shaking (which Mr. Kitselfman regards as a literal "shaking free from controls and identifications"), or produces unusual posturing. It is also interesting to note that Mr. Kitselfman regards the E as possessing magical powers and as being infallible. Mr. Altman has no such attitude; he denies the existence of the reactive mind. It seems to me a very remarkable coincidence that, in action, the E or Examiner and the reactive mind possess exactly the same characteristics.

the protagonists of E-therapy and Examiner techniques should devise a simple test which will enable an objective observer to distinguish the E or Examiner from the reactive mind; they should present incontrovertible evidence that the two are not identical. Otherwise, I think we may be justified in regarding them as victims of the Pathetic Identity.

let us not become the victims of the Pathetic Identity. I can imagine no more potentially dangerous mistake than this. Let us not make a "supervalence" out of the reactive mind. Let us remember that the reactive mind is, after all, the arch-enemy of mankind--the hidden enemy within, the enemy whose power derives solely from the fact that he is hidden--but whose power melts like snow in the sun when exposed to the light of reason.

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(Mr. A. L. Kitselfman has promised a reply for the next issue)

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SOME THINGS A CHILD TAUGHT ME--

reported by frank m. bannister  
evans w. farber, auditor

at the end of two hours of processing Henry, age 10, took off his glasses and left them with the auditor when he went home. Henry had only one worry about forgetting his glasses forever--what would his mother say?

Henry was assured that I would put them aside in a safe place and that if his mother called and wanted the glasses, she could have them. This agreement took care of that worry.

working with this ten-year-old boy taught me several things about processing children, which may be of interest to other auditors. He called to my attention: the question of altitude, the importance of clearing the group and building ARC at his level, the effective use of informal straight-wire to pick up sympathy locks, a technique of working effort, emotion, and thought simultaneously, the necessity of validation, and a desirable parent-child-auditor relationship. My solution to some of the problems will not necessarily be your solution to similar problems, but these procedures worked for me and may give you some ideas.

Henry's mother called me one morning to say that he wanted two hours of processing "to get rid of his glasses." She wished to know whether she should tell him that it might take longer than two hours to accomplish this. Interestingly enough, there seemed to be no question in her mind, or in his, that this could be done in dianetics.

I asked her who was worried about the time, and it turned out that she was. Money was not involved. The boy himself had postulated two hours as the processing time in which he could rid himself of the need of glasses. This computation was not illogical from the boy's standpoint. Henry based it upon his own estimate of the improvement he'd seen in his mother

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following a four-hour session during which I had apparently keyed-out an engram (the effect of which had paralyzed her left arm and leg). Noting her improvement, Henry figured that allowing me two hours to help him to discard his glasses was more than generous.

the first session took place on a Thursday night. Henry had indicated that he wanted to be audited this time for "one hour." After about fifty-five minutes' work he asked me the time, saying he'd had enough for one session. Our second session occurred the following Saturday morning and lasted another hour, at the end of which Henry left his glasses with me. This is what developed during these two hours:

Henry came to my apartment to be audited. I asked him where he wanted to sit, and he chose the bed. Most children probably need a sense of altitude in their dealings with adults, and I was already aware of this particular problem with Henry. I suggested that we sit on the floor, which gave him an immediate sense of altitude.

at the start of the first session I asked Henry what he wanted. He wanted just one thing--his glasses removed. I said, "Well, we've helped quite a few people. Maybe we can help you, but I'll tell you straight from the shoulder, man to man, it'll depend a lot on how hard you work. I'll do the best I can. Fair enough?" He agreed. Then we talked about the rules I would follow as his auditor: he didn't have to tell me anything he did not wish to, and that whatever he did tell me I would not repeat to his parents or relatives or anyone else. (He generously gave his permission to report this case.)

in clearing our group. I casually drew attention to the fact that there are three fingers missing on my left hand. From this, we went to times early in his life when he felt sympathy for other people. He was able to recall the first time he felt sympathy for somebody who was "different." Then I asked him if he could recall the feeling he had. He could. After he had reexperienced that feeling, I asked him to keep on feeling it and to let me know if it changed or didn't change. We sat silently a few minutes and then he said, "It's going away." I asked him to let me know when it was all gone, and presently he did. He then "thought" about other times when he felt "sorry" for other people who were different, including me, and in a couple of minutes he reported the feeling had gone

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away. Henry fidgeted considerably while running this emotion, which indicated to me that he might be running efforts along with the emotion. However, I made no attempt to question him about this phase of running. This took only about ten minutes.

the remainder of the first hour was devoted to reducing the feelings Henry had experienced under the following circumstances: times he was called "four-eyes" by playmates; times he felt sympathetic, "sorry," for several schoolmates who wore glasses (this chain took longest to reduce); and times he felt sympathetic toward relatives who wore glasses.

I was on "pins and needles" during this first hour. My feeling as auditor was that anything the boy said, any comment however trivial sounding, was a direct index to a feeling that should be reduced. Henry had postulated just two hours in which to do a job, and I did not want to miss anything! I took plenty of time preparing each question or request to "feel" the feelings. When a preclear feels that the auditor is "on his side," honestly interested in helping him, pauses--even long ones--between questions do not seem to bother him. I do not worry about it any more.

during this first session Henry lifted his glasses and gazed across the room. He seemed astonished that changes were taking place in his present-time vision. We scanned the session at the end of the hour's work and agreed upon the following Saturday morning for the next session. Henry wanted to return the next night (Friday), but I couldn't make it. I was curious as to how he would regard this first session. It was just like a game to him. Ending it was like stopping play to go in for lunch, after which he would return to the game with earnestness and enthusiasm.

Saturday morning's session started with a happy inspiration. I asked Henry if his glasses had ever helped him in any way other than to see better, "For instance, did you ever get out of being beaten up by a bigger boy because you were wearing glasses?" He hesitated. I told him that once when I was a boy I'd wished I had glasses so I wouldn't get beaten up. I wished to convey to Henry that I recognized the reality of such survival computations, without criticizing him for having them. He then told me about several instances, two during the preceding week. This led to additional times when he felt sympathy for

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schoolmates who had difficulty reading, playing ball, and so on, and the feelings were reduced. He continued to accomplish reductions by "feeling the feeling" he had in the incidents. What we may call "emotion," Henry thought of as "feeling," so I used his term. The rapidity with which these feelings reduced was surprising.

apparently Henry was running concurrently counter-emotion and effort, his own thoughts, emotions, efforts, and postulates. For example, I would ask him, "How did you feel? Where do you feel it? How do you get when you feel sorry? What do your hands, your stomach, etc. do? What did you think?" His answers indicated that he was running all this material together, and at a rate much faster than verbal.

we quickly established the fact that when he got a feeling and thought about the first time he had it in an incident, the feeling invariably went away. Once Henry discovered this to be the case, thereafter I asked him to "feel the feeling, think about the first time you had this feeling, and let me know when the feeling goes away." I did not say, "and let me know what happens." To put it that way, I believe, would tend to invalidate a process which Henry established for himself--whenever he felt the feeling and thought about the first time he had it, the feeling always went away.

in this Saturday-morning session, two painful incidents where Henry was hit in the eye with a ball were contacted and reduced. Running the sympathy he received for these injuries led directly to the incident in which he agreed with his mother that he would wear glasses at the age of seven. He had mentioned to his mother that he couldn't read his comic books very well, and his mother had replied casually, "Well, maybe we'll have to get you some glasses." Henry recalled clearly his feeling that his mother knew what should be done for his eyes. He was able to reduce this feeling in about twenty minutes simply by "feeling the feeling" he had in the incident.

Henry was being audited sitting up and with his eyes open. He seemed to expect something to happen to his eyes, for he kept testing them, first with his glasses and then without them, while running the incident. As the feeling in the incident with his mother and the comic books was being reduced, Henry showed some skepticism that changes might actually be occurring in his vision. But when the feeling was gone, he reported that one eye remained

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stronger than the other. I asked him if he knew what to do to make both eyes equally strong, and he said "Yes." Then I asked him to try it and let me know what happened. Henry was silent for three or four minutes; then he reported that he could see the same out of both eyes. This was without glasses, and his vision seemed satisfactory both for distance and reading.

Henry seemed to know what to do in this and similar situations, but he was not always able to do it at once. He seemed, however, to know what prevented his doing what was necessary and to be able to run-out the preventive "block." I did not ask him to explain what he did to equalize the "strength" of vision in his eyes. The fact he could do it was the important thing.

at this point I asked Henry if he felt he needed his glasses, and he said "No." Then I told him, "There's something I'd like you to do for me. I'll tell you the reason, and if you don't want to do it, it's O. K. with me. If you don't need your glasses, will you leave them here with me? The reason is that maybe this will encourage other boys to be audited, and perhaps their glasses can be removed." He thought this over and agreed on the condition that his mother could call me. if she wanted the glasses. He appeared to be perfectly satisfied for himself that he no longer needed them, but seemed to feel the need for this gesture toward maintaining ARC with his mother.

since then Henry has had five hours of processing one hour each Saturday morning, at his own request. Like many another child, Henry has received few things in his life things keenly desired by him, that he did not have to ask for or fight for: so to help promote ARC between us, I quite casually gave him fifty cents each hour "for being processed" with no strings attached. His mother has been happy to reimburse me.

our excellent ARC is undoubtedly one reason for his decision to ask for additional auditing. Another reason may be his discovery that dianetics might help him with other problems. since Henry is thin and underweight, his mother suggested very casually that dianetics might help him to gain weight. He apparently concluded that it might and brought up the subject to me. This suggests that children may not mention some of their problems or discuss their goals with the auditor simply because they do not know that dianetics might help them in these specific matters.

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when Henry's mother made the first appointment for him, it was explained to her that she might expect him to become covertly hostile and that he might even lie and steal a little, but that these phases should pass with processing. His parents have cooperated to invalidate him as little as possible. It was reported during the three weeks following the removal of his glasses that Henry was "naughty," "sassy," "quite independent." His handwriting, which had been neat and regular, became erratic and uneven. He said within three feet of the TV set. His mother says that the auditing she received during these seven weeks, together with her study of Child Dianetics, has helped her understand Henry's changing behavior.

during the last four weeks of processing these conditions are greatly ameliorated. Henry is less naughty and sassy. His handwriting is improved, and his schoolwork is better. He now sits back with the rest of the family six or seven feet from the TV screen. Sunlight does not hurt his eyes as much as it did when he wore glasses. Muscular tension in the upper half of his face has markedly decreased. His general physical coordination appears to be better than before auditing.

no major engrams have been run. Birth has not been contacted. Although Henry clearly feels no more necessity for wearing glasses, I shall not be completely satisfied that he has no more need for glasses until he has run birth. To date, Henry is adamant in his decision not to be examined by an optometrist. From his reaction when an examination is mentioned, there is indication that his previous visits to optometrists and doctors have not been entirely reduced and that at least one, possibly more, accidents or illnesses, in which doctors took part, will have to be reduced before he will consent to an optometric examination.

during the last three of the seven hours he has been audited, Henry has chosen to tell me about validation material: a trip to the zoo, hunting with his father on the desert, some hopes and plans for the future. Apparently no one has ever made a point of validating him. Parents could do this for their children better than anyone else--and would not have to pay an auditor for it.

Henry has taught me a lot about auditing children. If any general conclusion may be drawn from this experience with Henry, as well as with other children, it would seem to be that those children whose parents are being processed achieve faster results.

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ELECTROPSYCHOMETRIC MONITORING  
OF DIANETIC PROCESSING

by volney g. mathison

the electropsychometer registers relative values of dynamic autonomic nervous-energy-expenditure from moment to moment during a mental therapy session, exposing areas of psychophysical tension, disclosing situations of cortical blockage, and indicating foci of psychic traumata. Since use of the electropsychometer does not require the use of special techniques, the psychotherapist may employ it continuously during sessions, use it intermittently in opening a case or when encountering certain communication difficulties or test from time to time the degree of success attained by therapy at various stages of treatment. Electropsychometric monitoring, by providing a new channel of non-verbal communication from the subject to the therapist, is found to be a valuable adjuvant to psychotherapy.

the electropsychometer owes its existence, in a way, to L. Ron Hubbard. He remarked in one of his early lectures that he wished some one would invent a usable electronic instrument that could register psychophysical situations. As an electronics engineer with a background of specialization in secret and difficult electronic communication installations, I realized suddenly that here was a special problem in communication, and one that might be solved electronically. Hubbard's remark brought into the writer's awareness the fact that in dianetic processing the verbal level frequently affords a deceptive means of communication from preclear to dianeticist. And this situation is not peculiar to dianetics; it is a difficulty encountered in every known form of analytic psychotherapy.

upon looking into what had been done previously, I found that, below the level of the costly encephalograph, little was available. Some lie-detection devices are available (with which the electropsychometer is sometimes erroneously confused) that function on principles of measurement of respiration and heart-beat. Testing disclosed that this type of instrument is too crude, insensitive, and slow to be of much value in dianetic processing.



I turned next to psychogalvanism, and this is one of the principles upon which the electropsychometer functions. Psychogalvanism was discovered over 45 years ago by and Russian and French investigators, Tarchanoff and Frere. Although the psychogalvanic reflex has been studied at length this study has been carried on mostly in universities. College laboratory work is usually productive, but in this particular case it seems to have led to erroneous evaluations, for odd reasons. The professors used it mainly upon one another, and since the useful factor of the psychogalvanic reflex is indirectly a delicate and sensitive manifestation of dynamic psychophysical response accompanying the recall of disturbing situations, the observations obtained by testing relatively emotionless and serene professors resulted in formulations that do not apply to the turbulent stream of disturbed and unhappy human beings who lived outside the quiet walls of universities. Further, the technical design of the instruments used was far from optimum, as they were easily destroyed by mishandling and they failed to take maximum advantage of the myological or neuromuscular reflex phenomenon exhibited by the autonomic nervous system.

in designing the electropsychometer then, the first step was to introduce electronic amplification between the subject's body-and-electrode circuit and the indicating instrument. The next step was the addition of a simple and efficient means for superimposing a registration of the neuromuscular reflex upon the psychogalvanic reflex. I constructed an instrument that immediately worked rather well in accordance with dianetic axioms, but which had a tendency to burn out costly analyzer movements during violent emotional discharges of preclears during auditing sessions. This problem was eventually solved. The instrument utilizes simultaneously two reflexes: the psychogalvanic and the neuromuscular.

the psychogalvanic reflex phenomenon manifests itself in the jetting of droplets of saline fluid from subcutaneous glands by direct activation of nervous impulses from the autonomic nervous system. The human body has about 400 sweat glands to the square inch over most of its surface. However, in the palms of the hands, inside the thumbs and fingers, and on the soles of the feet, the number of these glands rises dramatically to about 2700 to the square inch. The glands in the hands and fingers appear to be tiny "jetters," that is, they eject saline fluid in a matter of microseconds, so swift that when one makes a decision to grasp some object, the jetting action of these glands has

already occurred before the decision to perform the act was completed in the cortical awareness center of the mind.

an explanation of this reflex that is rather acceptable is that it is a biological inheritance from prehistoric times when early man had need of moisture in the palms of his hands and on the soles of his feet to gain adhesion to rocks and tree branches when running or climbing. This reflex is still with man; it is even more or less subconsciously fortified at times when he spits on an axe handle for a better grip, spits on his hands before climbing up a rope or pole, or wets his thumb with saliva to facilitate turning the pages of a book.

it appears that this jetting reflex action functions when man is in any situation equating a "predicament," however minor. More important in dianetics, however, is the fact that this reflex operates when the individual is concerned with no visible physical threat but with a "mental" problem, predicament, or conflict. The A-equals-A-equals-A formula of the reactive mind is demonstrated by this reflex action whereby the autonomic nervous system responds to any and all predicaments and conflicts, even mental ones, as equating threats of survival causing the glands in the hands and feet to function--the blind reactive purpose evidently being to facilitate immediate physical flight. However, there is apparently a degree of cortical subvention involved, since the amount of "jetting" varies in relation to the seriousness of the immediate or recalled predicament as estimated by the cortical analyzer area of the organism. In a person who has developed an extreme degree of self-control, the jetting reflex may be almost, but never entirely, inhibited. Very high instrumental sensitivity must be available when required, in order to obtain registrations with this type of case. Hubbard has devised a simple technique that often cuts through this difficult type of situation; he asks the preclear, "Do we have an emotional shut-off operating here?"; whereupon wham goes the needle of the instrument. If this does not work, there are other techniques whereby the preclear's heaviest "armoring" can be pierced.

the psychogalvanic reflex seems to be mainly a fear reaction. It is complicated by its immediate cousin, the anger reaction, which is manifested by contractions of numerous muscles, particularly in the arms, hands, and fingers, resulting in a clenching action to form a hard and menacing fist. This phenomenon, the myological or neuromuscular reflex, in the electropsychometer has been

successfully superimposed upon the psychogalvanic reflex, thereby affording accurate registrations in response to a great variety of negative psychophysical situations. This dual-response effect may be compared, purely as a sort of analogy, to the use of cinecolor in motion pictures where the combination of only two basic colors produces a more true-to-reality effect than the use of any single color, or through the use of the invariant single-color effect called black and white. It has been repeatedly observed that preclears of the heavily "armored" type cortically inhibit either one or the other of the two available reflexes; but, so far as I know, none have been found (outside of multiple sclerosis or drug-addiction cases) who can simultaneously inhibit both reflexes.

the technical application of the electropsychometer to the preclear consists in placing an electrode in each hand. Rather large light cans with tinned surfaces have been found to be superior to any other type of electrode tested so far. The cans afford a large surface of contact and because of their size take efficient advantage of the neuromuscular reflex. As processing proceeds the preclear tends to forget that he is holding the electrodes; whereupon he retains them in a manner corresponding largely to his neuromuscular impulses. The electric current flowing through the electrode circuit has a value of only a few microamperes. This is electronically amplified, then "detected" as in a radio receiver, and fed into a delicate electromagnetic indicating instrument. It has been found necessary to exercise great care in selecting components that will not introduce falsifying effects into the instrumental registrations.

one point that seems to have confused the professors who have experimented with the psychogalvanic reflex is the fact that at first most subjects are apt to show sharp registrations in response to any question asked--even neutral or impersonal questions. The reason for this may be that the subject considers the situation, of being connected to the instrument, as itself equating a special and acute predicament. This reaction is conscious or subconscious, usually both, a here-and-now fear reaction that is easily reviewed out by asking suitable tension-relieving questions, such as: How do you feel about being on this instrument? Do you fear that this will cause the disclosure of painful or secret past experiences? How do you feel about the fact that people are observing you here? (used when observers are present) Please talk a little about your anxiety and tension concerning this instrument. The preclear usually discharges his anxiety, if any, about the instrument in 3 or 4

minutes, and from that point the registrations obtained become pertinent to the data that is being explored in processing. Another vitally important factor is the effort to-hold or not-to-hold the electrodes, which correlates with the efforts involved in the data being reviewed.

testing has revealed some convincing applications and functions of electropsychometric monitoring of dianetic processing. The electropsychometer

- --registers relative degrees of dynamic psychophysical stress from moment to moment during sessions;
- computes instantaneous summation of all tone levels of the preclear at the time and place of observation;
- affords a novel means of high-level rapport, or affinity, with the preclear and an efficient means of increasing the auditor's level of sensitivity by eliminating personal opinions, errors, and computations on the case;
- enables the dianeticist to avoid the tendency to run simultaneously his own case and possible restimulation;
- discloses situations of cortical blockage and points of entry into "difficult" or "armored" cases;
- permits the dianeticist to report objectively to the preclear that psychic tension is being noted, although the preclear may have asserted there is nothing of significance in the area. The preclear's directed attention to the matter usually results in the appearance of important data from below the level of conscious awareness;
- registers covert resentment occasioned by something inadvertently said or done by the dianeticist;
- measures the degree of psychic traumata (as grief, death-computation, apathy) which require special techniques, and minimizes loss of time in unimportant areas;
- provides an effective sub-verbal channel of communication from the preclear to the dianeticist;
- registers the degree of release of psychic tension obtained during previous sessions.

L. Ron Hubbard, after a year of testing of electropsychometry, has become its leading exponent, and he writes "With the advent of 1952 techniques, your electropsychometer became not merely an auditor's aid but a tool . . . vital in processing."

(A paper on "Applied Electropsychometry" will appear in the next CADA JOURNAL)

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## THE PSYCHOTIC

by ernest c. pierce

as one who looks back upon a number of years of practice in the field of psychotherapy, including hypnotism, psychoanalysis, and the drugless, shockless techniques of psychiatry, and having anticipated and revealed many of the more profound and startling discoveries to which L. Ron Hubbard later gave the well-chosen name, "Dianetics," I wish to speak on the subjects which are discussed in chapter IV of Science of Survival.

may I quote from a lesson text, which I prepared and used in classwork as long as a quarter of a century ago? "'Neurosis' and 'psychosis' are not definable terms in any proper sense. They but name the top and the bottom steps in a ladder of mental illness which leads downward from the rationality of health to mental collapse and death. Between the mildly ill and the gravely ill there exists no sharp line of cleavage, but there is a gradually descending slope of increasing aberration before each mind which departs from the straight line of soundly-based rational thinking."

if we insist upon definitions for undefinable terms, we shall not be greatly amiss in accepting L. Ron Hubbard's characterization which makes the neurotic, through his aberrations, harmful principally to himself, while the aberrations of the psychotic cause him to be a menace to the survival of other existences than his own, in every dynamic field. One who has reached this point on the downward path toward death is, of course, unable to render a social service to equal his social threat, and, in the interest of the vital structure of which he is a part, should be set back upon the path of integrated thinking or separated from society.

an aberration is any deviation from that straight-process thinking which derives accurately-drawn conclusions from given data. These conclusions may or may not be valid. Their validity depends, if the computation be accurate, upon the accuracy and the completeness of the data. Thus one's conclusions may be completely erroneous, as a result of either of two causes, or a combination of them, inadequate data or deviant thought processes.

a normal mind is a perfect computing machine. When supplied, through the channels of sense, with all relevant data, it is capable of untold accomplishments. But its operation, like that of any other machine, can be sabotaged and its production interfered with--even to the point of destruction of the mind itself. A modern simile "throwing a monkey wrench into the gears," is not subject merely to industrial application. Perhaps every human mind is operating at less than full efficiency, because there is a "monkey wrench in the gears." Perhaps no human mind is able to operate at full functional efficiency because of deeply embedded prejudices, profound hatreds, and paralyzing fears. These are some of the wrenches in the mental mechanism, some of the factors which condition acceptance of data, compelling its reception or rejection, its over- or under-evaluation.

L. Ron Hubbard was not the first to discover these computational interferences not the first to call them engrams, nor the first to recognize them as the incubi which they are. His primacy rests upon this: he was the first to trace them to their origin, first to discover how and by what means they became established, and how and by what means they can be destroyed.

there are many named varieties of psychosis. A part of the business of doctors appears to have been to give descriptive names, which the layman did not understand, to functional disturbances which the doctors did not fully understand. A patient is often happier with a high-sounding name for his illness than with a low-sounding explanation of it. For example, the name dyspepsia sounds much better than the explanation, "You have made a glutton of yourself." People sometimes boast of having dyspepsia but never boast of gluttony. Similarly, people speak lightly of a "nervous breakdown," who would never mention having lost for a while the ability to reason or to use any other mental power. Perhaps the doctor is kind when he says "hebephrenic" instead of making the explanation that he is not able to give the patient the mature mind which the mature body needs for its direction, for hebephrenia is the name given to the psychosis of puberty for which the psychiatrist has no remedy.

dianeticists are not concerned with giving names to symptoms or to groups of symptoms. Their concern is the removal of the barriers which serve to prevent the straight-thinking, the accurate computation, which will solve human problems. The dianeticist is concerned with the fact that, when a preclear's destination

is straight ahead and the road leads directly toward it, it does not make any difference in which direction the traveler has turned nor the name of the place he has reached. He is concerned that the traveler is off the road and with the quickest way of putting him back upon it.

likewise, you have a destination or goal. Your analytical mind, freely functioning, would quickly, easily, and accurately compute all of the pertinent data available to enable you to reach that destination with the least interference of the fewest obstacles. But at a junction in the road you are confronted with a sign, intended only as a guide to safe driving, "Keep to the Right." Now, all through your infancy, before your faculty of discrimination had developed, you had heard the frequently-repeated expression, "Right is right," a simple warning not to compromise with wrong. In the continuous anaten of infancy this expression, meaningless because it means too much, has been accepted by the reactive mind where any disturbance can drop it into the computing mechanism of the analytical mind, like a wrench into the gears, and sabotage your progress. Guided thus by this hidden monitor, you make a right turn into the wrong road and lose sight of your destination.

it is as simple as this: anything which impinges upon your sensorium during a period, however brief or prolonged, of undeveloped or diminished alertness, whether accompanied by pain or grief or not, is stored beneath the threshold of consciousness where under favorable conditions it can act as a compulsive factor in the determination of your thoughts, emotions, and acts. So far it has been impossible for anyone to concentrate all of his faculties upon more than one object at any one time. Whenever attention units are distracted by grief or pain, either wholly or in part, there is anaten with only reactive awareness of other impressions at the same time. Perhaps too little study has been made of the persistent anaten of infancy, the anaten of vertigo, the anaten of nausea, the anaten of fainting and of coma, and the anaten of sleep, but when we realize how much of one's life is spent in anaten we are led to wonder how any can be sane. Every detail of behavior which is shaped by the influence of a hidden compulsion is to that extent aberrated and is a step in the direction of psychosis. The individual but slightly aberrated is on the way; if the individual is profoundly aberrated, he has gone the way.

"eternal vigilance is the price of liberty," we are told, and it might be added with equal truth and perhaps greater import that eternal vigilance is the price of sanity and clarity.

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SPECIAL LETTER

from ron howes

to all optimum and pre-optimum humans:

the primary step in the production of an optimum race is the invention of a higher tone reality.

to be optimum this reality must have self-corrective machinery determined by firm, dynamic goals. The inventor of a suitable reality is forced by the race life-cause and assisted by race-intelligence to communicate the invention.

the second step toward optimum-race-purpose is the acceptance of the invention by units of the race.

within a given race, each unit possesses basic endowments. From unit to unit these endowments remain similar. Each unit acceptance of the invention implies nearly complete capabilities necessary to full use of the invention.

the third step for optimum race production is the formation of true groups.

a true group is an assemblage of units whose efforts are coordinated and aligned for the basic goals of the invention. A true group is formed by units of the race.

the fourth step is establishment of true communication among all groups and units of the race.

race dynamics insure the integrated results of all steps.

to aid in the progress necessary for application of the above principles certain mechanical features may be brought into



use. Since the second month, tenth day, of this year, there has been in existence a field of psycho-mechanical structure. This field is directional and can be beamed through an area three thousand miles in radius. The source of this field will remain unknown. This field produces the following:

- 1 amplification of causative factors in the race
- 2 temporary enrichment of mind-reality applied to desire and need
- 3 communication enhancement among units of the race.

the above communications are written in basic American.

as of the third month, first day, of this year, this field was extended to maximum radius and continued through the third day;

as of the fourth month, first day, of this year, this field will be again extended to maximum radius and continued through the third day;

following these test signals, the writer will be appreciative if persons interested communicate subjective and objective data to the address given below. Reports may consider possible differentiations in effect between the two signals. Insofar as possible, use the principle of minimum effort in reports.

some data has been gathered concerning items of extreme interest to optimum persons. This material can be communicated, if the optimum person wishes. The optimum person can request the data. The method of request is available to these persons.

reports may be addressed to:  
SURVEY, c/o T. E. Carey  
P. O. Box 556  
Minneapolis 1, Minnesota