

January 29, 1953

1. To the Network from me, more greetings. Last time I said I would write on the Termination Problem. Instead I have a paper on the eight dynamics of survival. I seem to know less than other people what I am apt to write in the intermediate future. I'm sorry about Tully resigning even if he did send in a good replacement. Paradox trouble, apparently, the same as almost got P. Chapdelaine earlier. Clyde and I got a tapeletter from Wesley Scott. Very thought- and discussion provoking. Clyde answers it on the sound track, I on the other. I think the tapeletters are a fine addition to the facilities of the Network, together with broadcast communications and relay letters. Some people are as eloquent as one could wish when speaking, but "do not think well on paper". Others the opposite. I will catch up on my individual correspondence with the netmembers who have written to me as soon as I possibly can. In our processing here we are now bearing down heavily on concept and postulate processing. (philosophical postulates, not circuit phrases). Good results, resembling those from facsimile running. We also do a lot of dichotomy running. We find that redefining the dichotomy terms in terms more meaningful to us, helps effectiveness.

2. By the Auditor's Code, we are enjoined to concentrate on raising the emotional tone of the pre-clear. I conceive there are three ways at least of determining roughly a tone rise: (a) Estimation of improvement of the pre-clear in handling efforts and problems on some or all the dynamics. (b) Subjective judgment of the pre-clear as to whether he "feels better" etc. (c) Galvanometer readings taken before and after a session, subtracted, and converted to % of change or factor. These readings are bridge settings in ohms. The dial readings are emotional stress changes (and "muscle voltages" in micro-amperes. We might include also, (d), disappearance and appearance of psychosomatic disorders in the pre-clear. If the auditor and the techniques used produce improvements of the types listed, I think this fulfills the requirement to raise the tone of the pre-clear.

3. We are now using electrodes made of strips of pure tin. They are maybe six inches long and a quarter inch wide. They are coiled ringlike on the index and ring fingers of one hand. These are high-impedance electrodes. Muscle voltage indications with them are negligible. Dipping the electrodes in a solution of bicarbonate of soda and water lowers the impedance, almost to the sponge or can level. Clyde also developed a true ring electrode made of strips of wire braid, tailored to the individual P.C. like a ring size, and covered with insulating tape. These last are the most satisfactory type yet tried. Clyde Marshall has been working on a communication on psycho-physical instrumentation and especially the development of electrodes. It seems that there are unexpected parallels with geophysics.

4. There are no theta clears here known to us. Processing cured a severe "cold" for me during the recent flu epidemic in this region. I used blackand white and effort. There's no great trouble in curing light acute psychosomatics like colds, headaches, neuralgias, and in general, what they advertise patent medicines for. As to major disorders, I still have defective eyesight, disordered teeth, and my hair hasn't thickened significantly that I can see. Clyde and Jim and I exchanged data etc. with Ed Calkins, and he with Elaine Smith. It was rewarding for us and I hope for Ed. The diastickers here in Houston may be schizoid on the third dynamic, but we aren't apathetic anyway; I'll say that for us.

7. What follows is my own HAN reality on the eight dynamics of survival as divided up by Hubbard and filled in by me. My purpose in computing it was to clarify my thinking; my hope in communicating to help others do the like. Comments indignant included are welcome.

8.C Looking up the scope of the eight dynamics I could find only quotes of Hubbard, not always even accurate. This was too indefinite so I computed my own answer to the question; "How do Hubbard's eight dynamics of survival apply to the individual, and how does aesthetics relate to each?" My answer follows.

8.I On dynamic I the individual survives as an organism. Food, shelter, and bodily health are concerned. Medicine is the applicable science. Physical well-being, and the joy of movement are the aesthetics.

8.II On the II dynamic the person survives as a bisexual being. Efforts related to primary and secondary sexual characteristics apply here, including: courtship, coition, conception, pregnancy, childbirth and childcare. The family as a group, is transitional, lying on both the IIInd and IIIrd dynamic. The IIInd dynamic resembles most native power and some subject matter for aesthetics. Specifically connected with it are physical beauty and love, in the appropriate sense. We share the IInd and IIInd dynamic with the other species of mammals.

8.III Groups of all kinds come under the IIIrd dynamic. The smallest group is a pair. The largest groups are national, political, religious and ethnic. The whole human race is not a group. I define a group as an aggregate of people who have ARC on some given interest or belief. It is always possible to find at least two people in the whole human race who do not have any ARC on any given interest or belief. (1) It is not impossible for the whole human race to become a group. The aesthetics of the IIIrd dynamic takes in the concert arts like music and drama. (2) It also includes all ritual, which is habit and gesture on the IIIrd dynamic.

8.IV The field of the IVth dynamic is the whole human race as a species. International political movements like communism and democracy, major religions like Catholicism, Protestantism, Judaism, Islam, etc., and altruistic projects like those of the United Nations etc. are all efforts along the IVth dynamic. International wars, both hot and cold, and some colonial policies, are efforts against the IVth dynamic. (3) The aesthetics of the IVth dynamic are mythology and history.

8.V The Vth dynamic concerns non-human living organisms functioning either symbiotically or as counter-effort to human survival. Sciences dealing with this dynamic include public health, agriculture, chemistry, animal husbandry, veterinary medicine, ecology and forestry. The beauty in form and action of animals, birds, reptiles, insects and fish, form part of the aesthetics of the Vth dynamic. So too does the beauty of all vegetable life from molds to trees, and of micro-organisms. "natural beauty" comes either here or on the VIth dynamic.

8.VI Non-living objects and energies in the human environment are the domain of the VIth dynamic. Much of economics and all of the physical (inorganic) sciences deal with it. Human collection, possession, exchange, waste, construction and destruction of non-living parts of the environment are survival and non-survival efforts on the VIth dynamic. Human slavery belongs not here but on the fifth. (4) Aesthetics includes the beauty of seascapes, skylines, and many landscapes, involving elements like mountains, rocks, sand, water and snow, beaches and deserts. The beauty of all non-living objects-- including organic ones-- gemstones, machinery, paintings, sculptures, and most works of art, are of the VIth dynamic aesthetics. So are the beauty of physical and chemical phenomena, including astronomical objects.

8.VII The VIIth dynamic is the field of all non-living, non-extensional (material, or physical) parts of the human environment, both outside and inside the human skin and mind. All theories, philosophies, concepts and symbol systems belong here. So do all facsimiles which are not wholly of the VIth dynamic. Facsimiles are the bridge between the VIth and VIIth dynamics. Conscious aesthetic effort and religious thought, as distinguished from religious behavior pass on here

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the latter properly belongs either on the eighth dynamic, the third, or the first. Or the VIIIth dynamic we find the beauty of rational and aesthetic concepts, and of symbols. Literature and pure mathematics are two parts of the aesthetics of the VIIIth dynamic.

P.VIII Religious activity which does not come properly on the IIIrd, IVth or VIIth dynamic comes here. (5) Survival on the VIIIth dynamic is essentially personal whether one functions as a member of a religious group (three) a missionary (two) or a religious interpreter (seven). This is especially true when a person's effort is directed explicitly along the VIIIth dynamic (aesthetics). (6) It has been said elsewhere that the aesthetics of the VIIIth dynamic are not socially communicable.

7. VIth Dynamic

- (1). I admit the conclusion the human race is not a crowd is intuitive as it states there is a theorem of topology referring to the motion of particles which might apply. I would like to see a diagram of this proposition.
- (2). The concert arts involve, at the least, a solo performer and an audience of one. This is a pair with ARC on a given interest. More often we have a performer group and an audience group.
- (3) In this connection, the religions are considered as groups having ARC on belief and ideology.
- (4). Human slaves, while merchandise and capital goods, are livestock rather than machinery. (Or pets rather than art works.) This, in spite of the fact that in our less technological than our own, human slaves have functioned as machinery functions in our own culture.
- (5). I abstract from the connection between religion and sex, not because the topic is controversial, but because it is complicated. See C.G. Jung or S. Freud, or "The Book of Enoch" or other psychoanalysts.
- (6). I have not excluded cases of versatile religious geniuses like Albert Schweitzer. I am writing a short paper, not a definitive book.
- (7) This proposition is not original. See Vivekananda, Aldous Huxley, and others are on mystical philosophy. For an extended and expertly done treatise on the eighth dynamic, especially the aesthetic part, see A. Huxley "The Perennial Philosophy" Harper's New York, (about \$3.50).

10. In the space left, I will put the result of conceptnet on ARC, in ATTENTION. Plus, in Devotion. Minus, in Indifference. Middle, in Indifference. Plus is telepathy; they can't tell whose thought it was first. Minus is the disarrangement in viewpoint between a person of tone 35 and up (say a saint) and a cadaver. Middle is pure psyche or indecision or doubt. COMMUNICATION. Plus, Immediate awareness, as unobtruded analytic thought inside of one mind. Minus, complete cut-off - the communication between two deaf-mute psychics in a dark vacuum. Middle, Threshold of Awareness, "background communication, general orientation. Like the noise you don't hear until it stops. With a scheme like this, that is, THRESHOLD of A, B, and C, we can set up a 3 dimensional coordinate system on which we can plot ARC, just as we can plot emotional states with respect to the eight dynamics on the tone scale.

ARCtistically yours,

JOHN WALKER