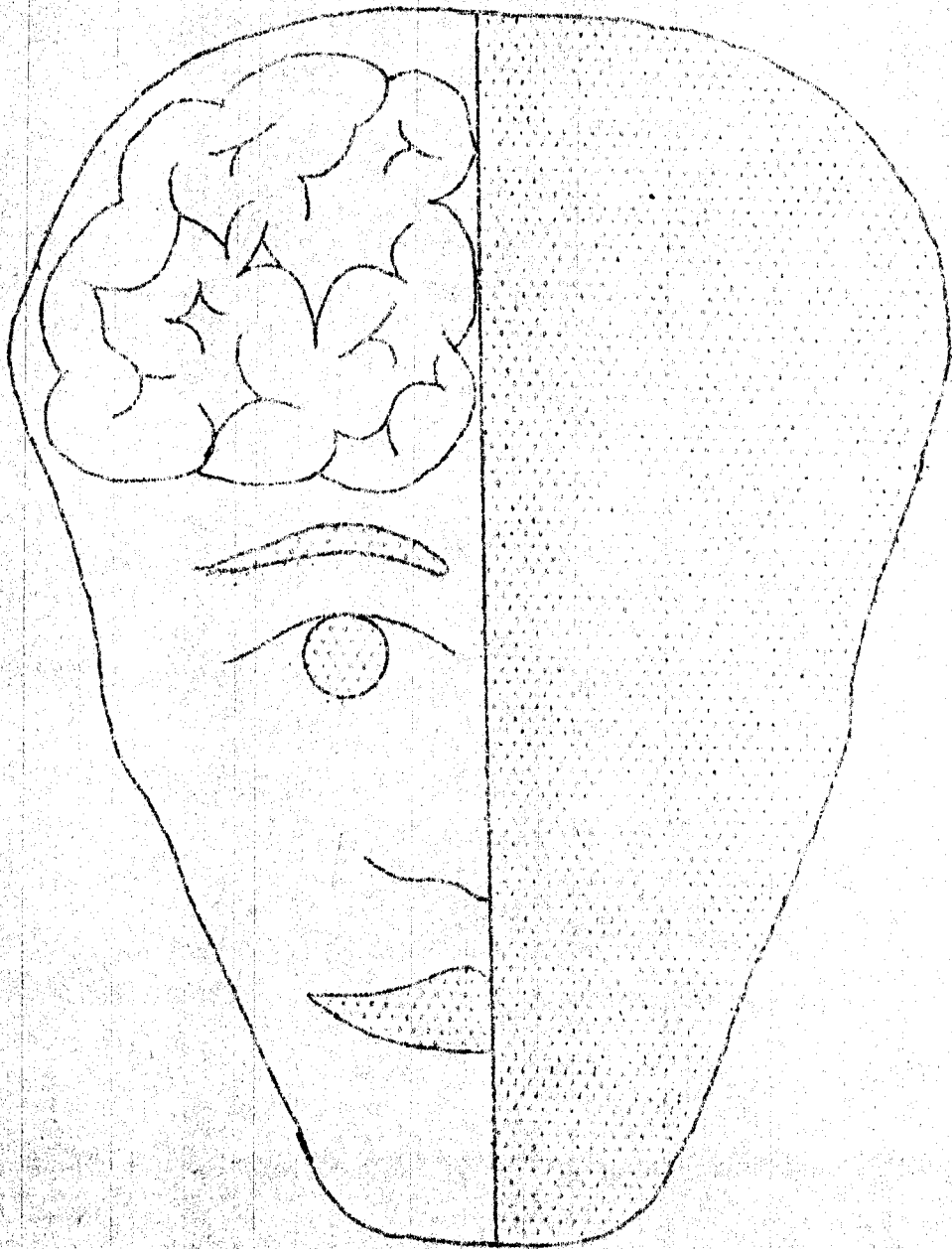


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DIANEWS



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DIANETICISTS AND RELIGION

Since Dianetics deals in human thought and human behavior, it necessarily deals with every manifestation thereof. Religion is one of the most important, if not the most important human activity. It is natural, therefore, that dianeticists should begin to think about religion in terms of Dianetics.

Is this a good thing? This writer thinks that it is--for the individual. Whether the Foundation should speak officially on the subject, or whether Hubbard should make religious speculation a part of his published theories, is another matter.

I do not believe that Dianetics should take any official stand on any aspect of religion. For one thing, there are hundreds of varieties of religion and non-religion among humans. For Dianetics to officially support one would be by inference to repudiate the others. It is not Dianetics' business to alienate anyone, but to serve all.

This is not to say that Dianetics cannot study the effects of religion on human behavior, and of engrams on religious behavior. This it can and must do, because no area of human activity can be neglected if humanity is to be served efficiently. What it finds to be facts (such as that engrams sometimes cause atheism) it may properly announce. But it should not proceed to officially draw conclusions from these facts, but should leave that for individual dianeticists to do for themselves. To do otherwise would be to invalidate many people's data.

This is the same as an auditor's computing his pre-clear's case to the pre-clear. The only conclusions of practical value to a person are those he reaches by himself. One may present facts to another person, but one should not tell the other person what those facts mean or what the other must believe about them, unless such conclusions are also proven facts. That would be inhibiting the other person's concept of reality, and is the worst sin in the Dianetic calendar. Coming from the Foundation or from Hubbard it would be even worse, due to the position of authority in which they willy-nilly stand. Unfortunately, it is to be feared that some of Hubbard's theological speculations in "Science of Survival" come dangerously near this.

If Dianetics is correct, each person has the inherent ability to reach correct conclusions about any set of facts, once his aberrations are removed. If religion is correct, there is a set of real facts in existence about God and man's relationship to him. The conclusion this writer reaches, then, is that each individual will, once cleared, reach the correct conclusion for himself in regard to religion, as far as he has facts; and the most anyone else can do for him in this regard is furnish him with facts. And this is as true for Hubbard and the Foundation as for individuals.

In later issues there may appear articles on various aspects of religion, whenever the editor feels there is a point worth mentioning. These will be presented simply as my personal concept of the reality involved. Consider yourselves, my friends, entirely

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...to disagree--and, if you wish, I will be happy to print your comments.

GROUP ACTIVITIES

The Chicago Dianetic Association Newsletter #6, just received, reports that the CDA has been reorganized in the last six weeks. Its form or organization is now as follows: a number of sub-groups, each of whom elects a representative; which representatives form a representative group. The latter is empowered to make all decisions. Said decisions are reached after submitting questions to the subgroups and receiving back their data and suggestions. These decisions stand till changed by the representative group. The subgroups may change their representatives at any time. The representative group also appoints committees, the Newsletter editor (now Kirk Sattley) the Group Auditor (Leo West), and the secretary (Holly Wolcott).

Representative group meetings are held every two weeks, and are open to all CDA members. The Newsletter will continue to be exchanged with other publications of groups, and the subscription price remains \$3 per year.

PUBLICATIONS

The Dianetic Processing and Research Foundation, 111 E. Oak St., Chicago 11, Illinois, has published a pamphlet, "Logical Development of Dianetics", by T. L. Powers and G. N. Knowlton, \$1.50.

Dianetic Consultants of New York, in their new pamphlet on E-therapy (reviewed below) report that a paper on Arohenetics is available from Morris Kamman, 1703 1/4 Morton Ave., Los Angeles 26, Calif. Arohenetics was developed by the late David Gary, HDA, and is mentioned in "Science of Survival" as being under study by the Foundation. Dianetics Consultants say that it utilizes symbols in a manner similar to E-therapy.

Dr. Winter's book, "A Doctor's Report on Dianetics", is published by

The Julian Press, 8 West 40th St., New York 18, N. Y. \$3.50. Dianetics Consultants also advise us that they are now taking orders for the book.

The above publications will be reviewed when received.

PUBLICATION REVIEWS

(It should be understood that the editor has had no experience worth mentioning with the techniques discussed below, that her opinions are based entirely on what is written in the papers under review, and on other published Dianetic material, when mentioned, and that said opinions, for what they are worth, are solely her own personal reaction.)

A New Theory and Technique of Dianetics, by Jack M. Naylor, HDA. Published by The Eastbay Dianetic Center, 125 Moss Ave., Oakland 10, Calif.

This paper was written in February, 1951, and is somewhat out of date. (There is a revised version available, which will be reviewed when received.) It has already acquired historical value. Several concepts are presented which are not in the handbook, though based on it. Most of them appear in "Science of Survival", having been integrated into Standard Procedure.

PCM, as the Naylor theory is called, stands for Perception, Computation, and Motivation, which are considered to be the ways in which a person reacts to internal or external experiences before taking action. These are theorized to be in the form of "units", similar to if not identical with

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Hubbard's "attention units".

PCM units are thought to be trapped by non-survival experiences. Trapped perception-units are called unconsciousness, trapped computation-units are called circuits, trapped motivation-units are called physical pain or painful emotion.

The types of discharge which the body uses to get tension off of material in the reactive bank are listed and classified according to the type of unit being freed by the discharge. P-units are stated to be discharged by yawns; C-units by boil-off, and M-units as follows:

The pre-clear is supposed to be coming up the tone scale as he discharges M-units, converting one manifestation to another higher on the scale.

Pain converting to apathy--discharged by urine.

Deep apathy to medium apathy--urine.

Medium apathy to light apathy--heavy breathing, sighs.

Light apathy to grief--sighs, moans, groaning.

Grief to terror--tears, watering eyes, mucus in nose or lungs.

Terror to rage--sweating, screams, loud talking.

Rage to boredom--thrashing, muscular activity.

Boredom to well-being--stretching.

M-units completely freed--laughter, chuckles.

Dramatization--getting angry instead of thrashing around, for instance--is not wanted, as it is considered that there is no discharge during dramatization.

Many workers in Dianetics have noted a "scanning function" in the mind, which enables the pre-clear to run rapidly over a chain of related experiences, with or without being conscious of most or all of the data in them. It appears to be a File

Clerk function, if the File Clerk is thought to be that part of the mind which furnishes the necessary material for processing a case.

PCM uses the scanning function in running cases. The auditor asks for the next chain of incidents to resolve the case. Chains appear either as an incident on the chain, a somatic or emotion, or a thought or circuit phrase, accompanied by some degree of the appropriate discharge. If M-unit discharge shows, the auditor tells the p-o to scan the emotion on the chain, prenatal as well as postnatal. If a somatic appears, the auditor tests whether it will reduce (test method not specified--perhaps by Standard Procedure); if it will, he tells the p-c to scan the pain and emotion on the chain. If the p-o yawns, the auditor returns him to the basic on the chain for more yawns. If the p-c acts dopey, the auditor asks for a command or circuit phrase, has him repeat it until he dopes off. If nothing happens, the auditor must make a guess what to do next.

Once the p-c gets used to this process, it is supposed to run automatically, discharge is supposed to go on continuously, during any session. The auditor becomes necessary only when the p-c bogs down, to assist by asking for more material. He is not supposed to force the p-c into doing anything, only to stimulate discharge by questions. PCM is not intended for use outside of sessions, without an auditor present, however.

PCM, as described in this paper, is probably not foolproof, and may even be, in some cases, dangerous. Hubbard has shown that the usefulness of any technique varies with the p-c's position on the tone scale. A person high on the scale--a release or near-clear--can have almost any technique used on him

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with little or no danger. A person low on the scale may be shoved lower if care is not exercised.

PCM is apparently a combination of lock and chain scanning (according to "Science of Survival" chain scanning applies to engrams, lock scanning to locks only).

Lock scanning can be used on almost everyone, chain scanning on only 3.5's or above, otherwise trouble results because engrams get left in re-stimulation, and the p-c gets quite uncomfortable.

PCM has been tested and checked by the Foundation, and that which was found valuable is incorporated in "Science of Survival", notably lock scanning and the material on discharges.

More on Examiner Methods--

#2. Examiner Theory and Techniques--#1, Coordinated Information Series. By Eugene Altman. Published by Dianetic Consultants, 95 Lexington Ave., New York 16, N. Y.

Although #1 of this series has been referred to before in this paper, it was not actually reviewed. We have therefore decided to review Examiner Theory as a whole in the light of these two papers at this time.

Examiner techniques differ from Standard Procedure, as follows:

Emphasis is placed on getting discharge through symbols which occur to the pre-clear, none on running engrams, secondaries or locks.

The mind is conceived to have a set of special circuits, deliberately set up by the analyzer, which are called the Examiner. The E is supposed to act as File Clerk, do computation and evaluation on all data, reactive or analytical, and discharge tension from reactive material, all outside of the conscious awareness of the person.

This Examiner is given charge of running the case, and all the auditor does is ask what the Examiner is doing, thinks, wants, etc., and what the p-c perceives. The Examiner is supposed to pick out whatever is most ready for discharge and cause the p-c to have various physical reactions which drain off the tension on the reactive material.

A list, as in PCM, is given of the various types of Discharge, in order of increasing efficiency:

Laughing

Crying

Yawning

Variations of breathing

Trembling, shivering, etc.

"Fire" (hot and cold chills,

goose pimples, tinglings, hot flushes, pulsing of skin and viscera, etc., or all together.)

The therapy begins with the auditor's telling the p-c what the Examiner is and how it works. The auditor asks the p-c to let the E control his thoughts, remarks and actions, and then asks the p-c a lot of apparently aimless questions about the E. The p-c may mention some apparently irrelevant item, an odd visio or an odd sonic. The auditor asks a random question about this item, and the p-c may respond with some kind of discharge. The item is often a symbol which has some relationship to some real aberrative experience, and contact of the symbol with attendant discharge is supposed to release some of the charge on the incident below the level of conscious awareness.

There is of course much more to it than the above. The first booklet dealt mainly with getting the E into action, the second with the handling of symbols, though both dealt with each.

E-therapy is a development of Automatic Scan Clearing, originated by A. L. Kitselman of Hawaii, which also gave rise to Chain and Lock Scanning. E-therapy rejects the concept of clear, simply aiming to help the pre-

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clear (a meaningless term, if there is no such thing as clear) to feel better physically and mentally.

I received an impression from #2 of a certain amount of nervous insistence on the value of E-therapy, coupled with a degree of derogation of orthodox Dianetics, which seemed to me to indicate a less than perfect confidence on the part of Dianetic Consultants in their own theories.

Their opposition to Standard Procedure is, since "Science of Survival", rather out of date. They aver that while they believe self-running, via the E, is necessary and safe, Dianetics wholly condemns it; and that Dianetics puts all the emphasis on running engrams and a few locks with perceptics (implying that it ignores discharge of tension), while they hold that perceptics are unnecessary and discharge is all-important.

While E-therapy does go the extremes claimed, Dianetics does not go to the opposite extreme. Self-running and discharge of tension have their place along with auditor guidance and running of engrams. Specific mention is made of these questions on page 449 and in Chapter 18, Book Two, of "Science of Survival".

E-therapy is subject to the same objections as PCM; understandably, since Naylor and Altman did not have access to "S. of S." while developing their ideas. However, there appears to be much of value in it, particularly their study of the relationship of discharge to symbols, which will be of still greater value once it is integrated into its proper place in Standard Procedure.

When it first came out, E-therapy seemed of much more value to us than now, by contrast with Dianetics which was at that time far less adequate. Our present opinion is that E-therapy, while

useful, is limited in value, and we plan to give the new Standard Procedure a good workout rather than follow E-therapy further in practice. We will keep up with new developments in it and keep you informed about them, however.

Integration Therapy, By L. George Fisher, 72 Chatterton Parkway, White Plains, N. Y.

This booklet consists of a brief history of Dianetics in the past year, a restatement of general Dianetic and Integration theory in fairly simple terms, and a description and discussion of Integration Therapy techniques. The tone is high, and the booklet is well-written and interesting.

Integration is a variation of E-therapy, differing in a few minor details. The Integrator is the same thing as the Examiner. In a few ways it seems to be a bit closer to Standard Procedure. There is apparently little to choose between E- and I-therapy, and both will eventually merge into Standard Procedure.

In regard to all innovations in technique, the reader's attention is called to the footnote to Chapter 13, Book Two, pages 447-450, in "Science of Survival".

RESULTS ACHIEVED

A year ago, at the very beginning of my experience with Dianetics, your editor had an experience which may be of interest.

On visiting a friend one night I found her right hand and arm in bandages, burned the day before (second-degree) when her oven exploded. I suggested a Dianetic assist, to which she agreed.

She preferred to sit up. I had her close her eyes and recount the incident over and over in present tense. She turned out to have good pain recall, for as she went through it each time the present-time pain disappeared, and she felt just what she had felt then--no pain, then the heat, the burn-

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ing, the throbbing and itching, etc.

Finally the somatics faded, and the incident could not be contacted in return, though she could remember it well in present time. She stated that when I came the hand and arm had been itching and throbbing, but that after the session they were quite comfortable.

The Dr. had said it would be three weeks before she could take the bandages off, and several more before the hand could be used normally. In one week all the bandages except very light coverings over the worst part were off, and in three or four weeks the burns were entirely well. No scars or other marks remained. The Dr. was quite surprised, but we didn't tell him about Dianetics.

CORRESPONDENCE

A letter from an auditor who has been using PCM for some time:

Dear Mrs. Forbes,

My pre-clear asked me to write some comments regarding the PCM material he sent you. So first I will tell you my background in Dianetics. I have had 200 hours of processing by 6 auditors and have audited about 15 pre-clears in the past year, and have lectured on PCM. I have had good results, with only two psychotic breaks by pre-clears, cured one alcoholic, migraine, various emotional difficulties, etc.... I am an engineer, attended U.C.L.A. Hobby is theory of knowledge-- "What do we know and how do we know it?"

PCM makes use of what may be termed as the "scanning function of the mind". A scanner operates on the second level. The first level is memory, second is scanning, third is dianetic return, and fourth is reliving. PCM is not scanning, but makes use of it. We hover over the bank,

somewhat as a helicopter over a field, see what chains are causing trouble, and take them apart. The table of discharge is inaccurate, as twitching indicates a shut-off. PCM is proper only when it can be done without disturbing the pre-clear. You have to alternate between PCM and Standard Procedure as they are complementary, although Naylor's formulation seems to me to be far superior to Hubbard's dogmas, particularly ARC. If airplane designers decided a plane could fly without fuel, the plane still would never leave the ground, even though agreement was unanimous that it could! Do not allow a pre-clear to dramatize, as circuits get stronger then, and PCM can then do damage. It is not intended for use without an auditor for that reason. General semantics is useful for stopping dramatizations, if the pre-clear can grasp the idea that a term is not the object it represents.

Good luck,

Richard Lundberg
San Jose, Calif.

(Thanks, Mr. Lundberg, for the word of experience--always welcome. Differences between PCM and E- and I-therapy brought out by this letter; PCM discourages dramatizations; is not for solo running, alternates with Standard Procedure, and is now largely merged with it. E and I encourage dramatizations as a form of discharge, are intended to do away with the auditor almost entirely, are thought to be opposed to S.P., though they will probably be integrated into it eventually.

We didn't let Hubbard's playful speculations on the effect of group agreement on external reality invalidate ARC for us. They were obviously of no great importance to the rest of the theory, and the rest of the ARC theory is of great practical value--more, I think, than anyone, even Hubbard, yet suspects. MEF)