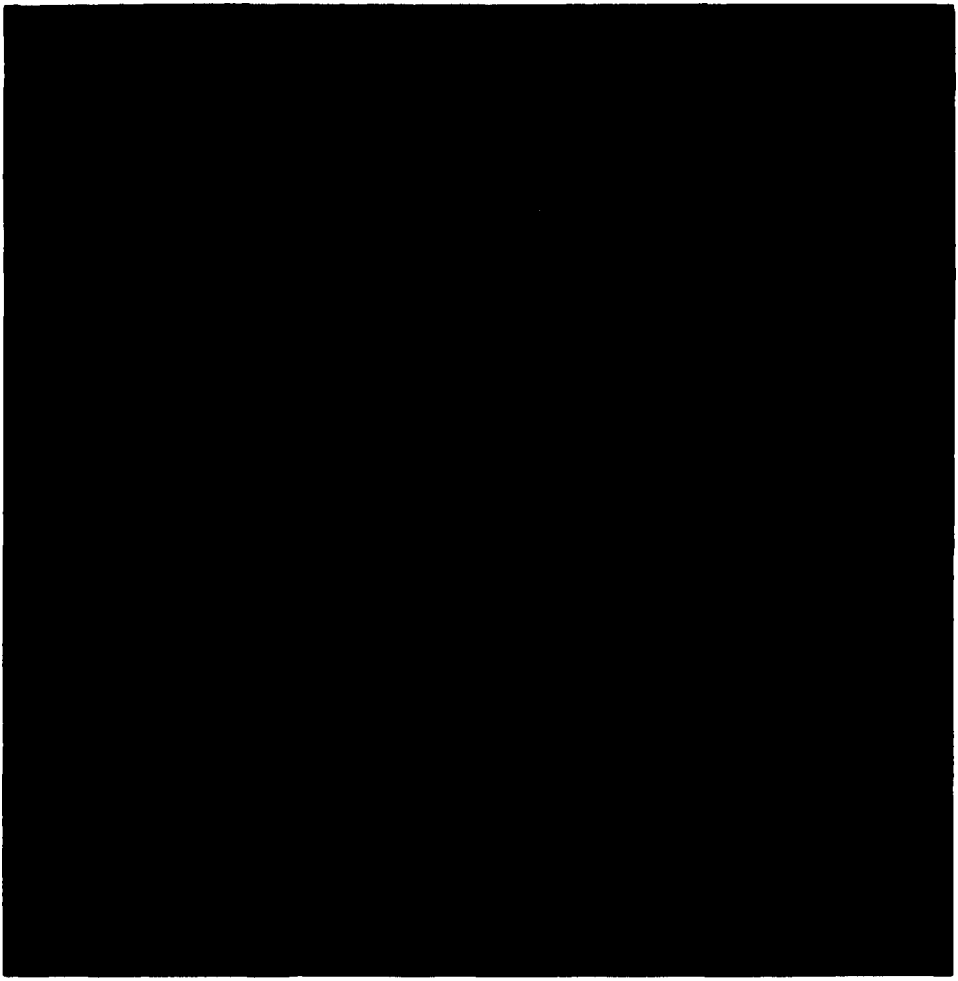
ABILITY

ISSUE 184



PSYCHOSIS, NEUROSIS AND PSYCHIATRISTS

BY L. RON HUBBARD

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PSYCHOSIS, NEUROSIS AND PSYCHIATRISTS

BY. L. RON HUBBARD

If you understand nothing about the true character of neurosis and psychosis you are likely to find yourself trying to understand neurotics and psychotics and psychiatrists, and what they have to say about them. Your very curiosity could make you become the effect of these people.

If we examine the Scientology definition for the totally free being, which we are achieving today in processing, we find his highest capability is knowing and willing cause. This at once gives us the definition of neurosis and psychosis, which is unknowing and unwilling effect. And this is the actual definition of either state.

Neurosis and psychosis are different only in the degree of singleness of effect. A neurotic is the subject of one or more unknown causes to which he is the unwilling effect; but he can still function to some degree, which is to say he can still be cause in other lines. A psychotic is the complete subject of one or more unknown causes to which he is the unwilling effect, and any effort on his part to be cause is interfered with by the things to which he is the effect. In other words, a psychotic's outflow is cut to zero by the inflow.

Now let us examine the potential number of neuroses and psychoses in the light of the above definitions. How many aspects are there to a life unit, a being? Perhaps the number is infinite, but at least we can say the number of aspects is very large. There are no additional aspects in this or any other universe. In other words when you examine the aspects or abilities of a being you have examined all the aspects or abilities there are in a universe. There aren't any left over. Even if you include gods in every universe you will see that you have not escaped the potentialities of life units.

All the aspects and abilities there are are the aspects and abilities of a thetan.* The only thing that can be done with these aspects or abilities (included at least in this universe) is the formula of cause and effect. Take one ability and add to it the idea of cause and effect of the more simple variety: CAUSE - DISTANCE - EFFECT, fix it so it can never be flowed against by anything else and we have a source of neurosis. Now take a being at the effect point of this flow. If this being is the

*Thetan: the person himself - not his body or name, physical universe, mind or anything else. That which is aware of being aware. The identity that IS the individual.

effect point of a flow he can never flow back against we have here what we could call carelessly a neurosis. But there is no other qualification for this neurosis than that it be unwillingly received and unknown. Therefore a known "stuck flow" at a person which he is not unwilling to receive does not cause a neurosis. Now as we make this "stuck flow" unwillingly received, then unknown, and make it so that it bars out all back flows of whatever kind on any subject and we have psychosis.

As there are no other aspects than those of a thetan we see at once that all neuroses and psychoses are EXAGGERATED, CONCENTRATED ABILITIES. The recipient, still trying to be cause, transfers himself to a false cause point. We call this "dramatization." He seeks to do only the ability and no other. We have then a psychosis. As he can do no other thing, because he is really unwilling and unknowing EFFECT seeking to be CAUSE by DRAMATIZING the EFFECT, he loses all the abilities but this one ability. This makes a peculiar and lopsided personality. People object to it partially because it is false cause and partially because it denies society all the other social abilities of the person. The psychotic himself is insufficiently willing or knowing about it to object to it.

Thus we have the standard Scientology method of eradicating one of these psychoses or neuroses. Actually we don't even use these words or admit them as any kind of irreparable state. We are not in such a business. We say we must find something the preclear can do and then improve it. Let us say that we find something the preclear can do knowingly and willingly and have the preclear do it to improve it. All you have to do is get him to reach toward the source of the CAUSE of his condition.

Now where does the psychiatrist come into this? And why is he a bad fellow to have around in the society? Well, in the first place, he is cognizant only of insanities. As every insanity is only an exaggerated and concentrated ability the psychiatrist can see in every ability an insanity.

Any one of the aspects or abilities of a being can pressure, as detailed above, into insanity. A psychiatrist or any other person totally associated with insanity then sees all abilities as a parade of insanities. Only where abilities are several and performed socially, not anti-socially, do we have sanity. The psychiatrist never, or rarely, inspects the sphere of sanity. To him, all things, then, add up to madness, since every madness is compounded of abilities (disarranged as above).

Let us see a good example of this. "A" is a fine statesman. He plays polo, has a satisfied wife, collects old cars, can do a good job of work as a carpenter, a fisherman and an ice-skater. He reads detective

stories and plays good poker. He is working on a plan privately to disentangle the middle-east and assist France. One day he is at his club and he is joined by "B". "B" is a political dilettante. He spends most of his money on maps and treatises about the middle-east. He cannot ride, sing or work and his family life is in ruins. He is obviously neurotic at best. His ideas are disassociated, impractical but loud. Everyone at the club except "B" knows "B" is a poor risk.

"A", the sane, versatile man, hears "B", the neurotic, sounding off about the middle-east and saving France and how only "B" could accomplish this. "A", knowing "B's" character, BEGINS TO WONDER IF HE IS CRAZY BECAUSE HE IS INTERESTED IN THE MIDDLE-EAST. In such a way, and in any line, the psychotic or neurotic is a sort of mockery of the sane ability.

Now, as an authority on man and insanity (but not an authority on sanity as is a Scientologist) the psychiatrist, studying insane people, runs across "B". He classifies "B" as a save-the-world type and notes that "B" is fixated on France and the middle-east. Shortly thereafter the psychiatrist is called upon to render a decision about "A". He looks in his book, finds "A" is trying to do something about France and the middle-east and, of course, classifies "A" as insane.

Another case. George loves Norma. Norma is at first very impressed. George works hard, likes to hike, has some property he is fixing up at weekends. Now along comes Oswald. Oswald says he loves Norma. Oswald says he is mad about Norma. This is, of course, the case. Oswald has big ideas but no job, wouldn't walk out of the building if it was on fire, gets rid of every piece of real or personal property that comes his way. George knows Oswald is "nutty." Oswald loves Norma. George begins to think he, George, must be crazy to love Norma because Oswald does.

As an authority on twisted and insane love, but not an authority on love, the psychiatrist examining Oswald finds he loves Norma's type of girl. Later, examining George, the psychiatrist finds that George is crazy because he loves the type of girl Norma is. Well, that's an exaggeration but you see where it goes. The psychiatrist, having noted that love was pretty well flung about in the insane wards leaps to the conclusion that all love is insane because it is so common in the wards and founds in a flash of inspiration psycho-analysis which says all insanity derives from love.

We are held to mockery in all our loves and dreams by the neurotic and psychotic who specialize in mishandling these dreams and loves. And so the world goes mad.

It is not safe to have experts on insanity around who are not also experts on sanity. Such persons as those who know only the insane eventually judge that everything man can do is insane and that all men are mad and then we get a society devoted entirely to the support of asylums until it is at last only an asylum itself.

You will not become an effect of neurotics, psychotics and psychiatrists if you understand the mechanism behind neurosis and psychosis. Draw it out for yourself on a graph, showing cause and effect. You should understand that mechanism because it is the ONLY THING THERE IS TO UNDERSTAND about neurotics and psychotics, for all else they do is gibberish and ununderstandable.

If you truly understand this mechanism in all its phases then neurosis and psychosis can never make you an effect point and you can handle them with ease when you have to step out of character that far.

If you thoroughly understand that the downfall of psychiatry which is now occurring came about because the psychiatrist never understood sanity then we won't have any future specialists in insanity beyond these data.

Society has long suspected versatility and the man of many skills. We should have realized there was something right with him.



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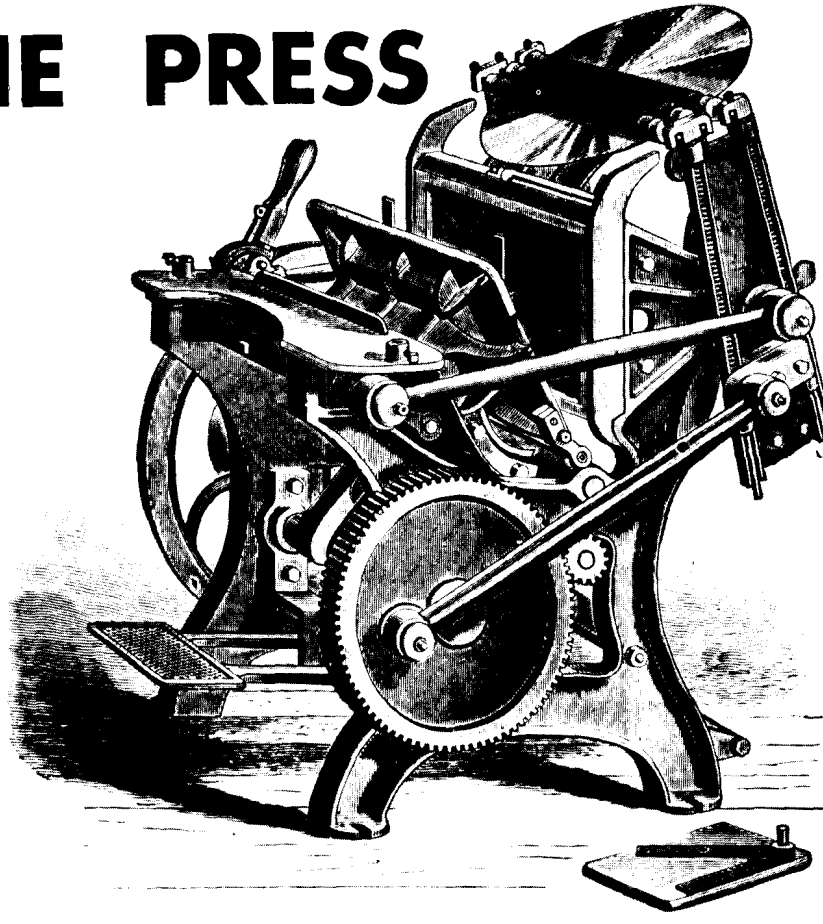
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