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Editorial

Dianetics is more, much more than simply a therapy. It is a way of life. The tenets of this new science are not confined solely to the relief of psychosomatic manifestations of the human being, nor to the increase of his sanity, but enter into the group life, government and ethic level of the entire human race. Perhaps there has been too much emphasis in the past on the therapeutic aspects of Dianetics, or on the other hand too little stressing of the many other facets of the science. At any rate, the BULLETIN is bringing you this month an essay by Mr. Hubbard which in effect will introduce the reader to a relatively little-known sphere of dianetic influence.

Opportunly arriving at the editorial office just at press time was the article by Frank Tate which points up the dianetic life quite well. Mr. Tate is not a professional auditor, but, like most of the Associate Members of the Foundation, has had an intense interest and lasting belief in the soundness of dianetic theories since their inception. Articles by Associate Members are always welcome, and will receive equal consideration to those offered by professional auditors.

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During the week of August 13 Mr. Hubbard gave a series of five lectures, launching the Special Course in Human Evaluation, as another important branch of Dianetics. Among those attending were representatives of the major industries in Wichita. Personnel directors, teachers, ministers and in fact any individual whose work is the direct hiring or supervision of others is certain to be vitally interested in this course. Through the knowledge gained about the predictibility of human aberration, an employer is saved expense and possible danger to his organization by individuals who are dangerously low on the tone scale. When his personnel director is aware of the non-survival potential of a below-2.0-individual, an employer is not burdened by employee accidents, absenteeism and employee-management squabbles.

Salesmen, too, benefit immeasurably from the knowledge of the tone scale and its applications. He approaches his prospect by matching that person's tone level, thereby gaining immediate agreement and an almost inevitable sale.

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The editor invites your comments, criticisms and your manuscripts. He would like to know how you feel about the BULLETIN; how it might be improved. — WTB

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An Essay On Management

by L. RON HUBBARD

A knowledge of Group Dianetics should include a knowledge of management, its problems and optimum performances. In Group Dianetics, the best organization can be seen to be one wherein all individual members of the group are versed in all the problems and skills in the group, specializing in their own contributions but cognizant of the other specialties which go to make up group life.

It is an old and possibly true tenet of business — at least where business has been successful — that management is a specialty. Certainly it is true that ruling, as Group Dianetics concerns itself with government, is a specialized art and craft not less technical than the running of complex machinery and certainly, until Dianetics, more complex.

With our present technology about groups, it is possible to accomplish with certainty many things which before came out of guesses when they emerged at all. Management in the past has been as uncodified in its techniques as psychiatry and management, without reservation, has almost always been a complete failure. Men were prone to measure the excellence of management in how many dollars a company accumulated or how much territory a country acquired. These are, at best, crude rules of the thumb. Until there was another and better measure, they had to serve. To understand that these are not good measures of the excellence of management one has only to review the history of farms, companies and nations to discover that few have had any long duration and almost all of them have had considerable trouble. Management has failed if only because the "art" of managing as practised in the past required too much hard labor on the part of the manager.

Until one has considered the definitions of wealth and expanded territory and has taken a proper view on what these things really comprise, one is not likely to be able to appreciate very much about management, its problems or its goals. Hershey, a brilliant manager with a brilliant managing staff yet failed dismally as a manager because he neglected the primary wealth of his company — his people and their own pride and independence. His reign of a company ceased with his people — well-paid engineers and laborers, well housed, well clothed — shooting at him with remarkably live ammunition. The brilliant management of Germany which came within an inch of restoring to her all her conquests of former years yet laid Germany in ruins.

Before one can judge management one has to consider the goals of an enterprise and discover how nearly a certain management of a certain enterprise was able to attain those goals. And if the goal of the company is said to have been wealth, then one had better have an understanding of wealth itself, and if the goal is said to

have been territory, then one had better consider what, exactly, is the ownership of territory.

Goals and their proper definition are important because they are inherent in the definition of management itself. Management could be said to be the planning of means to attain goals and their assignation for execution to staff and the proper coordination of activities within the group to attain maximal efficiency with minimal effort to attain determined goals.

Management itself does not ordinarily include the discovery and delineation of the goals of a group. Management concerns itself with the accomplishment of goals otherwise determined. In large companies the goals of the group are normally set forth by boards of directors. When this is done, the goals are assigned the nebulous word "policy." In governments goals, when they are assigned at all, generally stem from less formal sources.

Nations are so large that until they embark upon conquests they usually have few national goals which embrace all the group. The government personnel itself has the goal of protecting itself and exerting itself in management and the remainder of the group bumbles along on small sub-goals. When a goal embracing a whole nation is advanced and defined the nation itself coalesces as a group and flashes forward to the attainment of advances. It is an uncommon occurrence at best that a nation has a goal large enough to embrace the entire group: thus governments are normally very poor, being management with only the purpose of managing. Asia Minor, given a goal by Muhammet, exploded into Europe. Europe, given a goal by certain religious men to the effect that the city of the Cross had better be attained, exploded into Asia Minor. Russia, selling five-year plans and world conquest plans and minority freedom plans, can have a conquest over any other nation without any large group goals. A good goal can be attained by poor management. The best management in the world never attained group support *in tota* in the absence of a goal or in the embracing of a poor one. Thus Russia could be very badly managed and succeed better than an excellently managed but goalless United States (for self-protection is not a goal, it's a defense). Marx is more newly dead than Paine. The goal is less decayed.

Companies obtain, usually, their "policy" from an owner or owners who wish to have personal profit and power. Thus a sort of goal is postulated. Nations obtain their goals from such highly remarkable sources as a jail bird with a dream of a conquered enemy or a messiah with cross in hand and valhalla in the offing, National goals are not the result of the thinking of presidents or the arguments of assemblies. Goals for companies or governments are usually a dream, dreamed first by one man, then embraced by a few and finally held up as the guidon of the many. Management puts such a goal into effect, provides the ways and means, the coordination and the execution of acts leading toward that goal.

Muhammet sat alongside the caravan routes until he had a goal formulated and then his followers managed Muhammetanism into a conquest of a large part of civilization. Jefferson, coding the material of Paine and others, dreamed a goal which became our United States. An inventor dreams of a new toy, and management, on the goal of spreading that toy and making money, manages. Christ gave a goal to men. St. Paul managed that goal into a group goal. In greater or lesser echelons of groups, whether it is a Marine company assigned the goal of taking Hill X428 by the planner of the campaign, or Alexander dreaming of world conquest and a Macedonian Army managing it into actuality, or Standard Oil girdling the world because Rockefeller wanted to get rich, the goal is dreamed by a planning individual or echelon and managed into being by a group. The dreamer, the planner, is seldom an actual member of the group. Usually he is martyred to a cause, overrun and overreached. Often he lives to bask in glory. But he is seldom active management itself. When he becomes management, he ceases to formulate steps to be taken as lesser goals to greater goals and the group loses sight of its goal and falters. It is not a question of whether the dreamer is or is not a good manager. He may be a brilliant manager and he may be an utter flop. But the moment he starts managing, the group loses a figurehead and a guidon and gains a manager. The dreamer of dreams and the user of flogs on lazy backs cannot be encompassed in the same man for the dream, to be effective, must be revered and the judge and the task master can only be respected. Part of a goal is its glamor and part of any dream is the man who dreamed it. Democracy probably failed when Jefferson took office as president, not because Jefferson was a bad president but because Jefferson, engrossed with management, ceased his appointed task of polishing up the goals.

According to an expert on history, no group ever attains a higher level of ideal or ethic than the moment it is first organized. This observation should be limited, to be true, to those groups wherein management has been assigned to the dreamer of the dream. For in those cases where the dream was ably supported, the tone of the group remained high and the group continued to be brilliantly effective as in the case of Alexander whose generals did all the generaling and Alexander, a brilliant individual cavalryman, set examples and pointed out empires.

But whether a group has an Alexander or a wild-eyed poet or an inventor doing its goal setting for it, the group cannot be an actual or even an effective group without such goals for its achievement and without management brilliant enough to achieve those goals.

Having examined the source of such goals, one should also examine the character of goals in general. There are probably as many goals as there are men to dream them, probably more. Goals can be divided into two categories, roughly. The first would be survival goals and the second would be non-survival goals. Actually

most goals are a combination of both for goals are occasionally set forth solely for their appeal value, not for their actual value. One sees that the goal of a nation which directs it to conquer all other nations ends up, after occasional spurts of prosperity, in racial disaster. Such a goal is not dissimilar to the money goal of most "successful" industrialists or boards. One might call such goals acquisitive goals entailing, almost exclusively, the ownership of the MEST accumulated through hard work, by others. Technically one could call these EnMEST goals, for conquest of nations brings about the ownership of MEST which, by conquest, has been enturbulated into EnMEST and which will make EnMEST of the conqueror's own land eventually. Rapacious money gathering gains EnMEST, not MEST and makes EnMEST of the rightful money of the acquisitor. Such goals, since they tend toward death, are then non-survival goals. Survival goals are good and successful in the ratio to the amount of actual Theta contained in them, which is to say, the ability of the goals to answer up favorably on a maximum number of dynamics. A survival goal then is actually only an optimum solution to existing problems, plus Theta enough in the dreamer to reach well beyond the casual solution. A group best catalyses on Theta goals, not only to a higher pitch but to a more lasting pitch than a group catalysed by EnMEST goals as in a war. It can be postulated that Theta goals could bring about a much higher level of enthusiasm and vigor than the most grandly brass banded war ever adventured upon.

Another postulate is that a goal is as desirable as it contains truth or true advantage along the dynamics.

A group, then, can be seen to have three spheres of interest and action. The first is the postulation of goals. The second is management. The third is the group itself, the executors of the plans, procurers of the means and enjoyers of the victories.

These three factors or divisions must be satisfied to have a successful group or, actually, a true group. The divisions are not particularly sharp. The desires and thoughts of the body of the group influence and catalyse and are actually part of the goal finder. Management has to have the support of the group and the provision of the group to proceed at all and thus must have the agreement of the group for the best and most economical execution of orders. Management must have the confidence of the planning echelon or the planning echelon is liable to include the reform of management as part of the dream. The goal finder must be accepted and trusted by management or management will begin to look around for a new goal finder and, being management, not a goal finder, may take up with some highly specious ideas which management might then seek to make a sub-echelon to itself (the thing which causes most nations to cave in and most companies to collapse). There are three divisions of action, then, which are interactive and interdependent. ARC amongst these three must be very high. A group which is hated by its management (often the case in the military) often

gets wiped out: a whole system may be destoyed (as in American industry) when management and the group decide to become two camps. The death of the goal finder is not destructive to a group but even sometimes aids it, but only so long as the dream itself lives and is kept living. A management, for instance, which would interpose (for the "good" of the group) between the goal finder and the group is leveling death at the group by perverting and interpreting the character of the goal. Management cannot concern itself with the over all goal or plan; it can only execute and expedite the plans of accomplishing the goal and relegate its own planning to ways and means planning, not goal planning. The traffic between the group and the goal finder should be direct and clean of all "interpretations" unless management wishes to destroy the group (in which case it should, by all means, undertake an interruption of communication between the goal finder and the group). The place of the goal finder is in the market place with the group or off somewhere sitting down thinking up a new idea. The place of management is in the halls and palaces, arsenals and time-keepers cages, behind the judges' bench and in the dispatchers tower. Management leads the charge after the goal finder has assigned the cause of the campaign.

Management is subservient to goals but goal finding is not in command of management. So long as a management realizes this it will continue in a healthy state as a management and the group, modified by natural factors such as food, clothing and general abundance, will remain in excellent condition. When management fails to realize this, the goal finder, even when he is merely an individual who enjoys the making of vast fortunes, shifts the management. When the goal finder is actually high Theta and management forgets the quality of ideas (or doesn't ever quite realize their potency) then, again and more so, management will be tumbled around for a Theta goal finder has behind him a group and in a moment can become much more group than management and easily empties out the halls and palaces. A management that discredits its goal finder or perverts the communication of goals of course dies itself but, in dying, may also kill a group.

Management often takes the goal finder into its confidence and requests the solution to various problems. Management should understand that when it does such a thing it is not taking conference with more management for the advice it will receive on technical problems, no matter how brilliant, is usually delivered with asperity, for the goal finder has no sight of tenuous lines of supply, quivering bank balances, raging labor leaders, leases and contracts unsigned or perilously inadequate. The goal finder sees goals; management sees obstacles to goals and ways of overcoming them. The first requisite of a goal finder is to see goals which are attainable only by the most violent ardures and which are yet sparkling and alluring enough to lead forward and onward his own interest (in the case of an EnMEST goal finder) or (if he is a Theta goal

finder) his entire group. Management pants between the pressure of the group to attain the goal and the clarion call of the goal finder to go forward.

Yet there are specific means by which management can lighten the burdens for itself, recover and retain its own breath and be highly successful as management, which means that the group, by that management, must be highly successful if *its goals are kept bright.*

Let us concern ourselves only with true groups. The true group could be defined as one which has (a) a Theta goal, (b) an active and skilled management working only in the service of the group to accomplish the Theta goal and (c) participant members who fully contribute to the group and its goals and who are contributed to by the group; and which has high ARC between goal and management, management and group, group and goal. Here we have no management problems beyond those natural problems of laying the secondary but more complex plans of accomplishing the goals, pointing out and laying the plans for the avoidance of obstacles enroute to that goal or those goals and coordinating the execution of such secondary, but most vitally important, plans. Management, having the agreement of the participants, is immediately relieved, by the participants, of some of the planning and, that plague of management, the tying of loose and overlooked ends. Further, management is not burdened with the actual location or cultivation of food, clothing and shelter for the group as in a welfare state, but is only concerned with coordinating group location or cultivation along secondary plans laid by management for the location and cultivation. Management is enriched by the advice of those most intimately concerned with the problems of participation and is apprised instantly of unworkabilities it may postulate. On the goal side it is relieved of the problem management has never solved, the postulation and theorizing of the primary goals of the group. Further, management does not have the nerve-racking task of smoothing out enturbulations and confusions which are the bane of every semi-group.

Now let us consider what might be meant by a true group as opposed to a pseudo-group. A true group falls away from being a true group in the gradient that ARC breaks exist between goals and management, management and group; and group and goals. In the case of a high Theta goal finder and a group in agreement with those goals, a bond between group and goal finder is so copper bound, cast iron strong, whether the goal finder is alive or dead as a person, that a management out of ARC with either the goal finder or the group will perish and be replaced swiftly. But in the interim while that management still exists, the group is not a true group and is not attaining its objectives as it should. This would be the first grade down from a true group toward a pseudo-group. The condition might obtain for some time if management were not quite a true management and not flagrantly out of ARC. The duration that such a management would last would be inversely proportional to

the completeness of the ARC break. A severe perversion or break of ARC would bring about immediate management demise. A continuing slight one might find the management tolerated for a longer time. The break with the group, while the goal finder lives, can be of greater severity than with the goal finder without causing management to collapse or be shifted. Break of ARC with a goal finder finds management under the immediate bombardment of a group catalysed, as a small sub-goal, into the overthrow of management. For this reason most managements prefer a good, safely dead goal finder whose ideals and rationale are solidly held by the group and most groups prefer live goal finders because so long as the goal finder lives (in the case of a true group), the group has a solid champion for a Theta goal finder is mainly interested in the group and its individuals and his goals and has very little thought of management beyond its efficiency in accomplishing goals with minimal turmoil and maximal speed.

The next step down from the true group toward a pseudo-group is that point reached where the goals exist as codes after the death or cessation of activity as a goal finder of the goal finder. Management, always ready to assume emergencies exist, being hard-driven men even in the best group, breaks ARC to some slight degree with the codified goals in the name of expediency. Being interested in current problems and seeing the next hill rather than the next planet, management innocently begins a series of such breaks or perversions and begins to use various means to sell these to the group. The group may resist ordinarily but in a moment of real danger may deliver to management the right to alter or suspend some of the code. If management does not restore the break with or perversion of the code, the true group has slipped well on its road to a pseudo group.

The next major point on the decline is that point where management is management for the sake of managing for its own good, not according to the demised goal finder's codes of goals, but preserving only some tawdry shadow of these such as "patriotism," "your king," "the American way," "every peasant his own landlord," etc., etc., etc.

The next step down is the complete break and reversal of ARC from group to management at which moment arrives the revolution, the labor strikes and other matters.

If management succeeds the overthrown management without the simultaneous appearance of a new goal finder, the old regime, despite the blood let, is only replaced by the new one for management, despite critics, is normally sincere in its effort to manage and strong management unless a good Theta goal finder springs up and carries through the revolution or strike, is faced with a continuing and continual emergency which demands the most fantastic skill and address on the part of managers and, oddly enough but predictably, the strongest possible control of the group.

We are examining here, if you have not noticed, the tone scale of governments or companies or groups in general from the high Theta of a near cooperative state, down through the Theta of a democratic Republic, down through "emergency management," down through totalitarism, down through tyranny and down, if not resurged by a new goal finder somewhere on the route, into the apathy of a dying organization or nation.

A true group will conquer the most MEST. Not even given proportionate resources with another group, it will conquer other groups which are not quite true groups. Brilliance and skill tend naturally to rally to the standards of a true group as well as resources. As a sort of inevitable consequence, MEST will move under a true group. The amount of MEST a true group will eventually conquer — but not necessarily OWN — is directly in proportion to the amount of Theta that group displays — Theta being many things including solutions along the dynamics toward survival. To display Theta the group must definitely tend toward a true group.

A truly successful management is a management in a true group. It is definitely in the interest of management to have as nearly true a group as it can possibly achieve. Indeed, management can actually go looking, for a group's completion, for a goal finder, or send the group looking for a goal finder and then, the goal finder proving himself by catalysing the group's thoughts and ambitions, raise the goal finder's sphere of action as high as possible and abide thereby without further attempting to modulate or control the goals made (for management is necessarily a trifle conservative, is always liable to authoritarianism and is apt to be somewhat jealous of its power). Probably the most stupid thing a management can do is refuse to let a group become a true group. The group, if at all alive as individuals, will seek (the third dynamic being what it is) to become a group in the true sense. A group will always have around it a goal finder. Management in Industrial America and in Russia tries to outlaw, fight and condemn goal finders. This places the group in the command, not of management, but of a would-be martyr, a John L. Lewis, a Petrillo, a Townsend, and management promptly has to go authoritarian and start killing sections of the third dynamic, which course leads to death, not only of the management but to the business or the nation.

Likewise a group should be tremendously aware of the dullness or the real danger of putting a goal finder into management or insisting that the goal finder manage. Hitler had a battle. He probably had a lot of other battles he could have written about if one and all had recognized what goal finder there was in him and supported his goal finding. Instead, current management threw him into jail and sorted itself out as a target for national wrath (for don't think the people weren't behind Hitler, regardless of what the Nazis try to tell our military government). Down went the Republic, up went Hitler as management. Down went Germany

in a bath of blood. At best he was a bad goal finder because he dealt with EnMEST, and very little Theta. But he was a hideously bad manager, for by becoming one he could no longer be a good goal finder but, made irascible by the confusions of management, went mad dog.

Being rather low on the tone scale initially, most managements would be very chary of creative imagination level goal finding unless they knew the mechanics of the matter. And these demonstrate that it is unsafe to be without a goal finder, unsafe to suppress goal finders, unsafe not to keep trying for a true group continually and to fight very shy of letting anything drift toward the pseudo-group level. Management should stay in close tune with the group participants and give them as much to say about managing and ways and means as possible and to avoid assuming the burden of caring for the group, and assume the role and keep it as servants of the group, at the actual command of that group.

Management and enterprises are most highly successful when they attain most energetically toward true group status.

There are certain definite and precise laws by which management can raise the level of its own efficiency and the level of production and activity of a group.

Save when it is necessary to establish a surprise element in an attack or to secure a portion of the group from attack, suppression of OPERATIONAL DATA is permissable to management. Suppression of any other than operational data can disrupt a group and blow management over. Any management which operates as a censorship or a propaganda medium will inevitably destroy itself and injure the group. A management must not pervert affinity, communication or reality and must not interrupt it. A management fails in ratio to the amount of perversion or severance of ARC it engages upon and its plans and the goals of the group are wrong in the exact ratio it finds itself "forced" to engage upon ARC perversion or severance of ARC in terms of propaganda or internal relations.

A management can instantly improve the tone of any organization and thus its efficiency by hooking up and keeping wide open all communication lines between all departments and amongst all persons of the group and communication lines between the goal finder and the group. Fail to establish and keep in open and flowing condition one communication channel and the organization will fail to just that extent.

Communication lines are severed in this fashion: (a) by permitting so much enTheta to flow on them that the group will close them or avoid them; (b) pervert the communication and so invalidate the line that afterwards none will pay attention to the line; (c) by glutting the line with too much volume of traffic (too much material too little meaning); and (d) chopping the line through

carelessness or malice or to gain authority (the principle reason why lines get tampered with).

He who holds the power of an organization is that person who holds its communication lines and who is a crossroad of the communications. Therefore, in a true group, communications and communications lines should be and are sacred. They have been considered so instinctively since the oldest ages of man. Messengers, heralds and riders have been the object of the greatest care even between combatants on EnMEST missions. Priesthoods hold their power through posing or being communication relay points between gods and men. And even most governments consider cults sacred. Communication lines are sacred and who would interrupt or pervert a communication line within a group is entitled to group death — exile. And that usually happens as a natural course of events. Communication lines are sacred and must not be used as channels of viciousness and EnTheta. They must not be twisted or perverted. They must not be glutted with many words and little meaning. They must not be severed. They must be established wherever a communication line seems to want to exist or is needed.

Any management of anything can raise tone and efficiency by establishing and maintaining zealously, as a sacred trust, communication lines through all the group and from outside the group into the group and from in the group outside the group.

The most vital lines of a group are not operational lines, although this may appear so to management. They are the Theta lines between any Theta and the group and the goal finder and the group. Management that tampers with these lines in any way will destroy itself. These actually have tension and explosion in them. It is as inevitable as nightfall that these lines will explode, when tampered with, at the exact point of the tampering. This is a natural law of communication lines.

A line is as dangerous to tamper with as it has truth in its channel. It is safe and even preserving of a line to cut it when it contains Entheta. For example when a true line is cut, it charges a little power into the cutter and he has authority for a moment thereby. But it is only the authority of the cut line. If the line is thus made to perish, the cutter loses his authority. If there is much truth in that line, it does not give authority to the cutter, it explodes him.

A group has the right to exile anyone it discovers to be guilty of tampering with any communicaion line.

A management which will pervert an affinity or sever one may gain a momentary power but the laws here are the same as those relating to communication and an affinity tampered with will lower the tone of a group.

A management which will pervert or suppress a reality, no matter how "reasonable" the act seems, is acting in the direction of the destruction of a group. It is not what management thinks the

group or the goal finder should know, it is what is true. A primary function of management is the discovery and publication, in the briefest form which will admit the whole force of the data, the reality of all existing circumstances, situations and personnel. A management which will hide data, even in the hope of sparing some one's feelings, is operating toward a decline of the group.

A true group must have a management which deals in affinity, reality and communication and any group is totally within its rights, when a full and reasonable examination discloses management in fault of perverting or cutting ARC, of slaughtering, exiling or suspending that management. ARC is sacred.

Management should be cognizant of the differences existing in power. Management undeniably must have power but a management which confuses authority with power is acting, no matter its "sincerity" or "earnestness" or even conscious belief that it is doing what is right and well, in the direction of decay of organizational efficiency. Power which is held and used by rationale alone is almost imperishable. That power deteriorates and becomes ineffective in exact ratio to the amount of pain or punishment drive it must use to accomplish its end. The Theta of management becomes entheta in a dwindling spiral once this course is entered upon. For example, the punishment of criminals creates more criminals. The use of punishment drive on the insane creates more insane. Punishment drive against inefficiency creates more inefficiency and no management wisdom or power under the sun can reverse or interrupt this working law. Every management of past ages has been an enturbulated group rule seeking to rule an enturbulated group. Management has only succeeded when punishment drive was suspended or when Theta moved in over the scene from a goal finder and by sheer Theta power, disenturbulated the group. The need of management is for power to advance secondary and vital plans and coordinate their execution by the group. The only power that ever works is derived from reason and the ability to reason. MEST surrenders only to reason when it is to become organized MEST. Punishment drive creates EnMEST where MEST was sought. It is the boasted desire of every management to acquire MEST for the group. By employing punishment drive on the group or on MEST a management can acquire only entheta control of enMEST and that is death. Management, if enough free Theta exists in the group or if the goal is sufficiently Theta get away with punishment drive and can confuse the punishment drive it is applying with the existing Theta in the group and can delude itself into thinking that accomplishment occurs because of punishment drive, not because of existing Theta. Thus enthused about punishment drive, management then applies more of it with the result that the existing Theta is enturbulated. Sooner or later the group perishes or, (fortunate group), saves itself with a revolt which carries a Theta goal. (Example — British Navy, bad conditions of discipline before first quarter of nineteenth century; mutiny of whole Navy for humani-

tarian handling of men; result, a more efficient Navy than Britain had ever had before.) Power, and very real forceful power it is, can be sustained only when it deals with Theta goals and is derived from Theta principles. Authoritarian power, held by breaking or perverting ARC, enforced by punishment drive, brings to management certain destruction and brings to the group reduced efficiency or death. One, in considering these things, is not dealing in airy philosophic impracticalities but in facts so hard and solid they can be worn and eaten and used as roofs. We are dealing here with the basic stuff of management and group survival. It is to be commented upon that management has succeeded despite its use of punishment drive and because of existing Theta goals whether management knew it or not. This sums up not particularly to the discredit of managements of the past but to the highly resistant character of Theta goals. Management, failing to understand the true force of its power and the source of that power, seeing only that if it cut and perverted ARC it had power of a sort, has been the yoke around the neck of Mankind in most instances, not the proud thing management thinks it is or could be, keeping the wheels turning. Where wheels turned in the past it was usually because of highly vital Theta goals and despite management. Management, being a needful cog in the scheme of things, has been kept around by a hopeful Mankind on the offchance that it someday might be of complete use. A punishment drive management is the spoke in the wheel of an action being conducted by a goal finder and a group, not the grease for the wheel which management sincerely believes itself to be. A goal-finder-group combination action is only enturbulated because of the lack of a good management or much worse, the existence of a punishment drive management. Man would run better entirely unmanaged than in the hands of an authoritarian management for the end of such a management is group death. A group would run better Theta managed with real Theta power than a group entirely unmanaged.

Management derives power most swiftly by acting as interpreter between a goal finder and a group. The power of the management is effective in ratio to the cleanness with which it relays between the goal finder and the group on ARC. Management loses real power in the ratio that it perverts or cuts lines between the goal finder and the group. When the goal finder exists only as a printed code, management can continue to prosper and can continue to serve only in the ratio that it keeps that code cleanly interpreted between archives and group. Management deteriorates and grows unprosperous in the ratio that it perverts or cuts the lines from code to group.

There is an intriguing factor involved, however: ARC lines. When they are slightly interrupted they deliver power to the individual that interrupts them. True, it is authoritarian power — death power. But a very faint tampering with a line gives authority to the tamperer since he is obscuring to some slight degree a section

of Theta. His group is trying to see the Theta and reach it and if they can do so only through the tamperer and if they are convinced that the tamperer or tampering is necessary (which it NEVER is), then the group tolerates the tamperer in the hope of seeing more Theta. Mistaking this regard for him as something he is receiving personally, the tamperer cannot resist, if he is a narrow and stupid man, tampering a little more with the ARC line. He can live and is tolerated only so long as the Theta he is partially masking is not entirely obscured. But he, by that first tampering, starts on the dwindling spiral. Eventually he is so "reactive" (and he would have to be pretty much reactive mind to start such an operation) that he obscures the Theta or discredits it. At that moment he dies. He has put so much tension on the line that it explodes. If it is not a very Theta ARC in the first place, he is relatively safe for a longer period. The pomp and glory he assumes are not his. He makes them enMEST and EnTheta and eventually corrupts them utterly and corrupts himself and all around him dies as management.

There is also a pretense of having a Theta goal without having one which intrigues management. Lacking the actual article the management postulates merely the fact that such an article exists and that management is the sole purveyor of this Theta goal. Usually such a management makes excuses for the goal not being in sight or existing by claiming that "It is too complicated for ignorant minds to grasp" or "It is too sacred to be defiled by the hands of the mob." Management dresses itself in all the trappings of a Theta relay station, but as there is no Theta goal in the first place to give to the group, punishment drive has to be entered upon instantly. Hellfire has to be promised to those who won't believe a Theta goal exists just over management's shoulder. A flog has to be used to convince the group that the cause is just. However, a group is capable of generating some Theta on its own. There are always some minor goal finders around. Unfortunately these serve to buoy up a masking management by actually putting some Theta into circulation. Management can then keep on masking an empty altar. But as the altar is empty such a management is always afraid, instinctively. It starts to speak of rabble, the mob, the horrors of individual say in group actions. It speaks of anarchy and uses wild propaganda to stampede and enturbulate its group. The life goes, to some degree, down in every individual in that group and stays up only because of the minor goal finders in the group. Management, seeing here a rival or a threat of discovery that it exists not for the goal but for itself, starts in punishment driving the minor Theta makers, calling them revolutionaries whenever they advance a goal or idea and having them torn down from any tiny eminence to which their meager supply of Theta has lifted them. When the last of these goal finders is dead, the group is dead, management is dead and desolation reigns. This has been the cycle of management amongst men since first he became civilized save in those times and places where a real goal finder existed and where management

actually began by being a part of a nearly true group. (See the history of Greece, the history of Egypt, the history of Rome, trace the course of Greek tyrannies. See also the history of various companies and one readily sorts out those which began because of a goal finder and those which pretended a goal existed but had no goal finder for the group but only made goals for individuals — management itself. Three life insurance companies began because of real goal finders and they are the leading companies of America despite subsequent perversions of the goal and its subordination to individual profit.)

Now it so happens that a culture which has within it many examples of punishment drive masked management will begin to develop a spurious technology of management based upon mimicry of these masked punishment drive managements. The technology is most ably put forward for that period in Machiavelli's Prince. Almost any text on "military science" is a technology of masked management. However such texts exist and are useful because they furnish a short term method of assembling a unit to follow a cause whenever one appears. The technology of how a company evolutes or a battery spots is not the technology of management but the technology of a coordinated group. Everywhere one looks in such a text on actual battle skill one finds cooperation and understanding is the essence and that ARC is stressed amongst the group itself at every period and paragraph. But alas, the technology of the military management itself is so far from useful or factual that wars get won only because most armies have the same management system and that one wins which makes less errors than another and which has a better "cause." For example, the Communist main group in Russia is not a true group. Probably the United States is much closer (but very far) from a true group. Thus the nation of Russia vs. the nation of the U. S., in a battle of culture would lose miserably. But an army of Communists, working for a management which only recently lost its goal finders, Marx and Lenin, can have a "cause" couched in modern terms. All armies are considerably enTheta and take only enMEST. But a Russian army has a "cause" superior to a U. S. army. Neither army has a true group cause, but the U. S. "cause" has not been restated in convincing modern terms. A second rate and obsolete "cause" is as dangerous to have around an army as an obsolete weapon. The U. S. army "cause" does not include a conquest of MEST clause but contains only protection of status quo clauses. Once the U. S. drove hard on Theta goals. Because her people and culture are not much decayed and her technology is high, a U. S. with a "cause," as before, could easily outreach any Russian culture. And a U. S. army with such a "cause" would crush a vastly superior Russian force. Armies, understand, are short term groups intimately concerned with the conquest of MEST which, no matter if they made enMEST of it, is still a MEST goal until conquered. Thus armies can be thrown into action with far less reason than a culture, and not so closely ARC within the

unit itself, can be catalysed. An army, then, builds its technology on fantastically high ARC on the private, corporal level and is governed by a fantastically low ARC on the management level. Because ARC is high in the bulk of the group and is commanded to be high (management of armies would reverse such a thing if they know what they were effecting, one fears) by a low ARC management. Optimum in armies is that high ARC on the private-corporal level and management by a government which has high Theta goals and is itself high ARC. When this is attained armies explode out of Asia minor and overrun Europe.

With such bad examples in a culture, management can develop an entirely false technology. Managers have to be geniuses to work with such technologies and ordinarily work themselves into a swift demise, as witness the presidents of the U. S. who can be seen, if you compare the pictures of the same president after just two years of being president, to deteriorate swiftly. The group one way or another will try to knock apart an authoritarian management or a management even slightly authoritarian. The management thinks this is all because of bad planning, tries to plan better, and thinks all can be righted by just a little more emergency punishment drive. The group revolts more. Management punishment-drives more. And finally something has to explode. It is a lucky nation which blows into a Theta goal revolt early in this cycle. The government of the United States is overworked and inefficient as management because all the principles of its original goal finders are not applied and those that are applied are slightly perverted. And the same thing obtains with Russian management. (Example: read the works of Paine and the works of Jefferson in their original form and read also the letters and personal opinions of these men: you will find more Theta in those writings which has been overlooked than the whole U. S. government is using from those same goal finders. Read Marx and Lenin and look at the tremendous quantity of Theta untapped in those works.)

Bad management, then, like any aberration, goes by contagion. Because of a native existence of Theta goals even as to common survival and a country wealthy in brilliant people and natural resources, management can become a sort of priesthood because success reigns and management has never been loath to take credit for a group's production. But statistics will tell you swiftly that the great god "modern business management" is in continual trouble, is expensive, is uneconomical and that, by the duration of large fortunes and businesses, on the average such management as has been purporting to be management is almost a complete failure and is murdering outright the majority of enterprises of this country. The rise of unionism is not an index of the viciousness and willfulness of man but is, as it rises and wars against production, an index of the failure of management as it has been practised as a technology. Unionism is not wrong. It is simply an unnecessary arbitrary existing because of the existing arbitrary of management operating on

an authoritarian level, masking the absence of Theta goal finders and seeking to enforce that lack with punishment drive.

America fought for Independence from absentee management in 1776 and won. With the advent of Alexander Hamilton's banking system (a medal please for Burr, traitor though he may have been) that part of Independence related to economics did a marked and remarkable slump back into the Dark Ages of fascism — or, Tyranny, as they called it in those days. Senator Bone, USS, once remarked to me, "I have fought since 1905 to place public utilities in the hands of the people. But I believe that, by giving them at last to the government, I have exchanged a fairly unreasonable for a very unreasonable master. It seems to me that when this country got rid of slavery in the Civil War we changed an outright form of slavery for a far more insidious brand — the tyranny of modern management." Fascism exists in America as almost the sole *modus operandi* of big business. And fascism or authoritarianism almost always murders itself swiftly since it is enTheta and enturbulates the existing Theta. This is best exemplified by the management-labor upsets which have been increasing in volume since the early 1900's.

Economic tyranny alone could make possible the far less than ideal group ideology of Communism. Where fascistic business management exists there socialism and Communism can grow. State ownership of everything including the human soul and a communal ideology conducted with false propaganda by a rather fascistic group in Moscow are equally undesirable. The world is in tumult today because of three schools of management: facism reserves the right to fire at will and devil take the men of production; socialism outlaws private property and builds up staggering bureaucracies about as efficient as Rube Goldberg's machinery; Communism buffoons around with one-time high ethic tenets, building an empire on deceits. None of the three are worthy of attention should a workable science of management come into being.

Such a science of management should obtain optimum performance potentialities and optimum living conditions for the group and its members. Such a science is postulated in Group Dianetics. It is not an ideology. It is an effort toward rational operation of groups. Its pilot project has worked. Other pilot projects will follow. In Group Dianetics, should its results continue to bear out its tenets, one is looking at the general form of the government of the world. That government will not extend, as administrator, out from the Dianetic Foundation. But the Foundation will probably train the personnel that governments send to it and will probably be the advisor to all governments. No empty dreams — we have in Group Dianetics a much better mousetrap.

However, if the Foundation is ever to accomplish a post as trainer of government personnel, a tutor to the world of all management, the Foundation had better become, of itself, the best example of Group Dianetics in existence.

In accordance with an ambition to put its house in order, it is suggested that any organization so desiring put into practice the following tenets:

1. Consider well its ideal and ethics. This is the province of goal finding.

2. Consider well its rationale. This is the province of management, its planning and coordination.

3. Consider well its execution. This is the province of staff and individual members of the group.

4. Establish a general, flexible plan of government; adopting a constitution; selecting its officers with full agreement; adhering to its establishment and establishers.

5. Ever lean toward creative and constructive goals and execute its ventures creatively and constructively as opposed to "saving things," "arbitrary emergencies," and destructive planning and action.

6. Choose for its posts of trust high Theta personnel who plan creatively and constructively in expanding terms rather than "emergency" terms. Keep out of office the death-talkers who pervert or selectively censor communications or cut lines to gain power, who postulate opportunistic but dire realities and who, perverting affinity, have no love for Man.

7. Hook-up an abundance of communication lines to fill their various needs, keep the communications terse, keep the communications wholly honest and drop no curtains between the organization and the public about anything.

8. Incline in the direction of creating affinity from group to group and group to management. Create and maintain high affinity with the rest of the world.

9. Create a high and ethical reality of a better world and then make it come into being. Make the organization a model of that better world.

10. Persevere in the continual raising of group tone. Persevere toward the goal of the highest individual tone. It is theoretically true that a high enough group tone level almost nullifies the necessity of individual clearing and that high individual tone creates a high group tone.

11. Self-generate the organization into a model of efficiency in all its departments and with high pride in his performance on the part of every individual member of the group.

12. Operate on the principle that the failure, in any department, of one individual or sub-group, by contagion, threatens the survival of all.

13. Understand thoroughly the principle that the amount of Theta in the group materially determines the longevity, greatness and general survival of that group and its members and that the

amount of enTheta in the group determines its proximity to death and thus have done with the casualnesses and insincerities existing in a low-toned outer society.

THE CREDO OF A TRUE GROUP MEMBER

1. The successful participant of a group is that participant who closely approximates in his own activities the ideal, ethic and rationale of the overall group.

2. The responsibility of the individual for the group as a whole should not be less than the responsibility of the group for the individual.

3. The group member has, as part of his responsibility, the smooth operation of the entire group.

4. A group member must exert and insist upon his rights and prerogatives as a group member and insist upon the rights and prerogatives of the group as a group and let not these rights be diminished in any way or degree for any excuse or claimed expeditiousness.

5. The member of a true group must exert and practice his right to contribute to the group. And he must insist upon the right of the group to contribute to him. He should recognize that a myriad of group failures will result when either of these contributions is denied as a right. (A welfare state being that state in which the member is not permitted to contribute to the state but must take contribution from the state.)

6. Enturbulence of the affairs of the group by sudden shifts of plans unjustified by circumstances, breakdown or recognized channels or cessation of useful operations in a group must be refused and blocked by the member of a group. He should take care not to enturbulate a manager and thus lower ARC.

7. Failure in planning or failure to recognize goals must be corrected by the group member for the group by calling the matter to conference or acting upon his own initiative.

8. A group member must coordinate his initiative with the goals and rationale of the entire group and with other individual members, well publishing his activities and intentions so that all conflicts may be brought forth in advance.

9. A group member must insist upon his right to have initiative.

10. A group member must study and understand and work with the goals, rationale and executions of the group.

11. A group member must work toward becoming as expert as possible in his specialized technology and skill in the group and must assist other individuals of the group to an understanding of that technology and skill and its place in the organizational necessities of the group.

12. A group member should have a working knowledge of all technologies and skills in the group in order to understand them and their place in the organizational necessities of the group.

13. On the group member depends the height of the ARC of the group. He must insist upon high level communication lines and clarity in affinity and reality and know the consequence of not having such conditions. *And he must work continually and actively to maintain high ARC in the organization.*

14. A group member has the right of pride in his tasks and a right of judgment and handling in those tasks.

15. A group member must recognize that he is himself a manager of some section of the group and/or its tasks and that he himself must have both the knowledge and right of management in that sphere for which he is responsible.

16. The group member should not permit laws to be passed which limit or proscribe the activities of all the members of the group because of the failure of some of the members of the group.

17. The group member should insist on flexible planning and unerring execution of plans.

18. The peformance of duty at optimum by every member of the group should be understood by the group member to be the best safeguard of his own and the group survival. It is the pertinent business of any member of the group that optimum performance be achieved by any other member of the group whether chain of command or similarity of activity sphere warrants such supervision or not.

THE CREDO OF A GOOD AND SKILLED MANAGER

To be effective and successful a manager must:

1. Understand as fully as possible the goals and aims of the group he manages. He must be able to see and embrace the *ideal* attainment of the goal as envisioned by a goal finder. He must be able to tolerate and better the *practical* attainments and advances of which his group and its members may be capable. He must strive to narrow, always, the ever existing gulf between the *ideal* and the *practical.*

2. He must realize that a primary mission is the full and honest interpretation by himself of the ideal and ethic and their goals and aims to his subordinates and the group itself. He must lead creatively and persuasively these goals, his subordinates, the group itself and the individuals of the group.

3. He must embrace the organization and act solely for the entire organization and never form or favor cliques. His judgment of individuals of the group should be solely in the light of their worth to the entire group.

4. He must never falter in sacrificing individuals to the good of the group both in planning and execution and in his justice.

5. He must protect all established communication lines and complement them where necessary.

6. He must protect all affinity in his charge and have himself an affinity for the group itself.

7. He must attain always to the highest creative reality.

8. His planning must accomplish, in the light of goals and aims, the activity of the entire group. He must never let organizations grow and sprawl but, learning by pilots, must keep organizational planning fresh and flexible.

9. He must recognize in himself the rationale of the group and receive and evaluate the data out of which he makes his solutions with the highest attention to the truth of that data.

10. He must constitute himself on the orders of service to the group.

11. He must permit himself to be served well as to his individual requirements, practicing an economy of his own efforts and enjoying certain comforts to the wealth of keeping high his rationale.

12. He should require of his subordinates that they relay into their own spheres of management the whole and entire of his true feelings and the reasons for his decisions as clearly as they can be relayed and expanded and interpreted only for the greater understanding of the individuals governed by those subordinates.

13. He must never permit himself to pervert or mask any portion of the ideal and ethic on which the group operates nor must he permit the ideal and ethic to grow old and outmoded and unworkable. He must never permit his planning to be perverted or censored by subordinates. He must never permit the ideal and ethic of the group's individual members to deteriorate, using always reason to interrupt such a deterioration.

14. He must have faith in the goals, faith in himself and faith in the group.

15. He must lead by demonstrating always creative and constructive sub-goals. He must not drive by threat and fear.

16. He must realize that every individual in the group is engaged in some degree in the managing of other men, life and MEST and that a liberty of management within this code should be allowed to every sub-manager.

Thus conducting himself a manager can win empire for his group, whatever that empire may be.

Dianetics as a Way of Life

by FRANK E. TATE

The tenets, philosophy, and dynamic of Dianetics, even when considered apart from actual processing, offer to the people of the world a new concept of the business of living together.

In today's troubled times, this is more important than at any other period in mankind's long struggle for survival, or rather for life on a level above mere physical survival.

These new ideas — new in the sense that they present the hitherto novel concept that the evil in man is not a part of his basic personality, but a result of things done to him by others, give Man a new sense of dignity, and a feeling that perhaps, after all the things that are so wrong with the world can at last be improved. This hope that is aroused for a better world is now — in this life, and not in some vaguely postulated "hereafter" is bringing to the people who become aware of it a real sense of urgency and an expressed belief that if it is now possible to do something about these things that are so wrong, then it is, as never before, imperative that this work be started now.

Actual processing, while highly desirable and very necessary before Dianetics can be of much help to the individual, is often extremely difficult or even impossible from one cause or another beyond our control. Many people because of home conditions, lack of a suitable co-auditor or simply because they cannot find the great amount of time required, are unable to actually commence processing. However, many of these people are finding in their daily contacts with others, and with the world around them that they have, through their knowledge of the theoretical and philosophical aspect of Dianetics, a new, and to a degree, a saner outlook on their surroundings. They find that many of the annoying things that happen, or that people no longer have the power to annoy that they once had. They find that by merely knowing that Joe Doaks cannot help doing a certain thing because of circuitry, valence shift, or the direct stimulus response command of the engram bank, that his affinity with Joe Doaks has risen. By realizing the same things about himself, he finds that his necessity level can be raised thus improving his own mental and physical tone.

If one's affinity with all of the Joe Doaks' rises a point or two, it follows that one's sense of reality and ability to communicate will also rise, thus beginning an ascending spiral.

Without actual processing, this spiral is limited in its effects, but no one can deny that the effects that can be obtained in this way are of genuine value.

The shaky condition of world economic and political existence today can be traced to an almost complete breakdown in communication between people of the world both as individuals and as politi-

cal groups. The communication that does exist is on a level that does not recognize the realities of survival. The ability of political groups to agree on what constitutes reality is practically at zero. The National Engrams of the various countries are in a constant state of restimulation, because of the anaten (on the group level) that is a result of the group pain and emotion of the last two wars.

Anyone who is even a casual observer of the present day international scene cannot fail to see that nearly every action is on a purely stimulus-response basis and not a product of rational computation. The United Nations organization can be likened to a near-psychotic individual who due to the press of circumstance manages to raise his necessity level to a point where even though bedeviled by his engrams and dragged down by his imminent psychosis, manages to survive as a "normal" or sub optimum person. The accepted "Norm" in psychology on a national group basis seems to be far more psychotic than the norm as applied to individuals.

The Engrams installed in the nations of the world by the many wars that have been fought since the first Cave Community took their clubs to their neighbors on the other side of the river, present a somewhat dismaying prospect for the Dianeticist who would attempt to formulate procedures for their reduction and/or erasure. It is manifestly out of the question to "clear," or even affect a "release" in a group by processing its individual members, sheer numbers and the time involved would make such a procedure impossible. What then remains?

It would seem that the rise in tone level that results from a study and understanding of the concepts of Dianetics as a philosophy and a way of living from day to day would be one partial solution to the problem. If a man could realize that he could rise above his engrams and to some extent stop reacting on a stimulus response level, his analyzer would assist in raising the necessity level to a useful degree. Then too, we can recognize stimulus response reactions in others for what they are, and take three steps to aid others in reducing the power of the reactive mind over their lives.

First, increase our own tolerance of aberrative conduct in others. This is very important.

Second, carefully avoid triggering reactions by deliberate or inadvertant button pushing.

Third, spread the knowledge of Dianetics, not so much as a mind-therapy, but as a way of life.

Let each person decide for himself whether to begin processing or not — the point is, that to some degree, however small, a knowledge of the precepts of Dianetics will change a person's attitude toward the world around him, and should raise his affinity, reality, and communication a noticeable amount. If this happens to enough people, we may have at least a slightly better and saner world and by that degree of improvement, a better chance for survival.

The Better Bootstrap

by WILLIAM WILSON

How can the normal, red-blooded American pre-clear come up the tone scale without an auditor? Is this possible?

There are three valid ways of raising tone: (1) Change of environment, (2) Education and (3) Individual processing. The individual can change his environment. He can educate himself. And he can audit himself.

He can also ride a motorcycle, take up deep sea diving or collect rattlesnakes. Some care and caution is required, but the undertaking is not impossible.

The very best thing one can do for one's own case is get a good auditor. The next best thing is to be a good auditor. Part of being a good auditor is having a detailed, facile, confident mastery of dianetic theory — something which practically nobody has, but one can try. With this mastery of theory one can work out a solution to any problem one meets in auditing. With it one can also raise one's self on the tone scale. The auditor who can't use Dianetics to raise himself on the tone scale is not (prediction) going to be able to raise pre-clears on the tone scale either. But maybe the auditor knows enough to be able to do this and just doesn't bother to do it. It has been rumored that there are auditors who do not see to it that they get processed and that their tone stays up. This is only hearsay, of course. The auditor should pay attention to his own case. It is the most important case he has.

The most important single factor in the acute state of a case is whether or not the individual is in present time. The next in importance is the tone level of present time itself. If one were going to oversimplify this, one could say that being in present time is good, being out of present time is bad, coming to present time is good, leaving present time is bad. This principle is the central one when an individual is considering his own case. He must ask himself, "Am I in present time? If not, how can I get there? If there, how can I make present time into an area which is more and more a good place to be?" Computing one's own case, then, is done along three lines: (1) making present time into something worth associating with, (2) staying in present time, (3) getting to present time, if one has discovered that one is temporarily out of it.

This approach automatically postulates a limit to self-auditing. If the individual is so low on the tone scale that he can be said to be chronically or nearly always out of present time, or if it is not easy for an auditor to get this individual to come to present time at the end of an auditing session, then getting to present time is more or less ruled out as a short-term goal. If an auditor cannot get this individual to present time, it seems very reasonable to assume that his chances of getting himself quickly to present time

are practically nil. He must, therefore, concentrate his efforts on staying in present time on the rare instances when he reaches it and, chiefly, on making present time a place that is worth coming to. This may be difficult, given the culture in which we live and given the lugubrious fact that the individual is chronically out of present time, but it is not wholly impossible.

Before the individual can make present time into something desirable, he has to decide what he thinks would be a desirable present time. This decision may be made from more than one point of view.

The individual, at any moment, has an acute tone level, the level where he is at that particular moment. The environmental tone level which will please him most will tend to be terms of his acute tone level, even if that level is very low on the scale. If he is at 0.5, he will not care for a 3.0 environment, particularly if he is not very occluded. (It is assumed that the occluded case has a better chance of being analytical in the face of restimulation, although the difference is probably not big enough for anyone to pat himself on the back about.) There may be times when he is thinking so reactively that the company of 3.0 people will be painful to him. But at other times he may encounter survival factors in his life, such as high-theta people or more MEST to control, which will bring him up the scale temporarily so that he can see that a higher level is desirable, at least theoretically. The individual can make an analytical effort to raise his *behaviour* to at least 3.0 on the scale. This is very easy to understand and, if one is not too frantically desperate about making a success of it, it is relatively easy to do. Rome was not built in a day, and all that sort of thing.

The Hubbard Chart of Human Behaviour and Dianetic Processing, affectionately known as The Chart, contains a description of high-level behaviour which almost anybody, when not restimulated, can understand. It is possible to begin to act in the manner described in the 3.0 band, or higher in some columns, even though one's reactive mind is enraged by this rude invalidation of the benefits and stylishness of being insane. One is reminded of the Sanka Coffee ads, with "Mr. Coffee Nerves" slinking out the back door saying, "Curses! Foiled again!" Of course, the reactive mind has the ability to turn on somatics if one begins to act too rationally, but what are a few shooting pains among friends? These, too, can be worn out by a wily and well-informed analyzer.

An adoption of behaviour which is much higher on the scale than one has been for a long time will have a very strong tendency to alter one's environment for the better. People will suddenly become friendly and reasonable — how strange! On the other hand, a little contemplation of what high-level behaviour is may bring the individual to the horrible realization that most of the people with whom he has been associating, or some one person with whom he is in constant association, behave in such a manner that further

association with them is not indicated. It might come to something like packing one's trunk and making one's getaway. Well, so it comes to that. Leave home and live.

The individual may find merely that there are certain people in his vicinity whom he must avoid like the plague, if he is to be able to continue his high-level behaviour. This is an easier problem, hardly a problem at all. In every group, in fact, there are one or two individuals whom it would be well to avoid if one wishes to remain unenturbulated. This society has developed a lot of neat little patterns for avoiding people, but it has never known which people to avoid. Now some of these things can be more widely used for the sake of sanity instead of snobbishness.

Seeking out people of high tone so that one will not be enturbulated and raising the level of one's own behaviour so that one will not enturbulate the people whom one has sought out are guaranteed to raise one's tone. The more one knows about what high-level behaviour is, the more successful one will be in associating with 3.0's and 3.5's. Some of the people one finds may be 3.5 on one subject and 1.1 on another, although such wide variations are usually just an illusion. Beware the manic. He is actually more enturbulative than the frumious 1.5. The index to watch is not what does this fellow think his own tone is? Or even what do his friends think his tone is? It is how does he treat his wife and his children and his dog and you?

There are eight dynamics along which one can improve one's environment and one's behaviour toward that environment. Some of these may be so badly fouled up that the individual cannot do much about them but leave them alone, but there will always be some point of attack which will be profitable. Any success along any dynamic will improve the others. Any individual, no matter how miserable, who is capable of understanding even a small part of the explanation of human behaviour which is contained in SCIENCE OF SURVIVAL can begin to change his environment to suit him. "Great oaks from little acorns," and so forth.

This is not to say that, this process once begun, all is solved. The individual may still suffer sudden set-backs. He is still liable to all the perils and punishments of life in the 20th century. But at least he will have begun to move toward survival instead of away from it.

Avoiding restimulation could be said to be the same thing as creating a good present-time environment, but with a shorter time factor. There is in our society an aberration about being "strong." "Nothing bothers me" is the chronic phrase of the "strong" person. No matter how many of his buttons are going to be pushed by going to visit his wife's parents or by listening to the President on the radio, he still feels that he must do these things in order to be "strong." Not being afraid to face one's responsibilities is not the same thing as looking for trouble, however. The individual will find

that there are a lot of things he does that are bad for him and that he doesn't like to do but that he does because it never occurred to him not to. Some people fool with some pieces of enMEST, like a sticking drawer or window, for years, when it is quite within their power to make it into MEST. But a little voice within them tells them that they "have to make this damn thing work or else!" Or else what? Or else they won't be the type of person who "never says can't," or some other compulsive computation.

There are enough restimulations in the things one really has to do and the people one really has to see, without one's going around with stuck-out chin saying "hit me."

The more one knows about dianetic theory, the easier it is to foresee and avoid restimulation. An examination of one's relationship to each of the dynamics will turn up several, if not numerous, non-survival training patterns which can be changed at will. Aberration by bad data is no less aberration for not depending on the reactive mind. Education and change of environment can be seen, then, to go hand in hand when one is working one's way up the tone scale. The more one can learn about human behaviour and its effect on happiness and analytical ability, the more one can adjust the environment.

A word of caution should be introduced here in relation to adopting behaviour of a higher tone than one usually manifests. Many books have been written telling how to be the life of the party, how to win friends, how to remake yourself into a bigger, better you, and so on. These offer a rote of behaviour which is to be learned, and it is said that if this rote is performed, success will follow. Sometimes this works pretty well, if you are not too proud about how you define "success," but this has nothing to do with coming up the tone scale. One can install control circuits to produce almost any kind of behaviour which is required, if this behaviour is not examined too closely. A chronic 1.5 makes up his mind that he is not going to get angry, that he is going to be calm, cool, collected (grouped, that is), reasonable (circuited, that is), fair, restrained, and that he will not quarrel with people about their ideas no matter how wrong they are. This does not raise him to 3.0; it drops him to 1.1.

The individual who is trying to use the highest level of behaviour that is possible for him has to be reasonable about it. If he gets angry, it will be much better for him to dramatize than to control himself, obviously. This does not invalidate his effort to ascend the tone scale. His knowledge about his own behaviour may help him to take his dramatization out in such a way that no one is forced to break it. This will actually raise him, slightly, on the scale. After the restimulation has subsided, he can resume his efforts to act at a high level.

In other words, an analytical effort to raise the tone of one's behaviour has nothing to do with controlling one's self.

Improving present time and staying in present time by avoiding restimulation have been discussed. There remains the problem of getting to present time. There are some people who will only be able to do this by the previous steps and after a lot of attention from a good auditor, but there are others who are not forced out of present time to any serious degree except occasionally. These may be able to do much to get themselves back to present time by the use of some of the standard processing methods.

First of all, the individual must know the signs, in himself, of being out of present time. The file clerk should never be used in self-auditing — that is, an individual should never flash-answer himself. He should never intentionally divide his mind up into segments and let them have conversations with each other; schizophrenia is easy enough to come by without inducing it on purpose. There are much more reliable ways of knowing whether one is in present time, as much as usual, at least. There are two very very dependable signs: one's acute tone, and mis-emotion.

An individual who has examined himself in the light of the Chart may not have the ability, or courage, or foolhardiness to rate himself on the scale, but he can certainly establish for himself a normal manifested behaviour pattern — that is, he can recognize how he acts most of the time — even if he does not go so far as deciding whether that is good or bad. When this pattern changes markedly for the worse, or just changes, he may suspect that he has gone out of present time. Of course, a valence shift could be responsible for a change of behaviour, but if this individual undergoes great shifts of valence involuntarily, he is probably too low on the scale to worry about coming to present time by his own efforts, except over a long period of time. If his tone drops suddenly, if his physical and mental abilities are suddenly reduced, if, for example, he must work more slowly in order not to make mistakes, then he is pretty safe in assuming that he is not so much in present time as is normal for him.

Mis-emotion is another test. If one receives bad news, it is not mis-emotional to cry. But it is mis-emotional to go down to apathy and remain there. The shock of loss should come off in tears and then the individual should come up to remove the suppressor in one way or another. If one becomes angry because one has just been kicked in the shins, one is not being mis-emotional. But if one becomes angry for "no reason"— by one's own adjudication, not somebody else's — then it is very likely that one is seriously out of present time.

What can be done about this? At least one thing can be done and is easy to do. The circumstances of the restimuation can be straight-wired and earlier similar locks can be straight-wired. Of course, even this is a voluntary return down the time track, to some extent, and therefore violates the rule: Coming to present time is good, leaving present time is bad. The individual must judge

whether he gains or loses by this. The answer is found by asking, "Does he or does he not come up to present time after a few minutes of this?"

If another person is handy, the individual may use him as a "half-auditor." (An auditor listens and computes. A half-auditor merely listens. Lots of half-auditors are pretending to be auditors — but that is another subject.) The mere presence of the half-auditor will give present time more pulling power.

When a series of related locks have been discovered, the individual would do well to go over them again and again with repetitive straight wire, looking always for an earlier incident. This should convert enough entheta on the restimulated chain to allow the individual to come to present time. There will be an increasing recovery of theta, over a short period of time, until the individual achieves as much benefit from this self-auditing as he is going to achieve, then there will be a reinvestment of this theta into the entheta of further locks. The time to stop the procedure is *before this reinvestment begins*. When the individual feels that he has returned to present time he should not decide to go on from there to a state of clear and charge back down the track to scan out all engrams or run the time he got caught in the threshing machine. He should just stay in present time and enjoy it. "Coming to present time is good, leaving present time is bad." As soon as he has come up to present time, he should arrange to be kissed by a very pretty girl or to be served a five-dollar tenderloin, on the house.

It has been said that an individual can lock-scan himself with benefit. He certainly should be careful of doing so, however, if he is below 2.0 on the scale — if, in other words, he sticks in single locks more than momentarily when scanning a chain. It seems reasonable that a 3.0 should be able to scan chains of locks without an auditor ad infinitum without hurting himself, if all he ever got into were locks. However, by doing this he will get into secondaries and engrams. An individual who tries to run out a secondary or an engram by himself is asking for trouble. An individual who deliberately gets himself into a secondary or an engram in order to run it deserves what he gets. Anyone who would leave present time to go back down the track into an engram without an auditor is being so irrational that he is thereby demonstrating his tone to be too low for running engrams even with an auditor. As for running chains of engrams automatically; tsk, tsk!

The individual who is rationally self-auditing is doing so because he has a very light problem to deal with and there is no auditor handy to help him. He is trying to extrovert himself so that he *will not have to self-audit*. The moment he becomes extroverted by this procedure, he should stop self-auditing. If he does *not* become extroverted by this procedure, if self-auditing continues endlessly, he must surrender to the nearest auditor as soon as possible and

get all this self-auditing straight-wired out of him. Thereafter, he should confine himself to dealing with present time.

Sometimes an individual is suppressed by something and knows full well what emotions he should express in order to rise in tone but is unable to express those emotions. In order to discharge some of this turbulence he can "run present time" (the incident nearest to present time, that is) but he should be aware that he will also, to some extent, be running the chain which is preventing him from expressing the emotion, and this chain may be a rough one and not ready to reduce in any way. The somatics of the chain may turn on to enforce the emotion shut-off. He should certainly not try to run these somatics, he should just ignore them and get as much of the present-time emotion off as possible.

If the case is occluded it will be possible to run mis-emotion off isolated phrases without much danger. But a wide-open or mediumly open case will fall into whole secondaries with a splash if one begins repeating phrases.

The signs of bad self-auditing are these: the individual wanders around all over the track, not knowing what he is looking for; he philosophizes and wonders what would have happened if, or what caused which; he feels worse instead of better; he is less in present time; he is more and more introverted. One can follow this trail so far down the time track with so many attention units that one will never get back. Some people even set up automatic mechanisms to do this for them.

Self-auditing, then, is an emergency, self-eliminating procedure. If it works, it stops automatically, because the individual becomes extroverted. If it does not work, it continues until the individual succumbs.

The "26" Perceptics

Many months ago in one of his lectures L. Ron Hubbard made the statement that there were not just 5 or 6 or even ten perceptics, but twenty-six of them, all of which should be available for recall. Since that lecture there has been a considerable volume of correspondence and verbal requests for a list of the twenty-six.

During the first annual conference of HDAs a list of perceptics was started and hung on the bulletin board where others could add a few perceptics of their own. Mr. Hubbard boiled the list down, combined duplications, and laughingly said, "of course there are more than twenty-six."

Following is the list as it stands today, although there are undoubtedly many more items which can be added. No attempt has been made to place them in any particular order of importance.

1. Time
2. Sight
3. Color
4. Depth
5. Relative Sizes (external)
11. Smell (4 sub-divisions)
12. Touch (4 sub-divisions)
13. Personal Emotion
14. Endocrine States
15. Awarenes of awareness
21. Gravitic (self and other weights)
22. Motion of Self
23. Motion (exterior)
24. Body Position
25. Joint Position
31. Fields (magnetic)
32. Time Track Motion
33. Physical Energy (personal weariness, etc.)
34. Self Determinism (relative) (on each dynamic)
35. Moisture (self)
41. Reality (self and others)
42. Emotional State of Groups
43. Compass Direction
44. Level of Consciousness
45. Pain

6. Sound
7. Pitch
8. Tone
9. Volume
10. Rhythm
16. Personal Size
17. Organic Sensation (including hunger)
18. Heartbeat
19. Blood Circulation
20. Cellular and Bacterial Position
26. Internal Temperature
27. External Temperature
28. Balance
29. Muscular Tension
30. Saline Content of Self
36. Sound Direction
37. Emotional State of other organs
38. Personal Position on the Tone Scale
39. Affinity (self and others)
40. Communication (self and others)
46. Perception of Conclusions (past-present)
47. Perception of Computing (past-present)
48. Perception of Imagination (past-present)
49. Perception of Having Perceived

The Bag O' Tricks

When you have decided to take over another auditor's pre-clear, or you have even the slightest reason to believe that the case is bogging down for any or many various reasons, it is very wise to scan out all auditing, even though it may take several sessions. The reward is great indeed. — Auditor is talking to pre-clear. "If it's agreeable to you, I'd like to lock-scan all the sessions you've had." Pre-clear. "Well, all right, but I think it's a waste of time. I don't let things like that bother me. Besides, I've looked things over, and there doesn't seem to be any trouble." The auditor got the phrase, 'I don't let things bother me,' so something was wrong along the track, somewhere. As the auditor already had the pre-clear's consent, he put her in reverie and started with the first time that Dianetics had impinged upon her world. From there, he had the pre-clear travel to present time at maximum speed a couple of times to 'loosen the ground,' then went to verbal rate. Pre-clear verbalized for a while, then suddenly became intensely angry. Emotion on that particular lock released, pre-clear was brought to present time. "How odd," she said, "I didn't think there was the slightest emotion there!" Pre-clear *had* started to bog down, and the auditor was shrewd enough to recognize the slight indications. From there, he went to several other incidents, all concerning the 'auditing chain,' and the pre-clear was able to resume proper processing.*

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How To Pick Up Occluded Data

Straight wire innocent (non-painful) moments.

Problem: The pre-clear cannot remember a bad moment he had with someone.

Action: Straight wire or scan good moments with this person until the bad moment shows up.

Problem (in detail): The pre-clear cannot remember a bad telephone conversation with a certain person.

Action: Straight wire or scan any and all telephones, then telephones ringing, then phone conversations with anyone, then any conversation with the person in question. Then contact the bad telephone conversation.

If it is still occluded, repeat the process.

— L. R. H.

Foundation Services

The Foundation acts as a coordinating center for all Dianetic activity. It seeks to acquaint all members and all interested persons with the theory and technique of Dianetics. For those who do not wish to undergo a full Professional Course it arranges shorter periods of lectures and demonstrations. Full cooperation with all agencies or persons desiring to test or use the tenets of Dianetics is the basic desire of the Foundation.

Processing

A limited number of persons can be accepted for Dianetic processing at the Foundation. Of particular interest to those who are able to stay near the Foundation for only a short time is thirty-six hours of Intensive Processing in one week. For conditions of admission and other particulars please communicate with the Foundation.

Professional Course

Professional Certification is granted only on successful completion of the Professional Course at the Foundation. A professional dianeticist is a Hubbard Dianetic Auditor and must comply with the regulations and ethics of his regional and state dianetic associations. In addition to other privileges and services, he receives THE DIANETIC AUDITOR'S BULLETIN so long as his professional standing is maintained. Arrangements for beginning the Professional Course may be made by contacting Foundation Headquarters, Wichita, Kansas. The fee for the Professional Course is $500.00.

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An Associate Member receives THE DIANETIC AUDITOR'S BULLETIN and is entitled to a question and answer service from the Foundation and a discount on all Foundation publications. No Professional Course is required of Associate Members. Associate Memberhip is open to anyone interested in the science of Dianetics. Membership may be applied for at any time. The annual fee for Associate Membership is $15.00.

MORITZ NAPPE

Regional Vice-president, H. D. A. A. I.

Announces The Opening of

THE DIANETIC CENTER

38 Central Park South

NEW YORK CITY, N. Y.

September 15, 1951