

The Dianetic Auditor's BULLETIN

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Official Publication of

DIANETICS



**HUBBARD
DIANETICS**

The Hubbard Dianetic Foundation, Inc.

The Foundation has been chartered in the State of Kansas with these grants: "To study and conduct research in the field of the human mind and of human thought in action; and the application of the principles discovered therein for the relief and cure of all human ills which may be found to originate in the mind of man; and in connection therewith to further study, explore, develop and do research in the science of Dianetics, as discovered and founded by L. Ron Hubbard; and in furtherance and not in limitation thereof to teach, educate, demonstrate, explain, show, publish and declare, by any means, the facts, findings, results, principles and axioms ascertained in dianetic research of the human mind for the cure, relief, and release from all human ills, and ailments which are derivative from engrams and psychosomatic control and command of the human mind and body. To have and exercise all powers conferred upon a corporation by the laws of the State of Kansas."

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The Hubbard Dianetic Foundation, Inc., Don G. Purcell, President; John W. Maloney, Secretary; Bette Jo Krehbiel, Treasurer; Waldo T. Boyd, Director National Press and Publications; Wayne L. Dunbar, Director of Training and Processing.

Note: Procedures set forth herein should not be applied until the auditor is familiar with the textbook SCIENCE OF SURVIVAL: Simplified, Faster Dianetic Techniques, and THE AUDITOR'S HANDBOOK.

WALDO T. BOYD
Editor

Editorial

Dianetics had advanced to a new phase in its development in recent months. This advancement was so rapid that most of us were not aware of what was taking place. The speed with which Dianetics has changed during this time reminds me of the fellow who got to running so fast he couldn't stop. He finally fell flat on his face.

It would, indeed, be regrettable if Dianetics were to make such an error now. The possibility that this could happen caused some of us at the Foundation to do some serious thinking.

What have we done with Dianetics during the past two years and what are the implications for the future?

We started out by accepting the idea that the "engram" might be the one and only cause of human aberration and psychosomatic illness. We banded together to learn more about the new ideas that Hubbard had promulgated and to apply scientific procedures in their evaluation. We experimented with different aspects of the engram concept and discovered what we considered to be many new phenomena. During this period our acceptance of the possibility that engrams are the underlying cause of aberration changed to a belief that this is so.

In the early stages of development the emphasis was placed more and more on phenomena and mechanisms related to this lifetime. Straight-wire, scanning, the emotional curves, effort and thought processing, validation processing and attitude techniques were developed and our processing procedure became more and more effective.

Then gradually, without our becoming too aware of it, the emphasis began to change to Past Life and phenomena.

Each new phenomena and the accompanying technique that were given the "Authoritarian Blessing" of L. Ron Hubbard were expected to be accepted by us as the last word, regardless of the lack of scientific evaluation.

One of the basic underlying causes of the schism between Hubbard and the present Foundation personnel was that this personnel resented the fact that the Foundation was being forced to deviate from accepted scientific procedure in the development and validation of techniques and phenomena; that we were not allowed to accept ideas from technicians and theorists in the field and incorporate these ideas in our own research work.

It became definitely noticeable here at the Foundation that when the emphasis changed to past life phenomena and mechanisms, when that processing deviated from the application of techniques that place the emphasis on this lifetime, the results of processing went down. When attention was called to such facts we were accused of being "inept" auditors.

Those of us who were disturbed by this change in methodology away from scientific procedure have been considering the various aspects of this problem and the possible solutions with the inherent risks and advantages of each. Now that the Foundation is under a free and rational guidance, we are able to choose a solution to this problem and put it into effect.

Before selecting a solution we came to the following conclusions:

1. Dianetics is not a "begins all-ends all-panacea that solves man's problems by the wave of a hand. Dianetics is a new science about which we know relatively little.
2. A basic group of techniques have been developed and outlined into a procedure that has been proved both safe and useful.
3. Various individuals have developed and/or used techniques without regard for scientific evaluation and testing.
4. Reports have been received by the Foundation that various individuals processed by such techniques have suffered mental damage therefrom.

5. It is an irresponsible act to do anything willfully in an attempt to help people if it is known that what is being done may damage individuals more than it helps them.
6. Possible benefits may accrue from investigation being done with the new emphasis but such benefits and the safety of the processes have not been established to date.
7. Dianetics will enjoy greater benefit and advancement and will be more readily accepted by the public and the professions alike if we continue to follow true scientific procedure in our investigations and work toward a position of justified trust.

Because of these conclusions we chose the following solution which is a statement of basic policy:

The Foundation will continue its investigations in the science of Dianetics in the framework of true scientific procedure and will assume and discharge its responsibilities to its members and to the world at large.

All processing procedures now in use dealing with the mind in relation to this lifetime have been tested to a sufficient degree that they can be accepted as the only safe and usable processes for general application at this time. Therefore the Foundation recommends that such processes be accepted as the standard processes to be applied with confidence, and to be called Dianetic Processing.

All processing procedures and techniques dealing directly with phenomena not relative to this lifetime origin have not been clinically tested to a sufficient degree that they can be applied with confidence in their safety and workability. Therefore the Foundation recommends that such processes be accepted only as experimental procedure and not be called Dianetic Processing until such time as they have been adequately tested and evaluated clinically.

The Foundation denies any responsibility for results obtained by the application of processes or techniques not included in the AUDITOR'S MANUAL and not listed as Dianetic Processes by the Foundation.

Any technique or process developed outside the Foundation, if presented to the Foundation for clinical evaluation,

will be presented to a representative group of responsible, qualified auditors for study and evaluation. Any such techniques or processes that are found to have value will be presented to all Professional Foundation Members with a full report compiled from the reports of each of the clinical auditors involved in the evaluation. When the safety and workability of such techniques and processes have been established within reasonable limits by our professional membership, they will be listed and published by the Foundation as Dianetic Processes or Techniques.

—D. G. P.

As the last BULLETIN of Volume II is finally put to bed, Dianetics is already well on its way into a new and most productive year. We have learned from our many mistakes in the past, and have drawn up a plan of more optimum action for the future, a plan that is flexible, useful, and most certainly better than that held at this time the year before.

There is a feeling of new confidence among those associated with the Foundation. A new year and a new attitude has come since the house-cleaning that occurred in February. The old Foundation was like a drowning swimmer—it was so busy fighting for its life that it paid all too little attention to the welfare of those who made its existence possible. The mistakes we have made! Perhaps the greatest wonder of all is that you who are reading this have remained loyal so long to a communications center that served you so little and so inefficiently.

—W. T. B.

A Challenge To Dianetics

Like most everything else we use or enjoy today, a new idea, science, method, plan, policy or system is only as desirable as it is practical and demonstrable. Dianetics is a new science. The end product of Dianetics can be observed, measured and demonstrated, and it is at once noted to be positive and constructive. If we accept the benefit of Dianetics we necessarily have substantially accepted the theory. If dianetic theory is correct, or accepted, we may reasonably expect permanency of results. This would seem to place Dianetics in an unique position indeed, in our materialistic, commercially-directed manner of modern living.

We might be able to say, then, that Dianetics has something VITAL to offer. Obviously our economy is in dire need of such service, and yet society has not exactly "beaten a path to our door" in desperation, seeking our service.

In short, there is a selling job to be done. It is a big, wonderful, beautiful and expanding job. A soundly ridiculous method of selling Dianetics would be to canvass a neighborhood, rapping on doors, inquiring if any within would like to buy our wares. Contrariwise, a sound method would be an intelligent approach to those relatively large segments of our economy and society which have large need for our service and who are able to buy it when it's value is demonstrated. That they would be unwilling to buy it is unthinkable—provided, of course, our claims are true.

There is no need here to go into the merits of Dianetics. This note is directed to those many persons who have come to know the true value of this new science. If Dianetics needs

to be validated to you it will be a waste of your time to finish reading this editorial.

If, on the other hand, you know what Dianetics can do, incline your vision to a field of operations which, dianetically, has never been contemplated or entered and which represents one of the largest and most profitable areas of application, viz., American Industry.

At the moment it would seem to be a question whether Industry needs Dianetics more than Dianetics needs Industry. (It is hoped this brutal frankness finds you high on the Tone Scale.) Dianetics has more answers to more problems, including Industry, than anything gone before. But Dianetics is new and Dianetics is small. It needs growth and expression—and needs it a little faster than it is being accomplished. Dianetics needs growth of application in order to sustain those fine men and women who already are in Dianetics, and to attract more persons to it. The Foundation should be run out of business—into larger quarters! There should be more student material than could be handled in quarters of twice the adequacy. Industry offers this expansion to Dianetics. In return, Dianetics offers Industry something it has been able only to dream about until now.

There are two wide gaps in Industry to be filled with Dianetics. Each is big and each is important:

1. Selection and hiring and training of personnel;
2. Safety.

In addition there is Management-Labor relations, but the approach to this situation is not necessarily through Industry. Perhaps the greatest problem, certainly the second greatest problem of Industry is SAFETY. This happens to be true in many other fields, too, but for the moment let us direct our attention to Industry.

Extremely little research has been done with respect to the emotional factors involved in accidents. The available data indicate that about ten per cent of the personnel involved are responsible for about 90 per cent of the accident rate. Insurance companies report that perhaps less than ten per

cent of the personnel involved account for more than ninety per cent of the accident pattern.

If a report from the National Research Board of Great Britain is to be accepted, 80 percent to 90 percent of so-called "accidents" are not due to mechanical failure or defect, poor engineering, lack of skill, or even "human" failure, but are due to an X-factor, which, analysis indicates, is an emotional factor.

The safety experts have been satisfied in the past to consider the accident to have happened by "accident." Not until recently has it begun to dawn upon the experts in Industry, Government and Insurance that they have been fighting a losing battle in their approach to the problem. There has been a constant and consistent increase in the accident pattern each year, and the safety organizations have learned various and devious means of explaining and justifying this increase. They have sought justification in their failure to meet the problem but, unreservedly, it lies within the province of Dianetics to bring about success and measurable correction in this field.

The available data indicate that the psychosomatic approach to accident proneness is the right direction. This is confirmed by some medical research done at the Columbia-Presbyterian Medical Center in New York. The limited research in the field indicates two important conclusions: 1., that there are certain individuals pre-disposed to accident; 2., accident-prone persons have excellent health records. It appears that one individual responds to his emotional pattern by assuming physiological manifestation of psychic trauma while another expresses the same syndrome by being constantly involved in "accidents." Dianetics is prepared to meet these problems in the safety field.

Medical men are becoming aware today that the practice of their profession is greatly enhanced by the psychosomatic approach. Many have learned that by the use of dianetic therapy they can accomplish complete and lasting results and, compared to the temporary alleviation gained through dispensing drugs and pills, they are entering wider fields of operation and success than they were ever taught to expect

when they were in Medical School. The experience has been much the same in Industry. The experts have been limited to highly standardized methods in the safety field and they have long since reached the point of diminishing returns in their efforts. What Dianetics is accomplishing within the scope of medical practice by physicians can also be accomplished in the realm of Industrial Safety.

It is not necessary to claim a panacea for all Industrial ills—but it can be claimed that Dianetics is aimed at the very heart of the safety problem, and, individually, Dianeticists have a right to expect results of great magnitude. With a relatively slight demonstration of dianetic accomplishment, *Industry will buy Dianetics*. If and when it does there will be a tremendous demand for men trained in the most up-to-date methods and procedures of dianetic technique. There is a serious question here—are we ready?

Dianetics also offers Industry the most valuable and workable system known in the selection, hiring and training of personnel. The Hubbard method of Human Evaluation is without comparison in this broad and important field.

At this stage in our new, young science we need to find wider expression and application than will be found by present methods of propagation. Industry offers a golden opportunity for this expansion—but we have a selling job to do.

A serious note of caution will close this report. It will be relatively easy to “sell” Dianetics to Industry but it will be fatal to our cause if we are not completely prepared to deliver the goods. The mechanics involved in placing Dianetics solidly into the industrial system will be a tricky undertaking. A plan of strategy must be mapped out in minute detail. Industry cannot be expected to tolerate slipshod, hit and miss practice. The content of the package we sell to Industry will be far more important than the pretty ribbon and loud paper with which we wrap it.

Any idea or plan by which to pursue this action should be submitted to the Foundation for suggestions, analysis and approval. This is a fair thing to ask of the individual and is not an encroachment upon individual prerogative. The

Foundation will act as a clearing house to correlate this venture into a plan of organized attack, placing all its resources and concentrated knowledge into the problem.

This is big, make no mistake about it. *The first plan tried must work*—there will likely be no second chance for covering up a failure.

Paul Cress
Sgt. Police,
Youngstown, Ohio

Many thousands of individuals who were attracted to Dianetics in its early days have been watchfully waiting for others to prove or disprove the theories which intrigued them. Some of these persons are now venturing into further study and into communication with friends; instead of a brief, explosive existence as was predicted from some quarters, Dianetics has been on the world scene for over two years. Prediction: the coming year will see a considerable increase in the percentage of professionally trained people into the study of Dianetics.

—Ed.

The Upward Looking

By HAL ANNAS

Within sight at this stage is the possibility that evolution can become a conscious process and that man can, in the not distant future, take a bold and major step toward his ultimate goal. Having survived these millennia in a frail and awkward body, man is now ready to disencumber himself of many of his animal-like characteristics and thus bridge across time, if time exists, into a future holding new and higher adventures.

Man has survived thus far because he was endowed with what appeared to be an insolubly complicated mental control. Now that research in Dianetics has proved that the control is susceptible to understanding, possibilities of astonishing import loom within reach.

The hitherto prevailing thought that the mind was too complicated for him to understand kept man so tortured with aberrations that he was constantly at war with himself, banding into nations for periodic slaughters, suffering shame and grief, rising again to heights of love and piety, on a haphazard basis—all because his mental control was not a true control. There was no sound knowledge of its workings, no hand at the lever.

For the first time man can be himself, can take control of himself, direct his own destiny; and his next logical step is a reconstruction of his body on a higher plane and without necessarily encumbering it with its present weaknesses. Reactions and autonomies may not be necessary to the survival of man as they are to the survival of lesser creatures. These alone keep him enslaved, allow him to be influenced, and they

are the sole cause and drive of his wars and most of his other ills.

Reactions and autonomies are neither more nor less than a bookkeeping system between the "I" of the intellect and the remainder of man. Since they function on a machine-like principle, they can be damaged to the extent that errors enter into the bookkeeping in the course of life and thereafter the business of man is run on a wild and haphazard basis.

One method of correcting this has been to put in a compensating error. In practice it amounts to directing a second pain to drive against the first pain and thus neutralize the two, so far as man's conduct was concerned. This is called conditioning and it can be compared to driving a creature in one direction with a whip and preventing its going in that direction with the tines of a pitchfork. The effect is simply to neutralize motion in two directions. Such methods of bookkeeping, or dealing with creatures, are unsatisfactory and lead to confusion.

Dianetics found a means of relieving the whip and thereafter the pitchfork was not necessary. Confusion vanished and men began to understand something about the workings of the mind. They discovered in addition that, given freedom, men were capable of high aspirations and good hope of achieving them.

They discovered that man was good and that his capabilities are almost without limits.

They discovered enough about the workings of the mind to predict the possibility of a new bookkeeping system for man, a system which cannot be so readily damaged.

We have seen that the mind can modify the body. Hitherto this has nearly always been on a downgrading of deformity, paralysis, and other limiting ways. It is now possible to upgrade the body. Conscious control of the body fluids, heart action, respiration, is commonplace. There are instances of new hair and teeth being grown. It is an inevitable certainty that man, freed at last from other autonomies and reactions, shall soon be controlling every cell within his body, at will.

The import of this is breath-taking in possibilities. It

means, literally, that man may soon be able to construct for himself an entirely new body.

At this juncture it is essential to interlard new deductions. In addition to the "I" of the intellect, there is reason to believe that every cell within the body has an "i" of its own. This further presupposes that the intelligence of man is the intelligence of the total man, each cell of the billions contributing its share.

An allegory could be drawn here to the effect that one person functions somewhat like a total population. On a global scale each man contributes some small share to the total wealth and knowledge. Unfortunately this wealth and knowledge is too often frustrated out of existence in the struggle of that one individual to survive in his immediate surroundings.

Postulate then a central point for gathering all the knowledge of the world and putting it to good use to gain further knowledge. How many geniuses might be discovered? What untold visions and possibilities might come to light!

Has it ever occurred to you to wonder what those extra cells up there in your brain—those we are told are not used—were there for? Just as the world lives upon the brilliance of a few men whose dynamics force them forward, so also may our bodies be living upon the intellect of only a portion, an insignificant number, of our cells.

As Dianetics has freed the minds of some men and allowed them to reach further and further into their intellect, they discover more and more remarkable things. They discover, for instance, that their thinking capacity rises to a peak and allows them to arrive at conclusions in microseconds on subjects of which hitherto they were unfamiliar.

Could it be then that more cells in the brain are put to use? Perhaps they are drawing knowledge from those parts of the body which have suddenly ceased to respond only as reaction and have come into the fold paying fealty to that section of the brain to which they had dedicated themselves in the first place but from which they had been cast out, so far as nerve communication was concerned on a guiding basis. Those

cells may have been able to send up cries of pain and need to the brain in the past, but they never received any return intelligence from the correlating center (the brain) directing them how to go about repairing damage within minutes, rather than days and weeks, and directing other portions of the body to supply them hastily all material to repair the damage now, without waiting for them to dig it out of their meager surroundings.

It is well known that the body does cooperate on an autonomic basis. This is stet. It is sluggish. And sometimes one part rebels against another and sends a flood of virus to clog up a section so that men can shake their heads and mumble, "Pneumonia." The cells of the body, like the peoples of the earth, may be tossing the fruits of their energies into futile conflicts among themselves. There is every reason to believe this is so.

Dianetics has freed the mind and body of man. It has not yet organized them, but the time is upon us.

This is not an authoritarian idea; it is an idea of affinity and communication. It is more than that: it is the thought that man is necessary to mankind; that every man has his right to be heard and to receive communication and cooperation. Should the cells of your body, none of which the "I" of your intellect hates, receive less?

Thus we are within reach of a new body within our lifetime. As evidence continues to appear that more and more cells of the body may be touched and guided and rebuilt through communication with the brain, entirely apart from those occasional screams of pain about which the brain of the past has never been able to do anything, we may look for a wholly new man.

Since this is totally an ARC project, it means one thing more: it means a re-examining of that bookkeeping department which is capable of becoming scrambled.

That bookkeeping department may have to be overhauled first. Through it every communication, every transaction, goes via facsimile. This is not the nerve system; it is, rather, the communications and return recordings channelled over the nerve system.

The bookkeeping department, neglected too long, develops a stet reply. And it is much too eager to send these replies out haphazardly and without regard for proper address. Thus some portion of the body gets an erroneous response which was probably intended for another part of the body in the first place.

The bookkeeping department, as the brain failed to make use of all its area and cells, may have become a redtape bureaucracy, using ninety per cent stet replies, which is to say, ninety per cent autonomic. It is evident that ninety per cent of the body is governed, not by the "I," but by stet laws.

There are instances in governments where laws of centuries past, no more applicable today than the cart and ox, are still enforced. Wherever you look you find this parallel between man and man-in-the-mass. To observe man-in-the-mass you have but to look at the pages of history. You find what appears to be an orderly confusion and incessant conflict. To observe man it is only necessary to look at your preclear before he enters processing. His life has been an orderly confusion and incessant conflict.

As the preclear rises on the tone scale this confusion and conflict appear to be resolved. But his heart still functions on autonomic until he takes it out of circuit and speeds it up or slows it down. If he cuts his finger in pulling another from beneath a wreck, the healing process still functions on autonomic. While it is true that processing may speed up the healing, it would seem the more logical process would be for his mind to direct the effort, close the cut and heal it within a matter of seconds, or at least minutes. Since this would involve the use of areas of the brain not currently in use, it would in no way hinder his effort in carrying on whatever task was at hand.

Dianetics has already given man a new body in many ways. It is then within the realm of immediate possibility to awaken those areas of the brain still unused and establish affinity and communication on an awareness level with every single cell. This is cooperation at its highest and through it, it may be possible to process out most of the autonomies and then begin reconstructing the body after a theta plan.

It is a goal worthy of the high level to which Dianetics has already risen.

The response to the Tone Scale Questionnaire was not good—only thirty individuals sent in their test results. The average tone of these thirty is Tone 3.0.

The published list of questions is Test One of the Dianometry used for testing students and preclears at the Foundation. The complete test may be obtained from your nearest Foundation Affiliate.

* * * *

Only as many bound copies of the BULLETIN, Vol. II, will be made this year as are ordered by October 30th. In response to a number of requests, this volume will be bound without the stiff outer covers, making a slightly smaller book, perhaps, but one which is easier to handle.

—W. T. B.

Some Opening Gambits For Effort Processing

By A. E. and MAYNE VAN VOGT

1. (Working with the File Clerk)

"Give us the incident that will help you most—

When I count from one to five and snap my fingers, give me the effort now available in this incident. (If file clerk offers effort, say the following):

What effort have we contacted?

Can you contact this effort to (whatever effort is offered) in (various parts of the body)?

Are there any other perceptics or somatics?

Can you sweep your attention from your head to your toes, contacting the effort to—?

AUD: What would happen, do you think, if you threw away your hearing aid and found you could hear perfectly without it. How would you feel about that?

P-C: Oh, I'd be so happy if I could hear everything, every little sound.

AUD: Do you imagine there would be other reactions within yourself to such a situation?

P-C: Yes. I'd be able to go among people and mix with them without embarrassment and strain.

AUD: Do you think there might be, also, some effect on your physical condition?

P-C: I don't know just what you mean.

AUD: You say you feel embarrassment over having to wear a hearing aid—does this manifest itself in any physical way?

P-C: I get a feeling of strain in the back of my head.

AUD: Do you feel this strain in any other part of your organism?

P-C: In my stomach—right here. I think it's nervousness. I know if I could get rid of my hearing aid I'd feel stronger and braver. And I'd feel that I was more complete if I could throw away these crutches I've been using.

AUD: Do you think this would have any other effect on your life?

P-C: It would make all the difference. I would be able to talk to people, to enjoy things—I wouldn't make so many mistakes and so I wouldn't be feeling ashamed so much. I remember once I wanted very much to talk to a certain young man but I couldn't because I couldn't hear what he was saying. I've always got the hope that some day I will hear perfectly, but the doctor says not—there's nothing science can do about hardening of the arteries.

AUD: What are you actively doing to further this hope?

P-C: I tell myself that I *will* hear—I try very hard to hear noises like water running and the dog barking.

AUD: Do you feel that by willing yourself to hear, your hearing will turn on?

P-C: No, I don't really believe that. When I realize, when I *know* that my spiritual hearing is perfect, then I won't need a hearing aid. I don't like to listen to unpleasant things and so I close my ears to them, but I don't need to do that because I can listen without letting things affect me. I've gradually closed my own ears, I know that.

AUD: When did you first begin trying to close your ears to unpleasant things?

P-C: Oh, when I was a little girl—I put my fingers in my ears.

AUD: How else did you try to shut out the unpleasant things when you were a little girl? What other kind of effort did you make to avoid hearing?

P-C: I'd just try to get away from it.

AUD: You mean, run away from it? How would you do this if it was a situation where you couldn't move?

P-C: I'd get quieter and quieter. I'd pull myself inside and just let it go over my head.

AUD: When you decide to stop listening, do you push the words away from you or pull yourself away from the words—do you push out, or pull in—withdraw?

P-C: I withdraw inside myself—I know I'm doing that even when I'm doing it.

AUD: What kind of a sensation, physical sensation, do you have when you withdraw in this way. What does it feel like?

P-C: It's a sort of a tightening up—like when you don't want to be tickled.

AUD: Can you recall the first time you had that feeling when you didn't want to hear something. Let's see if you can return to that incident—the time something unpleasant was said or happened and you didn't want to hear it, and you had that sensation.

P-C: It's in a theatre, and I don't want to hear what my friend is saying.

AUD: Do you have that sensation of withdrawing? Where do you feel it?

* * *

AUD: How do you think you lost your vision?

P-C: I was working at an accounting job, and had to strain my eyes to see the balances as they came up on the machine.

AUD: Can you contact that sensation of strain? How would you adjust in order to see?

P-C: Stoop over slightly.

AUD: What part of your body would be most affected by that stoop?

P-C: My back.

AUD: Can you experience that now?

P-C: I think I can.

AUD: What other sensations did your organism experience in its effort not to see?

P-C: I don't know. I do know though that I hated that job . . . it made me feel dejected and draggy.

AUD: Is this feeling an effort to see, or not to see?

P-C: My body was trying to rationalize for me not to see.

AUD: Did you like the job you were doing?

P-C: I didn't like some of the people.

AUD: What kind of an effort did it take not to like them?

P-C: It was avoidance of one man.

AUD: How did you do this?

P-C: I had to be alert mentally, to avoid being spoken to by him. He was always very sarcastic.

AUD: Did this affect you physically, do you think?

P-C: Yes, I'd always be very tense when he was in the room.

AUD: Where did this tension manifest itself?

P-C: All over.

AUD: Can you recall an incident with this man where you experienced this feeling of tension. See if you can contact the effort not to have affinity with this man.

* * *

AUD: What would happen if you could move again? How would you feel about that?

P-C: I'd be very happy, of course. I think I'd do different from the way I feel now.

AUD: Do you think you'd feel more able to cope with life?

P-C: Some. In some things I know I would.

AUD: Such as?

P-C: Emotionally—with my husband. Other people.

AUD: Would you plan to hold them farther from you—or closer?

P-C: In between. Knowing myself I know I wouldn't do some of the things I want to do now. You can't hurt people and be unkind to them.

AUD: When you're mad at someone, where do you feel it in your body?

P-C: Here. (Indicates upper middle, including stomach.)

AUD: The pit of your stomach?

P-C: Yes.

AUD: Can you feel it now?

P-C: Yes.

AUD: Is it a pulling in or letting out feeling?

P-C: A pulling in.

AUD: Have you had that feeling often in your life?

P-C: Yes.

AUD: What do you think such a reaction would do to you over a period of time?

P-C: I can't eat—

AUD: Can you feel it now . . . What would be the opposite of that feeling?

P-C: To not have it. To feel good.

AUD: How would you go about not having it?

P-C: I don't know—not getting upset.

- AUD: How do you prevent getting upset?
- P-C: Let the other people do what they want to?
- AUD: Even if what they wanted to do was against your wishes?
- P-C: Yes—it would make me angry but I wouldn't show it.
- AUD: What would happen if you let the anger come out?
- P-C: It would be gone—except for my feeling of guilt. I don't like to fuss.
- AUD: What happens to you physically when you hold in a fuss?
- P-C: (Laughs)
- AUD: Let's see if we can contact a fuss feeling.
- AUD: Is there anything worrying you at this moment?
- P-C: I'm concerned about my future.
- AUD: Does it require much of an effort to maintain this concern. Can you describe the feeling you have?
- P-C: I'm aware of not having mapped out things for myself.
- AUD: Is this the result of an effort to be self-determined or an effort not to be?
- P-C: I suppose it's an effort not to be. I don't really want to get a job.
- AUD: Does this effort not to get a job affect you physically?
- P-C: It makes me slightly upset.
- AUD: Where do you feel that upset feeling most?
- P-C: Right here (stomach)—but I feel miserable all over.

MIDDLE OF CASE QUESTIONS

- "Is this the same effort?"
- "Where are we in the incident now?"

"Is this an effort to stop time?"

"What effort are you making now?"

"What would *you* like to do?"

"What sensation do you have now?"

"Will you let me know if you move out of the incident?"

"Yes or no, can we move back into this incident? Can we go to the beginning of it?"

"Yes or no, have we moved out of the incident?"

"Are you thinking of some of those incidents now?"

"What's the first effort we should contact now?"

"Yes or no, are we running the effort we should run at this time?"

"Can you contact apathy as a sensation? Can you experience the apathy?"

He who learns and learns and yet does not what he knows, is one who plows and plows yet never sows.

. . . Persian Proverb

The File Clerk

FILE CLERK questions come from readers of the **DIANETIC AUDITOR'S BULLETIN**. Questions of a technical nature are preferred and should be addressed to the Editor.

Question:

1. Could you give me some exact instructions on how to find out if the preclear is operating on his proper genetic control, and if not, how to establish him on this control. I had never heard of this before and there is nothing in this new book to indicate how this can be done. If you could give me an example of how it was done on one of your own preclears, this would be most helpful.

2. My preclear has already read all other books and several pamphlets on Dianetics and has done some auditing himself. Would it be better for my auditing of him that he read **ADVANCED PROCEDURE** or not?

Answer:

June 3, 1952

To find if the preclear is operating on his proper genetic control: A quick way and one that has seemed to be valid here at the Foundation is for the preclear to clasp his two hands together (fingers interlaced) quickly and naturally. If the right thumb is on top and his fingers alternating, and this seems the natural way for the preclear to clasp his hands, then his genetic control is probably on the left and he should be right handed. That is, there is a cross over of control centers from right to left and the left hemisphere of the brain controls the right side of the body. Now if that pre-

clear is right handed he is probably operating on his correct genetic control, as was said. If, on the other hand, his left thumb comes up, he should be left handed. If he is really right handed with his left thumb coming up when clasping his hands naturally, then he has probably had his genetic control shifted. This is not uncommon. He was probably born left handed and had it "broken" at an early age.

This does not have to do with epicenters. It does not have to do with balancing control centers. It does not have to do with theta control as related or opposed to MEST control centers. Much of this is more or less new data, and would take much more space to explain than is allotted to us here.

Another way to check on whether the preclear is operating on his proper control center (genetic or otherwise) is by flash answer. A preclear who is running well can give a surprising amount of data that will usually be found to be correct. Especially if the right questions are asked and understood!

As to preclear reading *Advanced Procedures*, it seems to us a matter of judgment; and our judgment is that in most cases it is advisable to have the preclear who is being audited read *THE AUDITOR'S MANUAL*.

—Wayne Dunbar, H.D.A.

Q. Is it advisable for an auditor to try to work with a preclear who is somewhat older in years than he?

A. In some instances the difference in ages might well present an altitude problem, although most often such a barrier to auditing can be resolved by the application in this category of Act Two as well as those listed in *THE AUDITOR'S MANUAL*. Questions can be directed to the preclear along the line of, "What is your attitude concerning the abilities of younger persons in respect to yourself? When did you decide that younger persons were more inexperienced than you? In what particular field? etc., etc."

Q. Just what is awareness?

A. In much the same manner as memories are sometimes occluded, more often than not an individual's awareness of present time is either not developed or has been lost through the years. Do you recall a time when you were just on the verge of going to sleep, and a tiny noise such as the creak of a chair caused by lowering room temperature seemed to knife right through you? You awoke with a start, sensitive to possible danger, and then, chagrined by the realization of the harmless source of the noise, once more settled down to the business of sleep. At that moment you had a fairly good present-time awareness, although it can be developed even further, until acute sense of temperature, humidity of the air, sounds too low to hear with the ear and "extended hearing" are commonplace.

Reports from individuals who have developed their present-time awareness seem to vary but slightly in content. Usually there is an initial awareness of actual pain in the entire body, much as though one were in the vicinity of a turbo-jet aircraft during warm-up. Sounds, normally in the background to less gifted persons, are so loud as to cause discomfort. Changes in temperature and air pressure are more than noticeable—they are on the threshold of pain. Every cell in the body seems to be in motion, and such motion is sensed. Every organ, busily going about its task of keeping the Human Temple in operation, is as obvious to the newly awakened individual as his hand before his eyes.

But soon, having spent a few days in the manner of a child with a new toy, he learns to raise and lower the threshold of awareness as needed at the moment. He begins to heal any derangements previously known or unknown within his body. One student at the Foundation set about to heal a rupture that he had carried for 27 years, and healed it in a period of two weeks, and then decided that he didn't need hemorrhoids any longer, and healed them too.

Awareness apparently is denied an individual until he rises on the tone scale somewhat above 3.5. This statement is subject to change with further gathering of statistical data,

but to date it seems to fit the cases observed at the Foundation. With the coming of present-time awareness, a new, beautiful and wonderful world is unfolded to the preclear. He is, with such realization, well on his way to removing the "pre" from his preclear status.

W. Boyd, H.D.A.

With Volume III of the BULLETIN we begin a new, scientifically oriented phase in Dianetics. The July, 1952, issue will be the Special Conference Edition. If you have not renewed your Associate or Foundation Membership, be sure and do so soon, since the Special issue will follow in a week or ten days.

Many of us have had some very wonderful experiences while working with this new science. Some there were who didn't seem to follow the pattern laid down by SOP. For these, other things seemed to happen. What we would like to ask is that you who have had these unusual, previously unacknowledged experiences, write them down in the best expository form of which you are capable and send them in to the Foundation.

On the Importance of Completing The First Four Acts...



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compiled by WILLIAM CONOVER

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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.

Refresher Course for H.D.A.'s

September 22, 1952, through October 4, 1952

November 3, 1952, through November 15, 1952

December 15, 1952, through December 27, 1952

fee: \$100.00

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