

The  
Dianetic Auditor's  
**BULLETIN**

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**SPECIAL  
INTERNATIONAL  
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**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

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**International Conference**  
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REGISTRATION

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# Editorial

## The Question

You have just been asked the sixty-four dollar question —“What is Dianetics?” Before you stands an individual who has never heard of your work, a potential purchaser of your wares if you are a professional auditor, or a potential member of your group if you are not practicing Dianetics professionally. How do you answer? What do you say?

I was having coffee at a local cafe one day and overheard a conversation between a waitress and a student dianeticist:

“. . . you're from that Diapetetics group down the street, aren't you? Just what do you guys do there?”

“It's Dianetics, not Diapetetics. We audit preclears.”

“What are preclears?”

“People. Anybody that lies down on a couch and goes out of present time.”

“Well, it don't make any sense to me. It's way over my head.”

“How many things are over your head?”

“Oh, lots. Nearly everything complicated.”

And from here a session of straight-wire continued until the waitress finally saw a customer with an empty water glass.

Could Dianetics have been presented just a bit more clearly to this inquiring individual? How would *you* have told her about it?

During the Conference a passer-by timidly walked into the Foundation, attracted by the convention atmosphere. She approached one of the Conferees, and asked him what was going on. As usual, The Question was asked. The answer was given without hesitation:

“Why, Dianetics is a brand new science. We are trying to find out why some people are not happy all the time. We are trying to locate the root cause of disease. We are seeking for the reasons why there must be wars.”

Here was the answer of an educated man. He did not display a superior, “I know all the answers” attitude. He was quiet and yet enthusiastic. He gave the appearance of being a well-integrated individual, actually capable of shouldering the responsibility of such an important research. And the passer-by eventually returned and spent some hours in the Foundation Library.

There are as many ways of presenting Dianetics to your friends and acquaintances as there are individuals to present it. There are ways which will put the inquirer on the defensive, ways which will make him angry, and ways which will drive him to apathy. And there are ways to present Dianetics which will spark an instant interest in your listener, a desire to know more, and if you do a good job, a follow-up of study under your guidance.

You who have a deep conviction that Dianetics is basically a solid reality are of a different temperament than most of your fellows. You are individuals who welcome change, for whom a new idea is something to consider, not something to discard just because it *is* new. Those whom you meet will be in various stages of anger, boredom, or apathy — how many cheerful people do you meet in a day? It is obvious that you are not apathetic, or you would not be subjecting your Theta to the rejections and invalidations of others. It is unlikely that you are bored with life, since your interest in Dianetics has carried you through two years of rather strenuous activity. True, you might be angry, chronically, but I rather doubt that you would be promoting Dianetics if such were the case.

Let's face it—you *are* just a little different than the average man-on-the-street: you have conditionally accepted a new truth, a new reality. And how *you* present Dianetics to those who have not as yet investigated may well be the decisive factor in that individual's decision to investigate further or to ignore Dianetics completely.

In presenting this month's BULLETIN, we at the Foundation hope to demonstrate the approach to a new reality for an inquiring individual. It is our hope that when you have read through to the last word on the last page, and have evaluated what you have read, and someone asks, "What is Dianetics?" you will have a sane, sensible answer which will engender interest, enthusiasm and acceptance.

—W.T.B.

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**Second Annual International Conference**  
**June, 11 1952**

**Opening Address**

**Don G. Purcell**

HDAs, Associate Members and Friends:

On behalf of the Foundation staff I welcome you to Wichita for the 1952 Annual Dianetic Conference. Although it may not be very evident yet, I believe that the world is a little further along the road toward complete sanity than it was when I welcomed you to Wichita just a year ago.

We have had some rigorous experiences this past year. If we develop a good awareness of the data involved in these experiences and correctly relate that data and the experiences to our future behavior, we should realize a great deal of benefit therefrom.

Sometimes we become so concerned with our immediate present time problems that we allow our efforts to be diverted from the pursuit of our goals. The experiences we have had during the past year have, to some degree, resulted in the development of this condition. It would therefore seem profitable for us to start this conference by making a re-assessment of our goals in order that we may continue a coordinated pursuit of these goals.

The specific thing that attracted us to Dianetics in the first place was the hope that Dianetics holds for the improvement of the mental and physical state of each of us individually and for the accomplishment of a saner world to live in.

The individual goal that was held up for us by Dianetics was a state of being that Hubbard called "clear." We took an initial assessment of this goal, liked what we saw, and immediately took off in pursuit. It was this goal, basically, that first attracted most of us to Dianetics. Since setting off in pursuit of this goal, we have developed a higher aware-



ness of the necessity of assigning importance to all eight dynamics in the pursuit of this goal.

Just recently I have been thinking quite a lot about what it might be like to achieve complete awareness of self and to accomplish "optimum" ability to direct the organism and the rest of the environment. In other words, what would it be like to be "clear"? What might a person's purpose be; what might his responsibilities be; what might his attitudes be; what might his abilities be; what might it be like to be Homo Novus?

I found that, in my case at least, it is difficult for an individual to get a clear concept of these things without first making a good, honest evaluation of himself. Honestly, now, without any rationalization whatsoever, what are my goals; (these are my own thoughts) how would it feel to have higher goals; are my higher goals real goals or rationalized goals; what are my abilities; what would it be like to be more able; whose fault is it that I am not more able; what is responsible for my accomplishments and my lack of accomplishments; what would it be like to be aware of a condition of full cause for these things; how responsible am I, really; what would constitute being really responsible; to what degree am I irresponsible; can I actually dodge my responsibility by rationalization? There were many more thoughts, I can assure you but this was the line that my thinking followed.

The first solid conviction that developed was that "clear" is not a static state. The state of Man as he exists to-day is not a static state. Excluding even such an advancement as the science of Dianetics with its specific and precise powers, any man can within himself improve his own state of being. Many of the things we have become aware of through our study of Dianetics have been known and used by many for a long time. Two things that have been assigned considerable importance in recent months, Self-Determinism and Internal Awareness, have been known about and used to the benefit of individuals for many years.

There exists a therapy known as the Grape Cure. This therapy has accomplished a great many miracles for a great many people. It consists of a rigorous diet, the development of internal awareness of the organs and a more "harmonious blending of the spirit and body."

There have been men who, by the application of their own will and self-determinism applied to the effort of being completely honest with themselves, have been able to become aware of irrational behavior within themselves, both mental and physical, and have been able to apply their self-determinism through awareness to substitute rational behavior for irrational behavior. Some of the outstanding men of history have accomplished their goals by this method. That other

men have done this indicates that you or I could also do it if we wanted to enough. Perhaps many of us have wanted to but because of one reason or another, at some level of mental conflict or influence, have not been able to accomplish a satisfactory advancement. That so many have tried and so few have accomplished the goal might indicate that for some, at least, more is required than just the will to be "optimum." But however it is accomplished, through the application of self-determinism and the development of awareness or through the assistance of Dianetic Processing, the achievement of such a state of advancement seems highly desirable and entirely possible.

My second conviction, as a result of such thinking was that when an individual reaches a state of being superior to that which was considered possible prior to Dianetics, that he will not be interested in revealing his "status." He will not make the claim of being a "clear," and only he will know his own status. His need for an auditor will have ceased long before he reaches such a state so his auditor will not know. In terms of my own evaluation he will recognize the desirability of the accomplishment of this advancement on a broad front and he will assume his responsibility to help bring about this advancement.

The assessment of the overall attitudes of such an individual have been very well covered by L. Ron Hubbard in his Chart of Attitudes. The probable abilities of such an individual have been adequately covered by Mr. Hubbard in his first book. But I don't believe that these things are important to the degree that they should receive major emphasis in our own assessment. To me, the more important thing is that such an individual will have a much higher level of understanding and will be able to probe deeper into the purpose of life than *Homo Sapiens* has been able to do thus far.

The dynamic urge of life may well be to survive. But survival, itself, is meaningless without purpose. Each of us have small purposes that make our lives worthwhile. We can each measure the exhilaration of living in terms of our goals and purposes. A greater understanding of purpose and the recognition of higher purposes are the things that invariably give to life the highest awareness of exhilaration. Following along this line in a logical manner we can assume that the greatest reward that will accrue to us by advancing from the state of *Homo Sapiens* to *Homo Novus* will be the ability to comprehend a continually higher order of purpose.

If such an assessment as the foregoing can be accepted as relatively correct, then the next step is to make an assessment of the methods that would most likely lead to the achievement of such goal.

In the past two years we have been given and have devel-

oped a better alignment of knowledge of "mind." We have demonstrated that processes developed in the science of Dianetics can accomplish results in our efforts to advance our state of well-being. We have also found that the speed and precision of this advancement is not in keeping with our original expectations. But we have concluded that the achievement of our goals appears to have the greatest chance of accomplishment if we follow our present line of investigation. It appears, at this time, only to be necessary to continue this line of investigation to a little higher level of understanding. Each of us has a specific job in connection with this investigation, and each of us can serve an optimum function in connection with this total effort, if we will.

I have always felt that the Foundation has a basic function in connection with this total effort. I think that an awareness of this basic function has been occluded by irresponsibility and caprice and by the lack of a really honest assessment on the part of those people who have guided the course of the various Foundations, and this includes myself. In other words, I feel that the Foundation has been solely responsible for the trouble it has found itself embroiled in since its original organization. The present staff agrees completely in this respect, and we intend to try to discharge our obligations to Dianetics in a more responsible manner in the future.

What basic function would be sufficient justification for the existence of such an organization as the Foundation? I believe this basic function would be communication, communication on a relay level and communication on an educational level. The Foundation might be concerned with research in the establishment of a formal research department to act as a formal clearance point for the research work done by auditors in the field. Again, in this connection, the function of the Foundation Research Department would be largely that of communication. Real research will probably require a specific organization set up and financed for that purpose alone.

Beyond this, I think that we can all agree that there is a Group Theta Body of the Dianetic Group. The thought of the Dianetic Group will direct the actions of the group through a control center. This does not imply that the center is the controlling force but rather that the controlling force directs action through the center.

In the relationships between human beings there seem to be two kinds of groups, one group which is a controlled group and organized for the purpose of accomplishing the goals of the control individual and the other group which is a true group and organized for the purpose of accomplishing the goals of the group. The first group, I think, could be

considered a psuedo-group. In this kind of group the whole would be greater than the sum of the parts to a much lesser degree than would be the case in a true group, because the factor of control, of counter-thought, would be a variable quantity in the stability of the group. I believe it safe to say that in the past the Dianetic Group has been more this kind of group than it has been a true group.

In a true group the actions of the group are directed by the total thought of the group, except in times of emergency when this is not physically possible, and are not directed by the counter-thought of one individual impinging on the minds of all the other individuals involved.

In a true group the total thought of the group is definitely much more powerful than the sum of the thought of each individual in the group. For a true group to function as such it is necessary to maintain a wide open channel of communication. Each member of the group has certain data and experience regarding any specific problem confronting the group. The data and experience of each individual differs to a lesser or greater degree. The communication of the data and experience of each individual to all other individuals makes possible solutions at a level that would not otherwise be possible.

In a group as large and as widely dispersed as the Dianetic Group, a central communication center is necessary to the function of the group as a true group.

The present Foundation has the communication lines within the group; it has the trained personnel and the equipment to maintain communication and its staff is now aware of the importance of this function within the group. It is our intent that the Foundation shall serve this function in the future as well as it should have done in the past.

Some months ago Mr. Hubbard stated that the first echelon of Dianetics had been completed and that investigation had moved into the second echelon. We have been making a package and now the package is complete and has been neatly tied with a ribbon. The first echelon deals with Dianetic Processing as it applies on the organism level to Dynamic One. On the second echelon we will investigate Theta Bodies, Theta Perceptics, Prime Static, etc.

At the time Hubbard was talking in these terms the differentiation seemed very logical and reasonable. The entire sequence of phenomena leading to the recall of thoughts, postulates and conclusions was known to us. We had two years of experience behind us that had demonstrated the basic workability of this kind of processing. It seemed logical to take this first echelon material and work toward ex-

panding our knowledge and skill in its application. However, Mr. Hubbard seemed more interested in working out on the unexplored fringes of Echelon Two before all of the possibilities inherent in Echelon One had been fitted together into a highly workable process.

From a practical point of view, the fact that Hubbard has taken himself and his second echelon work away from the Foundation, regardless of the reasons underlying his action, would seem to be a definite asset for Dianetics as it is represented in Echelon One.

With these thoughts in mind we can proceed with the 1952 Dianetic Conference. The main theme of this conference is in the category of Echelon One. We hope that by the time the Conference ends you will have a little better understanding of what we have in the way of workable Dianetics and that you will have a little better perspective on how to apply the knowledge contained in Echelon One for your own benefit and the benefit of your preclears.

Thank you.

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FIRST you take some mud . . .



THEN YOU TAKE SOME STICKS . . .



... AND YOU LINE IT WITH FEATHERS!

*W.D.*

# “FIRST you take some mud . . . ”

A. E. VAN VOGT

Good morning, ladies, gentlemen, and fellow HDAs. It is indeed a pleasure and a privilege to meet with you here in Wichita during this 1952 Dianetics Conference.

This conference is intended to do one thing at least, and that is to give you a better understanding of running a case. Mr. Hubbard's book, *Advanced Procedure*, was the first comprehensive outline for the application of the techniques developed and refined during the past year. Since the publishing of *Advanced Procedure*, the Foundation staff has been working on a more complete outline of procedure.

The outgrowth of this work is a book called *The Auditor's Manual*. This manual is expanded considerably, and is complete as far as it goes. It is in loose leaf form with a ring binder so that it can be added to from time to time. During the next few days, I'm going to attempt to demonstrate to you the address of a case as outlined in the *Auditor's Manual*.

Before I start, I want to tell you a story that, to me, is analogous to the condition that has developed generally in Dianetics during the past two years. This is really my wife's story; it is a story about how the King of Birds informed the bird world on how to build a nest.

This King of Birds gathered all the birds around and began, "Now you take some mud . . ." At that point, a number of birds said, "Ah Hah, mud!" And off they flew. The Kings of Birds, however, was not quite through. So he said, "And then you take some sticks . . ." And at that point, a number of birds said, "Ah Hah, mud and sticks!" And off they went.

Something like this has happened in Dianetics. There are people who are still working on the level of the mud method of building a nest. And there are people who have taken the mud and the sticks as the final reality of what Dianetics can do. The building of this nest is actually a somewhat more intricate thing than that.

We also have in Dianetics the persons like the bird that

arrives a little late on the scene, just as the King of the Birds is saying, "And then you line the nest with feathers." And the individual says, "Feathers! Why that's ridiculous! Just a simple puff of wind will blow them off, and they'll be gone." There are a number of people in Dianetics who have come in . . . I want to put that a little differently. The people who came in on this level don't "come into" Dianetics; all they see is the wild stuff . . . Facsimile One, Technique 88, etc. They hear the latest technique, which does not take into account, so far as they're concerned, the basic elements of Dianetics. All they see is the feathers; and the feathers are going up in a puff of wind and seem to have little or no substance to them.

Now I have, in the last few months, done some rather severe testing as to how and on what level people will accept Dianetics. The feather approach is a very bad one; if anyone hears first of all of Facsimile One, or hears first of all of the Theta-Mest theory, or hears first of all of past deaths and the genetic line, that ends the whole deal. Right at that point, he says, "Well, these are just a bunch of nuts. Let's go somewhere else." And they do. They may go somewhere where there's a much more smooth approach to the problem of soliciting their support for what eventually turns out to be a bunch of feathers, but . . . at least they depart.

At the present time, Dianetics is probably the smallest cult in the United States. And I use the word "cult" because that is one of the names that has been given to us, and even as it is we're unfortunate, because most cults have large bodies of supporters. We're in sort of a bind here. We've got a scientific thing which looks phoney when you see it from a certain angle. When you see it from the angle or the level of techniques, from the level of basic Dianetics, it is a wonderful-appearing thing, because people are convinced at this level. And at that time, they will buy it; they will . . . at least,, we hope they will . . . buy, in financial terms, processing and training. And, in my experience, they will buy, but they must have this initial basic understanding.

It's not possible, in my opinion, to build up Dianetics beyond what it is now, unless we take hold of ourselves. I don't mean that in an exteriorized sense. We must organize our orientation, and start to build from the ground up, and reevaluate this wilder stuff in a way that I will show you. I don't mean by that that we're not conscious and aware of it. We should be, and we should be capable of using it skillfully when it comes up.

Our purpose here at the Foundation in giving this series of lectures is to provide a basic pattern which will include all the techniques; which will, we hope, encourage you to adopt a firm policy in regard to where you start to talk about



Dianetics, regardless of where you end up. We had a very interesting experience at our Center, the first five months of our operation. We gave a Friday course which included a seminar. In this seminar we had new people . . . people who knew nothing about what was going on in Dianetics. It was not until a month and a half ago that one of them got on the mailing list of the Phoenix office and began to receive the material about Past Deaths, Technique 88, etc. At this point, we had to go into a detailed explanation of what this was all about. Until that time, we had discussed basic techniques, laying a groundwork for what might follow. And we did not lose any single person in that group; we had no problem at all in carrying over with Past Deaths, Genetic Line, and all that sort of thing.

I don't know whether you have recently had the experience of talking Past Deaths or Genetic Line to somebody who has never come into contact with such things before. I have tried to do so; I have tried to talk to people in my most persuasive fashion, tried to present it from the point of view of, "Well, it's just a theory, etc." But they did not come back.

When you start on the other level, there's a certain limit within which you can operate. Beyond that point, unless they are metaphysically inclined, you have lost them. The metaphysically inclined people of this country can probably be brought into Dianetics eventually, if we want them. There's no reason why we shouldn't want them. I don't pretend to explain how the universe came into being; I'm quite willing, in the long run, to tell people about the Theta-MEST theory and to offer some commentaries on what phenomena is involved. And I'm very willing, eventually, to tell them about the Genetic Line phenomena, but either this has got to be a step-by-step process or you lose what you hope to gain.

In the final issue, you must leave this up to the self-determinism of the individual. I merely make these preliminary remarks, because this is what the basic schism of Dianetics is about. I don't think that there are more than a few dozen people in Dianetics who actually dislike L. Ron Hubbard. I admire him immensely; I think that the work he is doing and has done entitles him to everybody's good will. But he has the feeling, apparently, that if the crowd is not coming in, give them another technique. And he's got 'em; he's got some very good ones. Some of them may sound a little wild when you first hear them, but whether they are real, or whether they are rooted in some kind of symbolism, something happens in most of them, including (apparently) things like Facsimile One.

However, we're not too concerned about these wild techniques; we have enough techniques right now without ever going another step. If Hubbard were to vanish in a puff of

smoke tomorrow, we would still have enough techniques, if we would just use them in a coordinated and proper fashion. A few people do this some of the time.

Every auditor has his failures behind him; the times when he let a preclear's aberrations dominate the scene. You know, there are people who will take an auditing session away from the auditor, by bursting into tears or by starting to tell the auditor about something that the auditor doesn't want to hear at that time. In other words, before you know it, this person has taken up the full session with evasion. It might be well to mention that it isn't always evasion; sometimes the present-time problem is so vast that the preclear can't let it alone. The auditor should realize the reality of that. You have to learn to distinguish between the present-time problem and evasion.

Our problem in Dianetics is to raise our standards and our sights on what we can do with what we have. The AUDITOR'S MANUAL, which is an expansion of *Advanced Procedure* as originally outlined by Hubbard, is a basis for a powerful set of techniques, integrated to a very high level. This manual outlines a procedure that all of us can learn to use in a proficient fashion.

I'd like to give you some idea of what I mean by standards, something that seems to be a little obscure in the minds of many people. Everyone has his own picture of what can be accomplished in a field, and the examples I want to give are not necessarily only from Dianetics. For instance, I presume you have all heard of the Polish pianist, Paderewski.

Paderewski, at the age of thirty or so, was already head of the Warsaw Conservatory of Music. At that time, he determined to become a concert pianist. So he went to Vienna, to see the great teacher, Leschitzky, a pupil of Beethoven and world-famous since then for his methods of teaching. Leschitzky listened to Paderewski play for a few hours, and then said, "You have learned to play the piano the wrong way. You'll never be a virtuoso by playing the way you have learned to play the piano. You must un-learn all you have learned, and then you must learn a new set of techniques. This will require that you practice eight hours a day for at least a year."

Paderewski set about doing this. He made himself a unique figure in the music world by actually re-learning—learning how to play again. He was already supposed to be a virtuoso by other techniques, but it was not until he started again with the simple Czerny exercises to learn to do his fingering, etc., all the way through . . . that he became a piano virtuoso and world-famous.

The Roman legions were organized in their fashion, and defeated enormous numbers of unorganized soldiers. The

claims Caesar made of routing, with a small army, large German camps composed of about a million soldiers, are in my opinion not exaggerated. At various times, German leaders of that period attempted to organize their own people in this fashion, but they were too self-determined in a way we have seen people in Dianetics self-determined—that is, they refused to cooperate, etc. They were unable at that time to achieve discipline within themselves, to achieve a group spirit in order to counter-balance the simple Roman legion formation.

That legion formation, as you know, conquered the world of that time. Such accomplishment was made possible by organization. Law and organization was the Roman Empire's great contribution to civilization. At its height, extended to a very wide periphery, the Roman Empire had 700,000 soldiers under arms at all times. That doesn't sound so wonderful in some respects, but when you consider the number of races that merged into that group and became a part of it, the achievement stands out in history.

Around the sixth Century, B.C., a general called Belisarius noticed in his defense of Constantinople, which was then the headquarters of the Eastern Roman Empire, that certain of these wild tribesmen who attacked his defense could fire a bow and arrow and hit a target while riding at full speed. This was the first time he'd ever seen that, and the first time that the thought had crossed his mind that such a thing was possible. Cavalry soldiers usually dismounted if they were going to fire bows and arrows. So he began to train an army of men who could fire accurately with bows and arrows while riding horseback at full speed. Belisarius reconquered North Africa for the Roman Empire, and reconquered Italy with this small advance in skill.

I don't know whether you recall, but in 1937, Charles Lindbergh (and I'm not referring to 1927, but '37) flew around the European capitals visiting the air forces of the big nations. For some reason or other, they all took him into their confidence. He saw the German air force, and the Italian air force . . . the British air force and the Russian air force; they all were apparently eager to show off their talents. It was rather a unique thing that he was allowed at this time to visit these capitals and to inspect their air forces. Judging from the total experience he said, "The Russian air force has second-rate standards." The members of the Russian air force flew into a rage . . . "Why this is an outrage! This is an insult to the Red Army, the Red air force." But during the World War II, the Red air force had a very unique problem; it had the same problem as the Japanese air force, which was also a second-rate air force.

The men had to make up in courage for the shortcomings

of the machinery and training. The Russian and Japanese air force men were required by the spirit of the corps to make suicidal risks. In our conflict with Japan, the Kami-kaze forces were considered to be the most dangerous of the attacking groups that the American forces had to contend with. Suicide people . . . individuals who, because their equipment and training was inferior, had to take personal risks beyond what should be required of any soldier.

The Russian airmen made attempts during the war to interlock their plane wings with the wing of the enemy, and take the other plane down with them, or to do something to him so that he would fall and they wouldn't. They acquired considerable skill at this, but that is not the way a first-class air force should fight. The Russians learned the hard way during the war what first-class standards are.

In World War II, we had another example of what constitutes a new use of old techniques. Blitzkrieg was a potential procedure from the moment the tank and the airplane were invented. When Hitler introduced it, he conquered Europe. The combinations of techniques and training that he used at that time had to be copied and improved upon before he could be conquered.

'Way back in 1776 trained soldiers achieved a marvelous skill, which for a long time proved superior to the skill of an untrained individual. A soldier could load and fire a musket in twenty-five motions; an ordinary, untrained individual required thirty-six. This made a great deal of difference in what happened between a trained soldier and an ordinary untrained individual. All these things are analogous to our own situation. We have a number of remarkable techniques; I sometimes say to people, "You know, almost any dianetic technique can be used to carry through the whole case." But it would be very unfortunate if we had to do that, because some of these techniques would probably do the job in not less than several hundred hours. Validation processing is a marvelous, light technique, once the person gets the idea of what constitutes analytical moments. But it's a slow process for some people. You have to work and work and work, and be very, very patient.

Now, I'm going to show you some concrete methods of utilizing most of the things that have happened in Dianetics recently, including what we have learned from the "clears," from those people who have announced themselves to be "optimum individuals," to integrate the whole pattern into an advanced procedure that does not violate what I said earlier about where you start and what you start with people.

You do not, in this procedure that is outlined here or in your teaching, have to go into the subject of Past Deaths, or Genetic Line. You may sooner or later, because some of this

“symbolic stuff, phenomena” is going to come up. It’s going to show up somewhere, and whether it has reality or not, you’re going to have to know something about it. But the whole pattern that I want to show you here during these few days is built around the word “precision.” I want to tell you about a precise manner of procedure that will achieve results in all cases.

Have any of you ever sat down with a preclear to start him out with straight-wire, and have him ask, “Is this all there is to it? Is this dianetic processing?” You see, we have quite a problem in Dianetics. The proper way to start a case is with light techniques, straight-wire. This is not what many people understand Dianetics to be. So far as these people are concerned, if they don’t run an engram the first day, they are not getting Dianetics.

People are still coming into Dianetics as a result of reading the first book, or after hearing about engrams. These people expect to run engrams immediately. You can do something about this. You can explain, “Well, there’s been a lot of advances in Dianetics since the first book.” And you can enlarge on that. Some auditors actually push this aside to some extent. They feel a little annoyed with the preclear, a little superior to the preclear for not understanding that there have been some changes. And I have been rather amazed at the lightness with which some auditors accept three or four or five hundred dollars for thirty-six hours of processing, without any too great a feeling of responsibility for what results they’re going to produce. This does not make a good impression.

You do not, necessarily, at the thirty-sixth hour, get up and say, “Well, I’ve delivered my thirty-six hours of time, and that’s it. I’ll be seeing you.” There are auditors who think in terms of delivering exactly thirty-six hours of time and nothing else. They don’t know how to handle any given situation. A professional therapist, who has accumulated some experience, can time his processing so that he gives an exactly timed session and produces results too, or will realize in advance that he should allow extra time because a particular session might run an hour or so longer than a session ordinarily would. It is all part of the skill that an auditor has to learn to remain on the professional side of the ledger.

People in Dianetics just have not oriented themselves to the idea that they are professional people. When you go into Dianetics, it doesn’t mean that you take your collar off; you put one on. This is expected of people in the professional fields. You sort of conform to the model, at least at the beginning.

Maybe the time will come when we will change the world with Dianetics, and we can all take our ties off. That, by the way, seems to be what is happening in some parts of Phoe-

nix. Certain facets of Dianetics in Phoenix are referred to as "long-hairs." While I've nothing against that, I do think that the desert group is having an experience that they will long remember.

To get back to the precise procedure, I want to outline for you a transition from *Advanced Procedures and Axioms* through to the AUDITOR'S MANUAL. In *Advanced Procedures and Axioms*, there were listed fifteen acts of advanced procedure. In the first act, the auditor examines his own purposes with the preclear. This has turned out to be a little more complex than Hubbard stated. There's a little more to it than that. Later, we'll take it up in more detail.

In the second act, he finds if he is an ally or antagonist of the preclear, or if the preclear is an ally or antagonist of his. This he does by the skillful application of straight-wire. You can say to the preclear, "Have you ever seen anybody like me before? Do I remind you of somebody?" The "no" is not necessarily true, since he may have just had a thought for a moment, and then it disappeared, and now you don't remind him of anybody. He knows that you aren't Uncle Ed, but the fact that Uncle Ed used to give him candy makes it a pleasant relationship. And so you've got an ally relationship. It's all just a passing thought in his mind, but it went right into his cells somehow. You're Uncle Ed, and at the end of the session, he'll expect some candy. As he goes away, he'll have the feeling of dissatisfaction; something is missing from the procedure. This sort of thing should be straightened out right away, if you want a happy preclear.

Act Three dealt with present-time problems. Various ways of handling these are suggested in THE AUDITOR'S MANUAL, but another method is "other possibilities." You attempt to turn on the analytical mind by having him think of other possible solutions to his problem. With this approach, through the analytical mind, the problem can be softened up. At this level, you can do "Brief Dianetics." Just resolving present-time problems for preclears with "Brief Dianetics" could be a full-time job for an auditor.

In Act Four of the *Advanced Procedure and Axioms*, you test the preclear to find out whether he can run effort, whether he can run emotion, whether he can feel emotion; and you begin to build this up. This is the beginning of the Internal Awareness technique which has come so much to the fore in recent months. At this point, you start working a little bit on that, and maybe a lot; it all depends upon the circumstances.

In *Advanced Procedure and Axioms* there are acts Five, Six and Seven. We reached the point here at the Foundation where we pretty well ignored these. This isn't what you

should actually do, but you can ignore them on one level of operation. Act Five says, "Make an estimate on the tone scale of the preclear." I've yet to meet two auditors who will agree where a person is on the tone scale. It's all very personal and there are many other factors that enter into it. This, as Don Purcell mentioned to me some months ago, seems to be the most advanced thing in Dianetics . . . the tone scale. To accurately use it requires skill that most of us don't have as yet.

We make an estimate of the preclear. We talk to him, and if he says, "Well, I guess I don't feel so well," we observe his voice, his manner and his expression, and we form an opinion of him and a feeling about him that puts him somewhere on the tone scale, (usually a little low). So we make a rough estimate as to where he is. You can go through all the motions of trying to place him on the tone scale, as Hubbard suggests in his two or three paragraphs, or you can just skip it. Make a guess, and then start processing at a little lower point of tone. It will take longer to get a case rolling, however, if you are not able to accurately place the preclear on the tone scale. Extra training and experience is going to be required for you to develop skill in reading tone. In my opinion, this will include learning how to match tone all the way from exhilaration to apathy.

By the way, the training for doing this is available in the world. It's known as training in acting. Any actor who is any good can match tone all along the line. There are a number of techniques and a number of wonderful books available on the subject. The method of this teaching, by the way, is very close to some aspects of Dianetics. The actor, when trying to conjure up an emotion, is asked to think of some time when he felt this way, to get the feeling of it. I've had actors tell me that they get it so realistically that they can even feel pain in the place where they originally got hurt. Unfortunately, the actor or actress uses it once, doesn't go through it properly, doesn't approach it from the proper orientation of what he's going to do with it; so he never runs it out. (I don't think any particular examination or survey has ever been made of what happens to actors and actresses as they approach the late forties where it all begins to be permanently restimulated, but it would be worthwhile to discover what happens.) The training involved is something that we should become aware of. This training of mimicry that Hubbard refers to every once in a while, to learn to match tone, is available; and you don't have to come to dianetic organizations to get it.

According to Act Six, you locate the Service Facsimile. You have, after a few minutes with your preclear, some impression of what the Service Facsimile of this person is. If

you don't have, here are some methods by which you spot service facsimiles: They stand out; the person is using them right now, here, in front of you. He's using a Service Facsimile. The way Hubbard worded it, it sounded a little obscure. "What time is it? It's so many minutes of ten o'clock." That's where the Service Facsimile is, right there. The Service Facsimile is in present time, and you can trace it back through the person's life. *He uses it all the time.* He's using it in the way he stands, in the way he walks, in the way he talks. This is his Service Facsimile.

According to *Advanced Procedure and Axioms*, size him up for tone; discover his Service Facsimile, and determine if he is operating on the correct Control Center. At that time, we didn't know very much about Control Centers; and at the present time, we don't know very much more about Control Centers, but we do know something. I'm going to suggest at the panel tomorrow, that we go into the matter of Internal Awareness and Control Centers; to find out from various individuals what they have done with Control Centers, what they have seen etc. It's very, very fascinating.

Now, you can't all align your Control Centers at the mere mention of the word. You ask some people, "Do you have a Control Center?" They say, "What do you mean—Control Center?" Actually, Control Centers have a widely known history; the idea that there are two lobes of the brain, and that the right lobe controls the left side of the body and the left lobe the right side of the body. And that if you force a person who is left-handed to become right-handed, you force a switch in this control set-up. When you switch Control Centers on a person, it slows him down. There's much more to it than that.

You can look at a man and see if he's a little effeminate in appearance, or at a woman who's too masculine, and you can suspect that Control Centers have switched. If a person has had amnesia in his lifetime, you can suspect that there was a Control Center switch. There are a variety of things that are involved in Control Centers. And we have a number of technique approaches which I'm sure you'll be interested in. Don't underestimate Control Centers, but don't assume that we understand very much about them. We're dealing with something that's of great interest and seems to be very important. People seem to get better on the physical side, particularly, when they align their control centers. It's rather hard to determine, on a subjective basis, what happened to their aberrations.

We are judging other people's aberrations with our own reactive mind. So it's somewhat difficult to decide when a person is really aberrated, or when he isn't. It's very interesting to hear two computing psychotics call each other com-



puting psychotics, privately of course. (I'm coming to believe that if everybody's evaluation is correct, there are only computing psychotics in Dianetics. There's always somebody who will refer to somebody else as a computing psychotic.)

There are many auditors who are trying hard to learn to be good auditors. The variety of skills involved is certainly very great. A great deal has been said about not referring a preclear to an auditor, because the auditor is not competent; I do not accept this idea. There may be a few rare individuals to whom you cannot refer a preclear, it's true, but I don't think that you have to worry too much if the person is using Dianetics, despite the rumors that people are supposed to be "spinning" here and "spinning" there. They would be "spinning" anyway, even if they had never heard of Dianetics.

One of the things that has come up again and again in Dianetics, or in the world since Dianetics, is that Dianetics "spins" people. There are a few million people in this country who, before Dianetics, were in institutions or who had been. We didn't put them there. Occasionally a person who comes to a dianetic auditor decides . . . now let me put it straight . . . *decides that he can hand himself over to somebody else's care.* If you will not let him get the feeling that he can do this, you're safe. Because he will only hand himself over if he thinks that you will look after him. If he has the feeling that you will give yourself to him, if you will be responsible, if you let him have that feeling too strongly, he may spin—if he's low enough on the tone scale and ready to spin. But not otherwise. And you may find that just by running a couple of locks on his present time problem, that the whole thing vanishes.

All right. We have acts Five, Six and Seven. And on one level of auditing, you can just skip them, because they're all things that an auditor does inside himself. If you're skillful at it, you'll do it automatically, whether you do it in one way or another. If you're not skillful at it, don't worry about it, because your next step, Act Eight in the *Advanced Procedure and Axioms*, is the Stop, Start and Change, Enforced and Inhibited.

Enforced and Inhibited ARC should also be included in this act, although it is not so stated in *Advanced Procedure and Axioms*.

You might spend from three to five or six hours up to here. It can be much longer, of course. On Act Eight—Stop, Start and Change and ARC inhibited and Enforced, you might spend sixteen hours. This is lock processing; straight-wire. This is what makes the person feel, (unfortunately), "Is this all there is to Dianetics?" That's also why we have to have some other approaches.

In Act Nine, run the Emotional Curve. You don't run the Emotional Curve a half-a-dozen times and say, "Well, I've tried that and the Service Facsimile Chain has not showed up—no incidents." You run the Emotional Curve until incidents begin to show up. If your preclear can't run the Emotional Curve, or get the feeling and concept of what it feels like to run the Emotional Curve, you haven't done your job right up to here.

He's got to feel what it's like to come down from a high point to a low point. He has it all right; he can contact it if you give him a little time. Hubbard said not so long ago that coming down the Emotional Curve is really what constitutes death. You don't die because your cells die—you die because you come down the Emotional Curve enough times. So it's very important to run that out.

With the Emotional Curve, you contact incidents in the Service Facsimile chain. You probably know long before what the Service Facsimile chain is; however, by this method, you begin to discover incidents that are occluded. Stick to it; don't just assume in five minutes, "Well, that's the Emotional Curve. It doesn't work; it's no good. Dianetics is useless." If you do this, you'll come down below the preclear. (This is not uncommon, by the way.)

Running the Service Facsimile with Effort, Thought and Emotion Processing is Act Ten of *Advanced Procedure and Axioms*. And that is usually as far as you can expect to get in a thirty-six hour session by following this kind of a pattern. I don't say that's as far as you will get on any case, but that's usually a thirty-six hour affair because it takes time to run the Service Facsimile chain. It may take anywhere up to ten hours to run it properly. That leaves you, perhaps, a few hours to do Validation Processing, to raise the preclear's tone at the end of the run.

In the Service Facsimile chain, somewhere you'll find Facsimile One. Facsimile One, from all accounts, can show up on the third or fourth day if you know what to look for. That seems to be the report on it. Now, I don't know whether you should ever run Facsimile One. You run the Overt Act and various similar things and the psychosomatics on the case vanish. But the person does not come up the tone scale very high. He may even go lower on the tone scale. In other words, this simple pattern is not the route to Tone 22. You get rid of psychosomatics, which is wonderful. But the preclear doesn't stabilize in a higher tone. To get a tone rise (as the story goes) you have to run Facsimile One.

What I have to say now is the product of discussion around the Foundation. The possibility is that you can lift a preclear's tone as well as get rid of his psychosomatics, and do it without running Facsimile One. After all, if Ron Howes

is any example at all . . . by the way, I don't mean to validate him, because some of his stuff sounds a little wild to me, but I do feel that a definite change has occurred. He has taken hold of himself in some manner that some of the other so-called "optimums" have not done or so it seems at this time. At any rate there are a number of individuals around the country who have shot up over the mark. They're not at Tone 22; they're at Tone 35 or higher.

This is very unfortunate tone to be in, understand, because it's not an action tone. A person who gets down on his knees at a revival meeting shoots up to Tone 35 when he is suddenly "saved." He has that feeling of exhilaration; it's a tremendous internal experience for him. In Dianetics, we have a technique with which this can be done once in a while. We shoot a person up over the threshold, up to Tone 35. And he has a period of exhilaration, and then, in anywhere from sixty days to six months, as a result of continuous invalidation, or as a compensatory depressive phase, he comes down and he has to make the trip again. This is one type of "optimum" individual who is around right now. Some of them don't know it yet, but they're going to take the emotional curve down.

According to his own statement, Hubbard has made this trip up and down the tone scale. In 1938, for forty days, Hubbard was at tone 35, or thereabouts. And this is what he's been trying to get back to ever since. That's just a comment I make; I don't know how true it is, or whether he's been there again, but he certainly seems to have a picture of what exists.

All right. Now for the details on how to go into a case, so that the preclear will have the feeling that something worthwhile is happening. By this technique, they will get some of the thought that's involved in the production of these "optimums." I've watched people being edged up to the point where they will suddenly go off like a shooting star; this is sometimes referred to as "going over the threshold," and is not a satisfactory development as it stands. It has some elements in it, however, that are very interesting. I have tried, in my discussion of this, to bring in the elements that are valid.

Are there any occluded cases in this room? All right, let me see. How about you . . . will you step up?

Will you sit up here? I want to demonstrate on you a little, now, before I launch into the data about this technique, so that you won't have too much prior knowledge.

AUD: Have you seen this chart at all before? It's the Chart of Attitudes.

PC: Yes, I've seen it.

AUD: All right. Now, I'd just like to take a quick run over this. How do you feel about the crowd down there? Does it bother you?

PC: Not in the least.

AUD: Do you think we could go over this Chart of Attitudes and place you on it without you putting yourself either too low or too high? I mean, be as honest as you can. Now, don't feel tense about it, and don't worry about whether you are high or not, because this Chart of Attitudes is a little different from the Hubbard Evaluation Chart. All right, on this survival part—what's your feeling about your own survival?

PC: Very high.

AUD: Would you say that you'll live forever?

PC: Well, I'd postulate probably two hundred years.

AUD: I see. *How could I do otherwise than live long?* Would you say Tone 11 would cover that then?

PC: Probably at Tone 11.

AUD: All right. Now. What about right? Are your actions naturally right? That's tone 22 on this chart.

PC: Not always.

AUD: All right. We'll come down a little bit . . . would you say . . . here's Tone 4. *I guess we're all more or less right.*

PC: No, I wouldn't.

AUD: Would you say, *I'm glad to be in the right?*

PC: No, more confidence than that.

AUD: Would you say that you're also around 11 in that?

PC: Possibly.

AUD: All right. Now the responsible column. *I have full responsibility and I act freely upon it.*

PC: No, I don't have full responsibility yet.

AUD: Are you willing to be responsible for things?

PC: Yes.

AUD: That's Tone 11. All right. *I may own it, but it's theirs, too.* Do you feel that? At Tone 4, we have *I enjoy possessions.* At Tone 3, *Possessions are often troublesome.*

PC: Oh, no. I enjoy possessions, but it's more than that. I'm willing to share my possessions. I enjoy them myself, but I'm willing to share them.

AUD: Is this Tone 22?

PC: I don't think it's quite that high.

AUD: 11, maybe?

PC: Probably.

AUD: Okay. *I'm an individual as I please.*

PC: I can't go that high on that one.

AUD: *I'm myself and I'll make the best of it.*

PC: Probably that.

AUD: Is the *future endlessly beautiful*?

PC: I'm afraid it's not endlessly beautiful, but it looks pretty good from here.

AUD: Well, here's another one. *I can put so much into the future.*

PC: Yes, that's right.

AUD: *The future holds so much.*

PC: The future holds a great deal.

AUD: Well, which one would you say . . . that you can put so much into the future, or that the future holds so much?

PC: Well, I'd probably say, I can put it into it.

AUD: I see. Well, that's about 7. *I stop and start any motion at will.*

PC: No.

AUD: *I control and use motion.*

PC: Yes.

AUD: *I adjust myself as needed.*

PC: Yes.

AUD: *I can endure it.*

PC: No, I don't go for that at all.

AUD: Well, is it *I adjust myself as needed, I control and use motion*?

PC: I guess I control and use motion. I'm up and down on that.

AUD: I see. Well, what we're trying to do here is validate you. I mean, we don't want to invalidate you in any way. But a little later, I'm going to ask you some questions about some of these things, and one of the things that we have in mind at all times in Dianetics, as I understand it, is to validate the individual but not his aberrations. We assume that there's a human being underneath all these aberrations and Service Facsimiles, etc. And that's the person we want to bring out. All right. The truth-hallucination column. What tone do you think you are in this column?

PC: It's above . . . I feel it's above . . .

AUD: Would you say it's tone 5, at the sort of courage level?

PC: Probably.

AUD: All right. Faith and Distrust. *I trust on all dynamics and act that way.* No? Well, we'll come right down to the bottom. *I'm betrayed.*

PC: Don't tell me the tone. Just read 'em off.

AUD: All right. *Things can be trusted most of the time. Life is threatening. I can straighten out what I can't trust. I trust myself.* Well, now you tell me.

PC: It's in between. I trust people; I trust myself. I'm

very trusting . . . none of those things quite fit. Would you read some of them again?

AUD: *I trust on all dynamics and act that way. I hate people. I am too good for them. You can't trust things.*

PC: I'd say, I can trust things.

AUD: All right. *I know and I use what I know.*

PC: Yes.

AUD: *I understand.*

PC: Yes.

AUD: All right, which one would you say of *I understand* and *I can understand* and *I know and I use what I know*?

PC: I would say *I understand and I use what I understand.*

AUD: *I am causing wonderful effects.*

PC: No.

AUD: *Causing action is wonderful.*

PC: Yes.

AUD: *Life has a great effect on me.*

PC: The connotation I don't get on that one.

AUD: Well, the feeling that I understand on that would be that you don't particularly try to do anything about it, but what comes you take and you do something about it.

PC: I do. Absolutely.

AUD: I see. Okay. *I am myself. I am, and they need me. I am, along with them.*

PC: The last one.

AUD: All right. Now. Have you ever experienced exhilaration?

PC: Yes.

AUD: What is your feeling at the present time? Or what is your emotional state?

PC: Interest.

AUD: Would you say that you're a cheerful person?

PC: Very cheerful.

AUD: Would you say that you're an enthusiastic person?

PC: Pretty enthusiastic.

AUD: Okay. Would you say that that is your tone level, generally, right now?

PC: That's right.

AUD: Okay. You can sit down.

Now, I wonder if you noticed that I was not concerned with doubting anything that he said. Some preclears would place themselves pretty close to 22 on a lot of those things, and when you look at them—they're in apathy.

The job here is to get their own opinion of themselves

out in the open. They may place themselves high on some of these columns, but sooner or later comes a column where, despite their wanting you to think well of them . . . they have to make a lower evaluation of themselves. When you take a person over this Chart of Attitudes, and ask him for his evaluation of himself . . . what is the first impression that you give? That you have an orderly approach!

You're approaching him with a set of questions that are based upon something. This has quite an interesting psychological effect. Right then and there, he knows that he's not dealing with a hole in the wall. What's more, you ask him questions at this stage and you do not question his answers at all. You just want to get his opinion of himself. If he's trying to impress you, he's going to do it at the points where he can. Perhaps he's going to give you the higher tone level on that thing, but somewhere . . . on one of these columns . . . he'll hesitate, and he'll come down. I don't care whether he comes down only to 11. All the rest are 22's, and suddenly he hesitates, and says, "No, I do not start and stop all motions at will." You can look at him, and he may be wearing glasses, and you know that some motion stopped him. You've known this already, but at that point, he himself has some thoughts. I don't say that he has any conscious picture, any picture of an incident or anything like that; but at that point, he cannot bring himself to say that he's at Tone 22. No matter, how hard he tries, he can't do it.

You'll find this quite often on the Trust and Distrust column—*I trust on all dynamics and act that way*—the pre-clear will say "No, I do not." So you'll find that there are several columns here that are lower than the general level. There's an important reason for selecting these columns as your first line of attack. He has something that's pulled to the surface that prevents him from placing himself higher on these columns. So . . . there's your line of attack.

With our pre-clear, we have four 11's, then 4, 7, 5, 5, 16, 7, 4, and 11. The two fours would indicate the first logical line of attack. If you went down all these columns in an orderly fashion, and addressed each point with processing, Dianetics would begin to be like one of those things where . . . at a certain point . . . you have eight hundred different things that you do, then you have sixteen thousand, then three hundred and thirty thousand, then nineteen million. And all of them valid. But human beings are too complex. You have to use techniques, and you have to use logical approaches in order to get at the right thing.

That's why we use flash answers with the snap of the fingers. That's why we go down chains. That's why we lock-scan. Because we can't go into everything. It would take longer than it took to live it, and we don't have time for

that kind of thing. I'd rather be dead at the age of 70, and have lived those 70 years, than to have spent those 70 years on a couch being audited in the hope that I'd live longer. And it hasn't yet been proven that we will live longer.

Dianetics has been in existence as a major thing for only two years. We can theorize on the possibility that a person will live longer if he has all his aberrations removed and his psychosomatics reduced. This seems reasonable, because you have cleared the machine of its faults, so to speak. If you prevent a person from going down the emotional curve, so that he's always enthusiastic and cheerful—in other words, in a high tone—well, it's awfully hard for him to be old. He's not going to catch the usual diseases; at least, we hope he isn't. We have no proof of this yet; nobody has lived long enough to prove it for us. We can only theorize on it. But it's a gamble that *none of us can afford to miss*.

Now back to our preclear. All right. All I have here is what he said, and what I decided on the basis of what he said. And there are two 4's and two 5's. Now that's close enough together for us to say that there are probably four 4's. These four columns are the ones that we are interested in investigating.

We have a few other things to do with this preclear that are important. We have to find out what he expects from this session and from dianetic processing. We have to get an inventory of what are his problems. And I mean, get this down in black and white, because the average preclear with a few aches and pains, and a few present-time problems, who gets rid of these present-time problems tends to dismiss what has happened as unimportant. He's had a backache for twenty years, and you run him and raise his tone until the backache vanishes. Do you think he's happy about this? He'll probably say, "I don't know whether Dianetics works or not."

Perhaps he's got a higher goal because he's read about "clears." And he's not a "clear" yet. He wants to be a "clear" without changing. A good percentage of people who come into a dianetic auditor's office are people who want to be helped. They have no intention of changing, and they will not give up one preconceived idea. They know they're "right" in any squabble between themselves and their husband or wife; so there has to come a gradual orientation. There has to come an actual setting of a higher goal than the one that they have in mind at that moment. You actually help them to set a higher goal.

You take an inventory and you write it down. You say, "Now, is this all? Is this what you've got? Is this what's happened to you? Is this your whole problem?" This is putting it a little bluntly, but you can even say, in effect,



“What are your aberrations as you understand them?” I don’t say that you say it in that way, but there are several ways of approaching this problem.

But you get it down in writing, right before his eyes. At the end of the session, you say to him, “Now how do you feel?” And you start to write that down. “What about this, and what about this?” Many auditors are timid people who fear that all the aberrations of the individual have not been removed in the one session. They have some feeling that Dianetics should have done this in the first session. One of the things that we’ve got to do is to get rid of the notion that we have to help this guy in two hours.

True enough, it could happen. It has happened. This is what gives the person the idea that it should happen every time. But it can’t happen every time for the simple reason that it happens mostly to people who can help themselves. The “help-me” type leaves the first session without necessarily having received much help. You can usually raise his tone, but he hasn’t got rid of his aberrations. Or if he has, they’ll be back the next session. You’d better expect it.

At the end of the session, write down the way he feels at that moment. The next time he comes in, you’ll say, “Well, how are you?” Maybe he’ll say, “It’s no good; I just feel miserable.” So you say, “All right. What about this? What about that ache in your leg?” “My leg? Oh, yeah! I don’t have that any more.” You see, people have so many problems that are pushed out of sight by an ache in the leg, that when the ache is gone, there’s a new problem to take its place.

So you’ve got to make your list so that you have a clear picture of what is happening to this person. It’s liable to get lost in the mists of his counter-emotion if you don’t keep a record. The low-tone person will constantly give you negative counter-emotion. For those of you who are not too familiar with the meaning of that term, I mean the emotion from the environment. For the auditor, it’s the emotion from the preclear which says, “This stuff isn’t working. It’s no good. I’m no good. I don’t feel well. You’re not doing anything for me.” And so on.

When a baseball hits you on the head, it’s an effort from the environment. We call it a counter-effort. When somebody says something to you, that’s a counter-thought. That’s thought from the environment . . . emotion from the environment . . . effort from the environment. We call them Counter-Thought, Counter-Emotion, Counter-Effort. All right. You take this detailed inventory; and don’t think you’re wasting any time when you’re doing it, because you can use it to prove that he’s getting results. “What about your leg? What about that feeling you had about your relationship with your

wife?" "Oh, well . . ." he'll say, "we've made up. But we've done this before."

But he came to you this time because they were going to split up. Because she was being unfaithful. This is a little more serious. At a certain level he will identify all this with past quarrels. So it's gone, but it's gone in a different way. You have turned on his analytical mind about it. Don't hesitate to call his attention to changes that are taking place in him. This gives him the feeling that things are happening. If you don't keep him up to date on his progress, later on when you want to call these things to his attention, he'll have forgotten they ever existed. Some of these things that he's had for years . . . well, they're gone. And he can't remember any more what they were like. And besides, it seems incredible to him that he ever had such a thing. You know, a healthy man doesn't remember too much about his illnesses. As soon as he gets up a little higher on the tone scale, it's forgotten.

All right. So you start with an inventory of him as he is. And you do this at the beginning and end of every session. It's as important as the processing itself. I wouldn't spend too much time on it, but spend enough time on it to get it thoroughly.

Now this man has come to you with some rather odd notions, usually. Maybe he's read the first book; maybe he knew somebody who had read the first book, who told him about Dianetics. Find out what his preconceptions are about what's going to happen to him. He may have some of the wildest and wooliest notions that you've ever heard of; and he's sitting there disappointed in every step of what you're doing because of these preconceptions.

This is a moment-to-moment thing with him, and you haven't yet showed him the machine that clears people. You haven't yet brought out Guk, of which he knows nothing. "Where's the Guk?" He doesn't know what Guk is, but somebody mentioned the word to him, and it clears people. So where's the Guk?

Guk, by the way, for those of you who don't know the term, is an ancient and obsolete dianetic term referring to a dosage of vitamins and minerals and glutamic acid, which was used extensively in 1950, so that people could run themselves, or something like that. At least, they were given Guk, and then were asked certain questions; and something did seem to happen but no controlled experiment has ever been made of what Guk actually does to an individual.

At the present time with Effort Processing, a vitamin, mineral and protein supplement is used, because when a person runs Effort properly, some change seems to occur on a very minute level of the organism. He emerges from the

session hungry; he eats a steak, but that isn't it. He eats something else, but that isn't it. He's not getting the food he needs from his normal diet. So we give him a diet supplement of vitamins, minerals and proteins. And his appetite is satisfied. So much for Guk.

The new preclear has these conceptions about what is going to happen to him, and you had better find out what they are. Do not expect too much from the first session. It will give you a very great deal, as you will see when I show you what the rest of this technique is. It will give your pre-clear an insight into himself that he had not had before. And it will give you an insight into his case. He will get his misconceptions straightened out.

We have discovered pretty definitely that it is up to the individual. Every man saves his own soul; nobody saves it for him. A person cannot just lie down on a couch and say, with all his mind and body and emotions, "Help me!" This is not the way he's going to be helped. When he lies eventually he's got to reach the stage where he says, in effect, with his whole being, "I'm a self-determined person. I know you've got something that I want, so let's get going." At this stage, the pre-clear will run something like this . . . you contact an incident or a chain of incidents and you say, "What should we run first? Effort, Emotion or Thought?"

"Emotion."

"What emotion?"

"Regret."

So he's got regret; he runs it through until he has run regret. He'll run it three or four times, or maybe only once, depending on how many times he thinks it should be run. Then, "What next?"

"The effort not to be there."

"All right; run the effort not to be there." During the early stages, you've got to help him through this in the fashion of getting him to feel the effort in all parts of his body. You've got to be very patient. And so on down the line.

He runs himself. He uses the techniques, but he's got to have you there to help him over the rough spots. When a person using Effort goes down into apathy, he'll quit running if you don't help him, because the apathy says, "It's no use." I'm told that when running Facsimile One you will often run apathy or dope off for six or seven hours.

But we're not interested in Facsimile One as dianetic auditors, because that isn't where you start. If you start running people on these wild techniques, you're going to lose them as preclears. One of these days, that's going to penetrate into auditors. Unfortunately, it penetrates in this fashion: they use these wild techniques, and all of a sudden they don't have any more preclears. So they go and get them-

selves another job. And that's the end of Dianetics for them. And they don't understand what has happened.

We've been trying to analyze what has happened to Dianetics for quite some time now. Dianetics is terrific; it is absolutely terrific, and yet we're still going down because the public hears about the Technique 88s and the Facsimile Ones and Past Deaths and Genetic Lines. I don't care what the validity of these things is; that is not where you start. I don't pretend to understand how the universe got started. Maybe Hubbard has some very interesting answers, but most people are set in their own answers. There's a rigidity in people that is hard to overcome. They've got their own philosophies of life, and it'll take a little more than Hubbard's "say so" to supplement them with any philosophy that may derive from Dianetics.

There's going to be a dead end here in Dianetics unless somebody takes the bull by the horns, so to speak, and starts from scratch. We're going to have to start from Step One and stick to the standard outline of procedure, as outlined in the AUDITOR'S MANUAL. Quality does not change this week, or the week after or the week after that. It continues. When you get new people, you don't say, "Have you heard of Past Deaths? It's wonderful. Have you heard of the Genetic Line? Why you can go right back to the beginning of time. Have you heard of Facsimile One?" You don't do that.

I want to demonstrate the next step of this chart of techniques. You'll find that this is a very useful approach and a very professional one in some cases. We have four columns here that registered either at four or at five with our demonstration awhile ago. We're not concerned with how low they should be, or how high they should be.

Some thoughts, evidently, passed through his mind, whether on the surface or elsewhere, that made it possible for him to say, "I'm higher here. I'm higher here than that." So we have four columns.

All right, would you care to continue with our work on the chart?

PC: Sure. I'm ready.

AUD: Now in the column which begins at the top here, *I'm an individual as I please*: Have you ever in the past been very low on that one? Was there ever a time when you were circumscribed in various ways? Can you think of some time when you were much lower than you are at present?

PC: Much lower.

AUD: Have you ever felt that you're nobody?

PC: No.



DEMONSTRATION

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AUD: *I'd better be another?*

PC: No.

AUD: So you just felt that you've been down in apathy.

PC: Yes.

AUD: All right. Motion-source—have you ever been stopped, as the saying goes, stopped cold?

PC: Well . . .

AUD: Have you ever been in a serious accident or in an operation?

PC: Yes, an operation.

AUD: Have you ever been unconscious, other than from any operation?

PC: Yes.

AUD: Have you ever been stopped almost to the point of stopping altogether?

PC: Yes.

AUD: How long have you been there at any one time?

PC: Very short period.

AUD: The fact that you're wearing glasses is an indication that something has stopped you, that your organism is making an effort to hold a state of being that is less than optimum.

PC: Yes, I have known this existed. I've had to run it out and fight it, to contact it on my own. I didn't have an auditor. And it's a fact that I can handle the situation now. I handle it perfectly on a present time level, but it's something that's going to have to be run out. It happened the first time when I was about thirteen years old. I had a blood test taken, but when I watched them take my brother's test, bingo! I passed out. And at other times, whenever I've seen blood, I pass out. A bad accident I saw, etc. I found out something about it after I was in psychology, and I went back over those periods. I've gone over those periods enough now so that the last child we had, I was present all during the delivery. It doesn't bother me, but of course what you must realize, and I realize it myself, is that the reason I can be in there isn't because I've got that completely run out. It's because, on a thought level, I understand what it was.

AUD: That comment is interesting. (Addresses audience)

Did you notice that in going through this past approach, not sticking to a generalized level, he suddenly had an incident which he felt sort of impelled to tell about; what the reason was, what the motivation was. You'll find that again and again. The person will suddenly tell you something about one of these columns. He'll give an explanation; he'll come to an incident. Don't hesitate to note that incident down.

All right. Since I have a considerable amount of territory to cover, we'll leave the motion-source. That is not the end of the motion-source incidents, because this is where, in dianetic processing, we stay the longest. The material universe, in one way or another, has stopped us and started us again and again and again. And it has forced us to change, forced us to alter.

(Addresses demonstration Preclear)

Now, we have here, *Truth*. *I can make any good thing real* is Tone 22 on the Truth column. The bottom is, *Things are never real*. Have you had any period in your life that is a little confusing, where you were not in control of the environment, where you began to wonder, shall we say, "Is there such a thing as justice?", where you began to question the reality of the environment, to try to project into it your own reality? Has reality ever been Effect to you?

PC: Uh huh.

AUD: Did you ever lose your illusions; did you ever consciously think of it like that?

PC: No, I never did.

AUD: Has reality ever been painful?

PC: I suppose so, at certain times.

AUD: Now let's get a little more specific. Has anyone in your family ever died?

PC: Yes.

AUD: That's real?

PC: Yes, very real.

AUD: Is it painful? I mean, grief? Did you control yourself?

PC: Absolutely.

AUD: All right. (Addressing audience).

You know, he said there, at the moment, that he couldn't think of an incident. But reality has been painful sometime or other. I would say that this would be true in almost all cases. Reality has never been painful in that way to me. No member of my family has died as yet. So, on that line, that doesn't exist. But I have grief on my case from other sources; in other words, at some time in our past, we've been invalidated. We don't necessarily have to run this.

(Attention returned to preclear) All right. *Cause . . .* that's another column that previously evaluated at Tone 4. Have you ever been in a position where you have been Effect? In an unfortunate fashion? Where you had no chance of being cause? Can you think of an incident?



PC: Yes.

AUD: Do you mind telling us?

PC: No, not in particular. What happened to flash through my mind was the time when my first wife left me. And there was nothing I could do about it, and how very unjust it was. I had a very good home for her, and everything; but she went back to her mother and finally had me thrown in jail for non-support. I was forced to be Effect.

AUD: Did this invalidate your reality?

PC: Yes, it did.

AUD: (Addresses audience).

You understand, we divide tone up into various attitudes. Not because things are divided in life; the organism functions as a whole and we act on all dynamics right across the board on the Chart of Attitudes. We're not just here; we're not just there. So don't be surprised if you run across the same incidents when running various attitudes. For example, this incident would be a reality-invalidation incident, to some extent, as well as a time when he was almost a complete effect . . . almost, but not quite a complete effect, because he survived it. It could also enter in on the Justice-Injustice deal, too, couldn't it? (Turns to PC).

PC: Yes.

AUD: Okay. (Speaks to audience again).

Actually, we have an awfully brief picture of the past. We can only touch on these things here because of the limitation of time. The course at the Foundation now lasts eight weeks, and alas and alack!, only a portion of Dianetics can be taught during those eight weeks. It is fortunate, actually, because it has forced a concentration upon Basic Dianetics. What we would ordinarily do here in our first session with the preclear would be to spend about two hours investigating what he thought. (Attention once more turned to PC).

When did you first see me? Do you remember the first time you ever saw me? Do you know where it was?

PC: Yes, down at the railroad station.

AUD: That was the first time? I seem to have seen you before. Or perhaps you just remind me of someone. Do I remind you of someone?

PC: No.

AUD: All right. (Addressing audience).

Now that is not quite an adequate way of examining whether there is an ally or an antagonist computation. "Do I remind you of someone?" This is the basic question on that line. But you have to approach it in a more detailed fashion than that, and you have to keep approaching. You never quite let any of them go. You keep after them; you keep go-

ing into the subject matter in one way or another. For instance, just to give you a brief description of how to find out what impression this preclear would have of me, I would take him back to the railroad station. Sooner or later, if we didn't have time for it in the first session, I might ask a series of questions and take him back to the railroad station, and ask for the perceptic test. This is a good way to test a person's perceptics, and at the same time cover other territory.

He had a thought when he first saw me. It was a passing thought, but if you take a person through it, it shows up. Okay. We have another little approach to it. It's a basic entry point into the individual, and I'll show you why it's important. We have had in Dianetics a great problem with individuals who would not take over themselves, that is, be determined.

The method that I'm going to tell you now doesn't work every time, but it does work quite often. Undoubtedly, there are cases that will simply not take themselves over until they've had a lot of running; but it works in a percentage of cases, and makes it easier to speed up a preclear who is learning to help himself. Something is there. Here is a human being who has had something happen to him that makes him feel that, "By heaven, I do not trust on all dynamics. I do not act that way."

All right. (Addressing PC).

Let's take Tone 22 on *I am an individual as I please*. Can you imagine yourself ever being an individual as you please? And what does that mean to you?

PC: Yes, I can. It would mean to me that when I propounded some theories, or came across something that I figured was pretty good, was going to be good for humanity, for other people as well as myself, that people would accept it and not invalidate me on it.

AUD: Well, that's what that means to you. You would be an individual as you pleased where people accepted. Have you ever heard of people being individuals as they please and others not accepting them as such? What they think, or say, or do?

PC: Yes.

AUD: Would you say that this is the more common experience? or would you require acceptance as a part of this effort for you?

PC: I never thought of it that way, but I probably would.

AUD: In other words, you could be invalidated if they didn't accept you? All right. Let's find some way that you can be at Tone 22, and be an individual as you please, where you can't be invalidated. What would it take?

PC: I'd have to resolve some of the aberrations that I have.

AUD: All right. Why do they have to be resolved? Why can't you just look them over, look over your past, and see that you're here in the present. Tell me *how*, specifically, you would have to change. What would have to change in your life for you to be an individual as you pleased?

PC: Just my thought structure. To not give two hoots about what anybody else thought.

AUD: I see. In other words, a sort of an antagonistic harmonic somewhere in the background.

PC: That must be it.

AUD: (Addressing audience).

By the way, that term "harmonic" refers to the same behavior but at a different tone. For instance, a 1.5 and a 3.5 approach a problem with the same behavior, but for a different purpose. Behavior expressed at tone 2, tone 4, tone 8, and at tone 16 might all be harmonics of the same personality. This would explain how an individual at 1.5 is sometimes so creative. He's a solid anger-tone individual on a psychotic, unreasoning level when he thinks his survival is threatened and wonderfully creative at other levels. When he's at ease he operates at some higher harmonic. But where we would place him on the tone scale would be at 1.5, because that's the tone at which he responds when he thinks he is threatened. And that's what we want to know about a person—what does he do when he thinks his survival is threatened? Does he respond at 1.5? If he does, that's his tone.

All right. (Attention again to PC) That's the tone that we're interested in getting rid of. In other words, your feeling would be that you could sort of feel a little aggressive towards him, and throw him out, and you could feel, *'I'm an individual as I please?'* Would that be it?

PC: That sounds about right.

AUD: All right. What would you have to do with your body to feel that way? How would you have to hold yourself?

PC: Probably, I'd have to stand up straight and tall.

AUD: Would you narrow your eyes and press your lips? What would you have to do to get a reasonable facsimile of Tone 22 into your system?

PC: I might have to press my lips . . .

AUD: Might have to?

PC: No, I don't believe that's right.

AUD: What would be the way that you would handle Tone 22 . . . *I'm an individual as I please?*

PC: I would handle it, definitely. I believe, in a controlled manner. There would be no reason to get over into

the aggressive tone if things didn't bother you, etc., you just wouldn't care.

AUD: Okay. Tone 22 is a state of exhilaration. From what I've heard about it, it's quite an emotional state to be in. And it's a feeling that comes from inside, so what would it take for you to feel *I'm an individual as I please*? Have you known any such feeling that you think might have been that?

PC: No, I don't believe so.

AUD: Okay. In other words, we have to start on the basis of what you think would be your state of being when you were like that. What kind of reality level would you have on this?

PC: Well, a very high reality level . . . in a sense, the "euphoria" kind. And good will toward people.

AUD: Just think of a feeling that you could associate with such a state of being.

PC: Well, it would be a feeling of exhilaration, probably, being able to get along with people by controlling them, when they are not realizing that you're doing it.

AUD: I see. Now we have a method of control. Would you do this consciously?

PC: No, it'd probably be a very unconscious thing.

AUD: Well, would you say that a Tone 22 individual would be unaware of what he was doing?

PC: No, he wouldn't be completely unaware, if he was at Tone 22, he would be aware of it, but it would be an awareness and not an effort.

AUD: I see. Okay. Can you visualize yourself ever being an individual as you please?

PC: Sure.

AUD: Can you imagine yourself waking up in the morning and being aware of this inside you? Don't think about it too much, or anything like that. How do you normally wake up?

PC: Very happy. I wake up pretty good.

AUD: Pretty good? Well, now, I could go along the Eight Dynamics and ask you what this could mean in terms of each dynamic, but we don't have time for that. I just want you to know that you can go along all the eight dynamics on yourself, on your family and sex etc. What would *being an individual as I please* be like on all of these dynamics? What is your reality about Tone 22, and what can you do to automatically be there? Do you have one of these charts?

PC: Yes.

AUD: Well, the only thing you'll have to do is to copy the

top line here, and the 22 line, and every morning for a while just look across this line and see where you don't fit. See if you are in any one of those places; if you're at Tone 22. See if you can figure out how you can be there. Can you, right now, without running anything in your past . . . as of this moment . . . visualize yourself being an individual as you please, and how? Give me once more your explanation of how you could be an individual as you please.

PC: Be an individual as I please . . . if things don't bother me . . . I would be fully responsible.

AUD: Go ahead. You're fully responsible.

PC: You can be fully responsible and still not let things bother you, and get any blame or anything like that. In other words, have assurance of whatever you did, that it was your responsibility and that you just didn't care more or less, because you knew that you could handle things and handle people and handle situations.

AUD: O.K. Now I want to explore something else. I've seen a lot of people take off their glasses; some of them took them off before they could really see. Right now, for instance, at any time, I could take these glasses off and some of the time I could see. But I have a standard on this business of seeing, and that is . . . 20/20 vision at least. For a little while each day, I can see without these glasses. But this is not good enough. In this world of ours, you need 20/20 vision all the time. So I go along with Hubbard and say, "Don't take off your glasses until you can see."

On this line, it would be interesting to discover when you agreed to accept the glasses. That's quite a line to follow up. We would probably have to follow the overt act on it.

PC: Would it be in the Service Facsimile too? I've touched on that . . .

AUD: It's obviously a part of your Service Facsimile, because it's right here at 11 minutes to 12; it's part of a permanent thing, and that makes it part of your Service Facsimile.

PC: I think I've touched on it just on my own.

AUD: I see. All right. (Addressing audience).

I'm going to go around here to Cause. I'll skip the other two for the moment. What I want to show you is the pattern . . . Present, Past and Future. We went through the present, just took his evaluation. The past . . . has he ever been low on the column that he was low on by his own evaluation? Has

he ever been really low on it? Now, what are the incidents related to these low points? We're trying to see whether he can visualize being high on these columns. This is not the end of the case, however, although a number of people, just by some variation of this method, have shot up to Tone 35 or thereabouts. Some people say that all you have to do is to start acting at Tone 22. Unfortunately, you can't quite do this yourself. You have to have an auditor to ask you questions, up to a point. And then you begin to have insight into the possibilities of being higher on the tone scale. This is only the beginning of running the case, however. If you stop here your PC can easily become a manic. But this is one of the methods of turning the person over to himself. Every one of these Tone 22's is an "I'm doing it myself" thing. It's not a "help-me" thing. Once he gets an insight into Tone 22 then he can find that in his case which must be run to take him there.

Okay. (Addressing PC) Now on the Cause chain . . . you were an Effect at least once.

(Aside to audience) At the top tone here, Tone 40, you're just a puff of smoke, and theoretically, you can be too, if Theta has any meaning. Theoretically, at that point you can build yourself another body. (Back to PC)

All right . . . *I'm causing wonderful effects*. What would that mean to you?

PC: Well, it would mean to me that you were causing things for the betterment of the world.

AUD: I see. How would you go about doing that? Just what would be your approach to the problem?

PC: My approach to the problem would be the ending of war, being able to figure out techniques to end wars, and being able to teach more sanity in the classes that I teach, etc.

AUD: I see. What do you do, by the way?

PC: I'm a teacher.

AUD: In other words, you have a communication line into the society.

PC: That's right.

AUD: Okay. That makes what we're doing here even more valuable.

Now, can you visualize the state *I am causing wonderful effects*? Do you have any idea what this might do for you? If you could do this in your school, what would it do for you?

PC: Make me feel very good.

AUD: Well, what else might it do? Over here, we have another column called the *Win-Lose* column. (Speaks to audience).

It's a very important column; it's not on this chart yet at the present time. Some of the so-called "clears" are very low on the win-lose column, at least by my standards, maybe not by their own. It all depends on what you regard as being of value in our culture, I suppose. For instance, some of them have told me that they don't care for money, not a bit. Well, that's very interesting . . . because money is nothing except a symbol of one's ability to serve the culture with material things and personal service. It's a merely medium of exchange. So I examine these particular individuals, from my own feeling that it's important to be a little higher on the *win-lose* column. And I have cause to wonder about their so-called state of being. (Attention returned to PC).

Now, just to go a little over to the *win-lose* column in connection with this, what would be a Win achievement?

PC: It would be personal gain, and also gain for everybody around me. It would be a combination of the two.

AUD: (Addresses audience).

Have you ever noticed that an individual who acts on a high level across the board tends to float up to the top in our culture? We're not interested, in a sense, in the kind of reality which ignores the importance of action. For somebody to go off by himself may be very well, but my goal in dianetic processing is not to produce a Tone 35 or a Tone 30, or anything like that, but to produce a 15 to a 22, somebody who will do some work, and not just go out into the desert somewhere and work only on himself or on his own purposes. To do so may be a worthy goal; it may be that every man has to have himself more than I realize. But there are several million people in our U.S. society, and many of them manage to rise to very good levels on the *Win-Lose* column. It's about time that some dianetic auditors were up there too. (Turns to PC).

So, while you're causing wonderful effects in your school, remember that we'd like to have some dianetic auditors as university professors and presidents. Thank you. (PC returns to his seat in the audience).

Now, I want to go into something during these last few minutes that's extremely important. It's the "present-time" problem. This will be where you will start with a case, usually. As a matter of fact, it may well be that you will never get to use your chart of attitudes in the beginning, because somebody has such a pressing present-time problem that he can't think of the mere Tone 4 state of being, let alone a Tone 22 state of being. He's solidly caught in one decision, or one

indecision. He has decided that there's only one solution to a problem, the solution that he has selected.

A few years ago a screen actress named Carole Landis left a letter to her mother in which she said, "There is no other way." Then she committed suicide.

This is what you will find as your first reaction when a person has a present-time problem that he's handling in a certain way . . . "There's no other way. I'm going to divorce him. I'm going to put the children with my mother, and I'm going to go out to Africa and become a missionary. I'm going to do all these things. This is my decision." Now, we look at this decision and we say, "He's nuts! This is not the optimum solution to his problem." So there are possibly many other solutions. What we want from this individual, as soon as we have gotten his story, is this: "Is there another solution to this problem that you can think of? I don't care how wild it is, you could suggest spending the rest of your life hanging from a chandelier; you probably won't do it, but it's a possibility, nonetheless." Five minutes of conversation with somebody who is loaded with a problem can do wonders sometimes.

Here are the dramatizations; here are the reasons why the decision was taken. Discuss his present time problem with him, and discuss the solution he has selected. Soon, you get to the point where you can ask for other possible solutions to his problem, and he'll give you one. As soon as he gives you one possible solution, ask him for another possibility, then for another one, then for another one, then for another one. Finally he'll say, "Well, that's all there is. I can't think of any other possibilities."

At that point, you say, "Do you mind if I offer another possibility? You don't have to accept it; you don't have to reject it, just consider it as a possibility."

You want to convey the impression that you don't want him to grab hold of any kind of suggestion at this moment. We don't want to have a solution at this moment; we just want to consider the possibilities. Don't let him grab hold of any of them, even if you think one of them is the answer.

"All right," he'll usually say, "go ahead and offer a possibility."

Don't necessarily give him the one you think might be most suitable. You might give him a couple that are just a little off beat, that may even be a little wild, to throw this thing open a little wider. Help him realize that there's a little more to this thing than any one solution. So you offer a solution, a possibility, finally, that might have one thing in it that makes a little sense to him and see if, at the end of this time, he can think of some more possibilities.



You keep pressing to get solutions out of him, not out of yourself. The technique of Other Possibilities has to be seen to be believed. The resolution of present-time problems by Other Possibilities . . . if you can provide something that they can finally take hold of . . . is in the minor miracle class. However, you have to hold them away from some of these solutions, because they'll be wanting to grab at them almost as much as they have already grabbed at the one they have originally accepted, right out of life.

You continue to examine the situation and the possibilities. You're concerned at this point of the processing session to find some minimum resolution for this problem. A percentage of problems can be resolved by other possibilities alone in a short time.

This is what you might say Dianetics is for, anyway; to free the analytical mind for a broader activity. The preclear has come to a conclusion which is a rigid one. Open up his analytical mind just by asking for other possibilities, provided he is not too low in tone. Some people are so low in tone that their analytical mind has ceased to exist, for all practical purposes. The individual whose analytical mind is shut off has to be raised in tone a little, but you have to stay in this present-time problem area. You can break his total present time problem down into a group of smaller problems, and then attack each of these as a single problem which is the method suggested in the AUDITOR'S MANUAL. Having taken care of the present-time problem, use straight wire, light processing to open the case. Don't just put a person on the couch and say, "All right, what's the incident necessary to resolve your case?"

This is a big picture that we have here. There's more to it than I've shown you thus far, of course. We're trying to give you a picture of how to open a case; what you go after and what you do. We're trying to give you a concept of the procedure as outlined in the AUDITOR'S MANUAL. Unfortunately, these demonstrations are brief.

Tomorrow, I'll try to give you an overall picture; so that when you go away from here, you won't exactly feel that you have been listening to the King of the Birds say, "You take some mud . . ." Perhaps you'll be able to go away with the feeling that you have an overall picture of Dianetics on a basic approach level, one that will enable you to eventually fit in the sticks and feathers. The feathers are not unimportant, and I don't think that we should feel too tense about these feathers just because they tend to blow up with a mere puff of air.

I'm speaking in abstractions for those who don't know what agony some of us have gone through with on some of these new techniques, in realizing that these things could

ruin us and Dianetics. We don't want that, and we don't need to have it. We can fit all these things together and make sense out of them.

We've got lots of wild ideas in Dianetics, that we've got to hold down for a while. We got to fit them in where they belong, and we've got to develop rational explanations for them, because some of the explanations that have been offered to date are certainly, at least to my mind, misinterpretations. Many have jumped too quickly to the idea that there is a full reality here. We don't understand the universe, either within ourselves or outside ourselves. There's not going to be any quick jump to the beginning of time and to the end of time.

It's true that we ourselves have probably got a two-billion year old heritage on this earth. But that's something that needs a lot more investigation than has been given it in Dianetics or anywhere else. So, in this story of how to build a dianetic nest somewhere out there in the wilderness of the United States—and it's all wilderness so far as Dianetics is concerned, even the territory that seems to be fairly well patrolled, like Los Angeles—is wild territory as soon as you meet some of these primitive people who have never heard of Dianetics.

So when you start building this nest, remember; you want to have a professional approach. You want to have an orderly approach. And the good approach that we have figured out here at the present time is to start work as I have shown you on this Hubbard Chart of Attitudes, plus the preliminaries described in Stage One of the AUDITOR'S MANUAL. There are other professional beginnings. You will need to know all of them.

But the Chart of Attitudes is an entry point for several of the newer techniques, as well as for the old, stable, Straight-Wire. Thank you very much and I'll see you tomorrow morning at 9:00.

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I received a letter from a sincere friend the other day in which was stated the belief that the Foundation should exist only so long as it contained a data source, either Hubbard or an optimum individual; that when there were several optimum individuals around the country the Foundation would no longer be necessary.

The Foundation is not a data source and should not necessarily contain a data source such as an optimum individual. The Foundation is an entrance point through which any data source in any part of the country can enter a communication line to all elements of the Dianetic Community. The Foundation could be considered a magnifying lense through which all knowledge, both new and old, can be focused on the problem. The proper function of the Foundation is to make possible a smooth flow of communication from all data sources to every individual or group of individuals interested in the subject of Dianetics.

The more data sources that develop the more need there will be for an orderly channeling of the data to the Dianetic Community. Every bit of data, regardless of its bias or emphasis, so long as it is data, should be available at a central source. Any person or group wishing to communicate data to the entire Dianetic Community can rely on the Foundation to do an effective and non-partisan job. It is only necessary for the person or group to request the Foundation to serve for them in this capacity.

—D.G.P.

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# "Then You Take Some Sticks . . ."

A. E. VAN VOGT

Yesterday, we started by discussing the opening of a case on the basis of running the individual with the idea of validating him. Before we continue with the discussion of the overall approach in validating the individual, I want to give you a picture of Dianetics as it exists today.

I don't know whether you ever heard of a gentleman named Mozart. He wrote music a couple of hundred years ago. When he was at the height of his fame, a young man came to him and said, "Herr Mozart, I'd like to have you tell me how to write a concerto."

Mozart replied, "Well, that's kind of difficult; why don't you start with something simpler, like a song?"

And the young man said, "But, Mr. Mozart, you wrote a concerto when you were ten years of age!"

"That's true," Mozart replied, "but nobody had to tell me how to write it."

As it is in music, so it is in Dianetics. There are some auditors in the field who are able to work on the level of concerto without having a great deal of training. Many auditors in the field are natural auditors; they have accomplished many miracles with what they have learned by reading Mr. Hubbard's first book. This they have done without training, but it is not possible for all auditors.

I remember when I was trying to learn how to write fiction. I sold my first story without knowing how. I just had an idea for a story and I wrote the story. And then I happened to read some stuff by H. L. Mencken. He said that a person should be able to write and sell stories on the basis of natural talent for a while, but that he had better apply himself toward the learning of the techniques of writing because there was such a thing as a great skill and technique. He pointed out that the early natural talent a writer possesses will appear to diminish and that unless he supplements his natural talent with the development of skill and technique, he will begin to get confused. In Dianetics, we call this "spinning."

This has proven true with dianetic auditors also. After the first surge of inspired auditing, an individual will not be as good an auditor as he has been. Many auditors who have come to the various Foundations, who were naturally very good auditors had a period of being poor auditors. This disturbed them greatly for a while, but there was sound reason for it, as I have just pointed out.

It takes a lot of hard work and study to develop natural talent into the finished article. Many people with little talent and much training are superior to those with natural talent and no training. This is something that we are prone to overlook in Dianetics these days.

Most of us who have come into Dianetics have a natural talent for this sort of thing, else we would not have come into Dianetics so early. We have the problem of changing or transforming the naturally talented person into the skillfully trained person. The thing we must recognize is that natural talent is not enough.

Natural talent is a wonderful thing to have around. It sure is nice to see somebody who is perfectly coordinated without ever apparently having done anything about it. It's wonderful to see somebody who is not restimulated as the rest of us are, in whom too many things have not keyed in. But I repeat natural talent is not enough. Hard work and training are required to develop natural talent into a high level of skill. Training . . . that is, changing over from a natural talent into a trained talent . . . has to have behind it an outline of procedure. You must adopt an approach and stick to it.

You can't try something for a few hours or a few minutes, as some people do with the emotional curve, for example, and then say, "Well, I tried that; it doesn't work." An auditor must discipline himself into the patient application of techniques until he acquires a skill in their use. What we in Dianetics are trying to do is to go to Tone 22 on Column 8 of the Chart of Attitudes. We're trying to *make a good thing real*. On all levels, on the Foundation level and on the auditor level, this is the problem that we have.

The Foundation has a very specific problem, or shall we say that Dianetics is confronted by a very specific problem. We have the problem of changing talent into highly trained skill. In order to accomplish such training, a definite policy must be established and followed. Somewhere a central organization must exist through which ideas can be channeled so that a definite policy can exist.

When a big company starts out on a sales campaign, it starts to put advertisements in the *Saturday Evening Post*, *Colliers*, etc. These advertisements have to be placed months

in advance. The whole campaign has to be planned for a long period of time, so that its cumulative effect can eventually be felt.

Dianetics cannot continue to act as it has acted in the past, by having one policy for a few weeks, and then changing that policy before the effect of it can be felt. The party line has got to be a little more stable than that. We've got to maintain the flexibility that is inherent in the whole thought of self-determinism, but at the same time, we do have to adhere to a basic policy.

I feel that we must cooperate on some kind of approach into the culture that involves a stable, basic idea, regardless of what we are tempted to do in the wilder reaches of our science. The Foundation is, at the present time, concerned with several things. It's concerned with establishing a good, basic, HDA course, one that will enable Dianetics to penetrate into the society. To accomplish this a sound policy must exist. Any person contemplating making Dianetics his profession must be seriously concerned with what that policy is. He doesn't want to be constantly threatened by a stab in the back, that at any moment may knock his profession out from under him. It's very important that sensible people give their thought to what constitutes a basic policy on this line.

Among other things, the Foundation is concerned with realigning all disintegrated groups in Dianetics. There are a lot of them. Many people have been invalidated. Many people have been unjustly invalidated. What we want to do for these individuals is to validate them again. If they happen to be aberrated, we do not wish to validate their aberrations. If they are too negative because of what has happened to them, we do not wish to validate that negativity. We merely wish to validate the individual; we'd like to bring him up to where he will again join forces with the going concern of Dianetics. As an example of the change in this direction, the Foundation is selling, I think for the first time, a book other than one written by L. Ron Hubbard.

This book is CREATIVE DYNAMICS, written by Gene and Peggy Benton. In Gene's and Peggy's book there is a certain amount of criticism of Dianetics, on the level that the techniques are too split up. To my mind, this criticism is not valid; but there is also a tremendous amount of good material in the book. They have attempted throughout to integrate an organized technique. They have been critical of any attempt to use techniques separately. They want them all used as an overall thing.

This is something that a lot of us have been striving for a long time. Just how it should be arrived at, we weren't

sure. Gene has taken a step in this direction. The fact that the Foundation is selling this book does not mean that the Foundation is validating the criticisms in it. We do feel that selling this book fits in with the policy of relaying communication which has its main emphasis on the creative level. And I'm sure his criticism was meant to be constructive. I'm sure there will be more and more of this constructive criticism that points at some of the things in Dianetics that need to be taken care of. However, we hope that most such things will be taken care of by the time that criticism emerges.

It is rather amazing that many auditors arrive at the same conclusion at the same time all over the country. Any policy, whether it refers to an approach to auditing or an approach to handling, or an approach to the overall situation in regard to Dianetics, should not be re-examined every few minutes.

Yesterday, our discussion placed the emphasis on validation of the individual. Throughout this year, for Dianetics both as a craft and as an overall function, this is a worthwhile approach. As was brought out in the stories told at the banquet last night, if a person is given just a little bit of real validation, something happens to him. A lot of us have been terribly invalidated by life. The picture is so bad in some cases that it's amazing that we're still alive, but we are.

Let's examine for a moment what we're likely to run into in almost every person we audit. If you'll look around the world today, you will see that every town, village, or city has its equivalent of Skid Row. There are a lot of people who are down-and-outs. There are others who have achieved some of the goals of life. Some of these have achieved them by merely being born into them, while others have achieved these goals by perseverance and self-determinism. However, the people you will be working with as auditors will be people who are striving for, but who have possibly not achieved the solutions to all of their problems.

The average person, and by the way there are no average people as you will discover when you start auditing, is a person who must be validated. He is a person who has been invalidated. We don't want to validate his aberrations; this is our greatest problem. You can validate a person's aberrations, and he's gone away from you. Now, you'll find very quickly, I don't care where he's from—Skid Row or Middle Class or what have you, this individual has made some conclusions about life. On some levels, he'll say, "Well, the way I think about things is just . . ." or, "A woman's place is in the home," or, "A man's got to look out for himself before he looks out for anybody else," or, "Think of those poor

starving Armenians out there," with a kind of grief situation at the bottom. And, by the way, the starving Armenians were starving before 1914, so that's out.

And then there's the cold, practical outlook—"Bread and cheese are not enough. You've got to have a little more than bread and cheese." So we get pictures of his conclusions about life. And I'll bet you that most of us couldn't tell where we got them. The common factor of most of these basic ideas is that they derive from some period in early life. We've known these things to be so for a long time, and yet, if we ever start to look for where they came from, we'll have an awfully hard time finding out.

At conception, a very wonderful thing happens. The sperm and ovum, that apparently had their origin two billion years earlier, come together and something—some influence—starts growing a human being. That influence is certainly one of the most mysterious forces in the entire universe. Whether or not the explanation for it will ever be known we can't say at this point. But the miracle of the protoplasmic line—nothing to do with Genetic Line Memory—has been known for a long time. I mean, it's an old, old story in science.

The wonder about these two tiny substances coming together, and the human being that results from this union is that he already has a tremendous history behind him, in the sense that this line has developed unbroken from its point of beginning. I don't know where that was, but according to science, life started on this earth about two billion years ago. Whether you accept that or not is up to you, but such is the general scientific idea. Approximately two billion years ago, there was life of some sort, and the cells that started to split then were similar to the cells we have today, according to these same authorities. I don't know how they know; this is a little facsimile that has escaped me. But this is their idea; that the cells are similar, that there's merely a split, split, split . . . billions of splits, quadrillions of splits.

If one single split had not occurred, you and I wouldn't be here. Nor would we be here if there had been one little break in that line. The protoplasmic line is a long, long line; and we've got a lot of history and lots of experience behind us. But what happens? This newly formed child finds itself in an environment that at first, of course, it doesn't know very much about. There are merely recordings; recordings that have no meaning for the child, according to the early theories of Dianetics.

Now what happens to this two-billion-year-old life? It finds itself either in a palace in England, or in a little hovel over here, or in a middle-sized house somewhere else. These



various environments now enter into the picture. We have counter-thoughts, counter-efforts and counter-emotion coming at the organism. They come in abundance, twenty-four hours a day.

If father is a drunkard, the child records every word and every emotion. If father is a gentle individual, he gets that recorded too. If mother is very emotional, if she cries and goes into hysteria, that is recorded too. The child takes it all in and holds it one way or another, stores it. He's got to—some of this stuff is directed at *him*. He may be addressed, "Why, you stupid little thing!" just like that. That's an awful thought to have directed at you, because sooner or later, you do something where you think, "My God, I must be stupid to do a thing like that!" That's the deadly thought; *that's the postulate*. For "Anybody who could do a thing like that must be stupid; therefore I'm stupid." is the conclusion drawn. Now, obviously you ought to forget a thing like that, hide it from yourself. You can't quite admit at an early age that you're stupid; the human organism has too many potentialities for that. Basic personality is too wonderful, too big. But here's this counter-thought, counter-effort and counter-emotion coming at you twenty-four hours a day, minute by minute by minute.

And people around who invalidate, invalidate, invalidate . . . "Get over there and wash your ears!" "You can't do that, you're too young!" "You don't know enough; you don't know anything. Can't you learn any faster than that?" "You're too darn slow!"

That occurs again and again and again. And we occluded individuals, looking back on this period, see just a blur. You can't imagine what can happen in three hundred and sixty-five days of twenty-four hours a day of this kind of stuff. We go into a school room, and we've got to sit there and endure while somebody pounds authoritarian knowledge at us. This is part of growing.

Now the growth in an environment takes some very curious forms. Suppose that you're a healthy, happy two-year-old playing around in a one-room shack with scarcely any furniture in it. Your mother and father are fine people, but they just can't make any money; and you're perfectly fine until, say, the age of four, when you're taken to a movie. You sit there and you look at some gorgeous Hollywood scenes, and you make comparison between the room in the movie and your own room, the room where you're living.

And you have a sinking sensation. You have made a comparison, and you make a postulate at that moment. May-

be not exactly at that moment, but sooner or later you realize that you're not the Queen of England. You've not been born as well as other people have been born, whatever that means.

Here is where a postulate begins to form that is on a non-verbal level, perhaps just in the cells. It isn't even conscious thought, although you can express it as a thought. A thought is part of it, and you feel something; you feel it as an effort, as an emotion and as a thought. You feel invalidated.

And so you gradually come down the tone scale. I don't care where you are; over in England (the Queen of England as an example) a little girl is being indoctrinated in a number of ideas. One of these ideas is a very, very bad one; the idea is that the environment starts and stops her motion. Everything she does must be done because of or at the behest of this environment. She must start, stop, start, stop . . . according to what this environment requires of her. And so (I don't know whether you had noticed it or not) when King George VI walked along and King George V before him, they walked with a shuffle. They were stopped people; they were people who were stopped and started by their environment.

In other words, there's more to this business of being born a human being than being born the Queen of England. The environment . . . what the environment does to you, no matter where it is . . . that's what counts. And that environment is the one that you're going to have to compete with or contend with when you audit somebody. You've got to, and I mean *got to*, if you're going to help this individual the way he must be helped. You must try—and I think that success is possible almost uniformly—to free him from the effects of this environment.

When he's grown up, why should it have mattered that there was a shack at the age of two, or a palace? This is a two-billion year old life, and there's absolutely no reason in the world why this life should be controlled by something so fortuitous as where the birth took place or under what circumstances. We're dealing with a human being who has to be validated back to being a human being before he decides not to be one. I mean, this business of not being a human being derives from some of these "clears," and is a very interesting idea; but before you decide not to be a human being, I think you'd better become one.

So this is the human being we have to validate. Now today, I want to show you how to carry on so that you can validate and keep validating the preclear without validating the postulates he has made and without validating his aberrations. Without making him suddenly feel that "I'm as

good as you are!" Such a thought is a very curious differentiation. The thought should be, "You're as good as I am!"

Before this thought can be reversed, you've got to know it in yourself. You've got to have this automatic feeling of being right; you've got a lot of it as it is, or you wouldn't be alive at all. We know that we're alive; we know that on Tone 22, in a sense. There are many things about our organism that we just know automatically. But we've got to get more of ourselves up to that Tone 22.

In Dianetics, we have two aspects of this thing. We have the overall coordinated approach, which so many people in Dianetics have tried to work out again and again. And we have the techniques with which to apply this overall coordinated approach. As I said before, we want to validate the individual. One of techniques for this works with control centers.

Basic straight memory has been used to develop a new technique on control centers here at the Foundation. It's a perfectly simple one that somebody should have thought of long, long ago, because it is implicit in straight memory. This straight memory technique, used in this fashion, is used to balance your control centers, and it's done in about twenty minutes when the person is ready. That's one of the techniques that will be described this afternoon. The straight memory technique that's behind it is old in Dianetics, and has been in the process of being perfected and sharpened for a full two years. So I will give you now the pattern that's involved in basic straight memory technique as it's generally understood today.

You obtain from the individual an idea of his basic emotional states. The general approach is the same as straight wire, except that you just ask questions instead of using flash answers. Ask for his emotional state, for what's really knocking his tone down. You can get this about his whole life or in connection with one individual, like his wife. After all, if he and his wife are in a poor relationship, his tone goes down the moment he enters her presence.

What is his emotional state? Get the main emotional state of an individual toward his environment or someone in it. Just to give you an example of what that can mean, I once talked to a woman in order to get her main emotional state, and she said, "Everything just stinks!" She said, "I didn't used to put it that way, but I've always felt like that." This is an emotional state, and what is more, a postulate.

The next thing to do is to find out by general fast straight wire when she first began to feel that way. Now, suppose that

you were to try to find out where this postulate "Everything just stinks!" started down. It wouldn't necessarily be in those words; she herself made that qualification. So you say, "All right, when I count from one to five and snap my fingers, you'll be at the incident where you made this conclusion." The file clerk can be used in so many ways; if you push a little faster, the file clerk will work . . . push just a little faster and overwhelm the natural defenses, and the file clerk will usually work.

When did she first feel that way? What was the incident? "Well, that was the time when I was eight years of age, and so forth; such and such place."

"All right; now when I count from one to five, you'll be at the exact moment when you made this postulate."

"Why I was sitting in a buggy; my mother was sitting beside me." (This is what the woman said. She worked fairly well on fast straight wire.) At the moment when she was driving along, it was a drab, hot afternoon. "We were riding behind a horse, and I was sitting there . . . just a little girl . . . and thinking about something that had happened in town where I had been invalidated, and everything just stunk. I mean, in effect." And there were many, many incidents piled on top of this to validate or reinforce that particular feeling about her life.

We want that postulate. You can just straight-wire a person looking for postulates. And on the occluded case, work on the thought side; that is, postulates and ideas and what was said, etc. On the wide open case, work on the emotion side; get the emotions and then the postulates.

When did she first feel that way? I really told you what the rest was; you use the flash answer approach on the fast straight wire, and if you don't get a flash answer, then discuss it. Actually, it's impossible to tell you about all of the techniques of Dianetics in any one lecture. It takes two months here at the Foundation to train a person to use these techniques. You can also get them from local groups where lectures are available. In Los Angeles, there are many courses available on a small, inexpensive level, where you can learn all of these techniques. Such courses do not lead to HDA certification, and they do not usually include supervised auditing. You don't have somebody around to show you where you were wrong, or to show you how to do it properly. But you can learn something of the techniques.

A couple of months ago, we sort of divided dianetic techniques up into three sections—first is the Shovel Depart-

ment, which includes the basic techniques of Straight Memory, Lock Scanning, Thought-, Effort-, Emotion- and Postulate-Decision Processing. The second is the Bulldozer Department, which includes the mechanisms of Life Continuum, and the mechanisms of the Overt Act, and the various Failure-Blame cycles; the Valence mechanisms, the various (as Hubbard calls the columns of the Chart of Attitudes) "Buttons," the various button mechanisms.

The third we call the Electronic Department. In the Electronic Department, we have Control Centers, Inner Awareness, and we included Past Deaths and Genetic Lines as phenomena. We didn't decide what they were, whether they were real or anything like that; we just included them as phenomena and we showed how they were run.

Such are the tool departments. And you can operate on any level. You can use the Shovel Department exclusively; just run Thought-, Effort-, Emotion-, and Postulate-Decision Processing, and nothing else. Slowly, slowly, slowly the person will get better. Or you can use the Bulldozer Department; you get a pattern suddenly and the person has an insight. Then he's up the tone scale and out of the psychosomatic band, or out of an aberration.

Or you can validate him. Now we're on a different level. This business of validating the preclear is, in its own way, an extension of an old idea in Dianetics. But we've never realized before how important it was. Validating the pre-clear is one of the techniques that is vital to the establishment of higher tone. You can get rid of psychosomatics with Overt Act or Service Facsimile Chain auditing, but you will not raise his tone properly with that method. Psychosomatics will go, but you cannot get him up to Tone 22 or near it just by running entheta incidents. He's got to be validated.

By the way, for those of you who don't know the word "entheta," it derives from "theta," which is Hubbard's term for life, soul, life-force, idea, thought, or what-have-you, and "entheta" . . . the prefix "en" in front of it means enturbulated theta, or entrapped theta. You'll get entheta from negative people who are below 2 on the tone scale; they will continually negate, negate, negate. They will invalidate you; these are the invalidators. You can get rid of their psychosomatics, and you can get rid of their aberrations up to a point, but you will not raise them on the tone scale unless you validate them. Validating them will get them up in tone.

It is unfortunate but true that just running entheta will not do the trick. So the purpose of the conference is to give you an inclusive outline of processing that includes the various entheta techniques, and the various theta techniques, such as Self-honesty Processing, and Attitude Processing, to vali-

date the individual. This outline is clearly explained in the new AUDITOR'S MANUAL, which was compiled and written by the Foundation staff.

Now I would like to give you a demonstration. Would someone like to volunteer to be my preclear for the purpose of this demonstration? Will you come up here? Yes, you. Okay. You have a problem that is kind of obvious. You seem to have arthritis. Do you have any idea how this came about?

PC: It's been a gradual process.

AUD: A gradual process?

PC: Yes.

AUD: Do you know why it happened?

PC: Well, it . . . no, I don't.

AUD: If you don't know, who would? Now suppose I were to tell you that if you could be completely honest with yourself about this, where this came from, that it would automatically vanish just like that. Would "don't know" be the final answer you would give on how or what you know about how this might have started?

PC: Yes.

AUD: You have no idea where this might have started?

PC: I have no idea, no.

AUD: You have no idea. In other words, if thirty minutes from now you could dredge up an idea that would lead us to the core . . . if you could tell us, could find out from inside exactly where this started, if I were to tell you this has proven so in the past . . . that if you could do this, this idea . . . this statement . . . would it still be your final answer? Have you any idea whatsoever where or how this might come about?

PC: Well, I have a feeling it's due to . . . whether I use the right terminology here, I don't know . . . it's due to emotional disturbance.

AUD: Emotional disturbance?

PC: Over a period of time.

AUD: Is that as complete a statement as you would want to make on that?

PC: Well, that just about covers it. If you follow out the effect.

AUD: I see. Well now, don't you think that we ought to follow this effect a little further? Because I can tell you this, that just telling me a general statement like that will not in itself do the trick. You've got

- to get a little closer to the detailed answer, the exact answer. Can you give me a little bit more data about this emotional disturbance?
- PC: Well, of course, there's its effect upon the endocrine system, I believe it's called.
- AUD: Well, what was the origin of the emotional disturbance?
- PC: That I always seem to tie in with my relationship with my mother.
- AUD: With your mother.
- PC: And that's as far as I can go.
- AUD: That's as far as you can go. In other words, if going further meant that you could get rid of this arthritis, you couldn't go one step further?
- PC: I haven't been able to so far.
- AUD: Well, perhaps we have a misunderstanding of what going a step further means, what it might involve. Have you any memory or recollection of your relationship with your mother?
- PC: Very little in early years.
- AUD: Okay. Now, what do you mean by "very little?"
- PC: I can't picture her at all in early years.
- AUD: How are you on visios, anyway?
- PC: Not very good.
- AUD: I see. All right. Did your mother evaluate a lot for you? Did she tell you the way things had to be, and ought to be, and where, and will be and would be, etc.?
- PC: Yes, quite a bit, as I remember.
- AUD: Can you tell me any more about your mother? About your relationship with your mother, that made you feel that this might be the explanation for your arthritis?
- PC: Well, I don't know just what I might offer that might be helpful here.
- AUD: I'm going to ask you to sit down now and we'll come up again after the intermission. Right now, I want to tell a little story.

You know, we're involved here with the phenomena of a person being honest with himself. You could see that he was trying to be just that—he was trying to be honest with himself. But the difficulty of being honest with yourself has not been generally realized.

To my mind, that has proved to be one of the most remarkable ideas that has come into Dianetics. I don't know

whether you've ever heard any stories about what one little lie can do when you have to keep building up new lies to cover up, and cover up, and cover up . . . one lie after another, until finally you're holding a very serious unreality inside you. It's not what actually happened. You can remember the whole incident, but there are mechanisms in the mind that operate to do you damage when you do this.

There's a story that my wife has told once or twice, which I rather like, about the business of telling lies, either to yourself or to others. There was a woman in the neighborhood who told little lies about her neighbors to the point where the whole community was enturbulated. Finally the village priest came to see her. She protested, "But how can a little lie be of any importance? What can it matter?" So the priest gave her a bag of feathers, and he said, "Now, I want you to go and spread these all over the neighborhood." And she went out and she did this; she thought she was doing sort of a penance.

She finally came back and reported that the task was complete.

"Now go out and pick them all up again," the priest told her. "But that's impossible; they're everywhere!"

"Exactly," said the priest.

And when you start, at an early age, putting lies on your time track everywhere, pretty soon you have them literally scattered all up and down the time track. And you will lie to yourself, because when you make a mistake, still you've got to be right. It's a mechanism of thought, being right. You've got to be right; you can't afford to be wrong. You hide from yourself some little lie that you told to justify your action.

Actually what we have is the mechanism of assignment of cause. You do something foolish; pretty soon, you say, "*He* was stupid." This is the way it works. You invalidate the other person in an attempt to validate yourself. Suppose that you damage somebody. Pretty soon, you say, "It wasn't my fault at all, it was his." "If he hadn't done so and so, everything would have been all right." "Why was his head there when my hand came down with that rock?" Some amazing assignments of cause take place in the human mind.

So you start to lie to yourself. You start to say, "He is to blame." You assign cause to another individual. It's very easy, for instance, to assign cause to your mother or father. You keep assigning cause, but inside you something else is going on. You're covering up, you're lying to yourself. You see, you're fully responsible, whether you like it or not, and if you assign cause, then you keep diminishing your own self-determinism on a reactive level. But you never diminish it on the level of real living, of life itself. You never diminish it one iota there. You're fully responsible one



hundred per cent of the time. So you say to yourself, "Why didn't mother protect me there?" but you're responsible. I don't care what the incident was—you're the one who was responsible.

"Why didn't father tell me?" The fact that you didn't know doesn't mean anything; you're still responsible. Now that sounds kind of wild, but inside yourself there's a mechanism that operates that way. You're fully responsible, so in this business of being honest with yourself, we've got to uncover, uncover, uncover these different layers of assignment of cause. I don't know whether you've ever been in a courtroom when a witness was being questioned by a skillful attorney. There are various ways in which it can be brought to the attention of a witness that he had better tell the truth. In a courtroom, there's such a thing as a two- or three-year penalty for perjury.

Now this puts an awful strain on a low-tone individual. The anger-tone individual has seen the thing the wrong way—he has mis-seen, mis-heard, mis-interpreted. He has recorded in reverse what actually happened. Just imagine putting him on the stand and trying to get him to tell the truth. He doesn't think that the story is any different than the way he thought it. This is why judges have problems and juries have problems. Because this man sits there and says, "That's the way it was." A skillful attorney can get him to start shifting, until his story alters a little here, a little there, until it gets closer to the truth.

And this is what we have to do in dealing with an individual. We want to validate him. We want to present the notion to him that he is an important person; but we don't want to validate the lies, so we have to dig them up and show them for what they are. The word "lie" is not really the right word; it's being dishonest with yourself, or being *honest* with yourself that counts.

Now after the intermission I want to carry on with this approach. We'll also use some other techniques that are involved. We'll see what this gentleman can do in the way of coming up with the true explanation. I mean, the honest explanation for why he is this way, why this arthritis has gradually pressed in upon him. If he can be honest with himself, he'll straighten up in this one session.

I want to make one more brief comment before we take a break. I don't know whether you are familiar with the idea of using several techniques in a sort of interplay, but this is what you should do. The overall technique that we are using here is called "being honest with yourself." It is one of the varieties of straight memory technique. You use the same general principles of asking questions and getting answers

without running incidents. In music, there's a term called "counter-point." It means that you weave another tune or another melody in with the main theme. You keep weaving this tune in, and the two merge; then they separate into discords. They keep going along like that. And this is what you have to do with any kind of a processing technique that's going to get anywhere faster than the "shovel department of processing."

Being honest with yourself is an overall approach here; this is the theme. But in order to arrive at the solution, we have to find out how the preclear is handling his problem in present time; that's one of the things we have to learn. Usually he has a philosophy about it; he has some way of reconciling himself with the problem. As he finds various points where he has assigned cause, his method of handling his problem in present time will change. It is the auditor's job to observe how he is changing his method of handling his problem in present time.

(Intermission at this point.)

## II

AUD: Would you take your shoes off and lie down there? That feel a little better?

PC: Very comfortable.

AUD: Okay. I made some remarks before the intermission which might have made you have a few thoughts. One of the statements I made was that if you gave me the right answers, if you were honest with yourself, you'd walk out of here free of your arthritis. You would straighten up. What thought did you have when I made a positive statement like that?

PC: Well, I felt that I actually had been covering up things with myself. I've always stressed the idea of truthfulness and honesty around my home and that sort of thing, and tried to act that way with other people; but still, apparently I am covering up things. I don't know if I could name anything specific at the moment, but it seems to run that way.

AUD: Did you have a negating thought about yourself in connection with that when you had this thought?

PC: Possibly so; yes.

AUD: Can you give us some idea what it was like, what form it took?

PC: Well, I don't know if I can.

AUD: Was it a feeling?

PC: Yes, I had very much of a feeling.

AUD: What was the feeling?

PC: Well, for a moment I sunk to quite a low point, a point of apathy, you might say. And from that point more or less began to attempt to analyze what you had said in connection with covering up these things.

AUD: Now, what about the way I said it? Did you feel any sort of counter-emotion in the way I said it?

PC: When you spoke of lying, there was a reaction there. I at first didn't feel that I was guilty of lying, and then you brought up the idea of covering up or lying to oneself, more or less, and that presented a slightly different picture.

AUD: Did you agree to accept that as a valid reality? Was it still on an emotional level? Have you any idea what I meant by that?

PC: Oh, the second conclusion there was not emotional.

AUD: I see. What about the tone of my voice?

- PC: At the moment, I hadn't . . .
- AUD: Can you go back in your mind and get the counter-emotion that was in my voice? Will you close your eyes and just go back and pick that up if you can?
- PC: It seems as though I were being accused of lying. That's the way I felt at the moment. Your voice may have entered into it. The actual words, I believe, had more effect than the particular use of your voice.
- AUD: Have you ever been accused of lying?
- PC: Yes.
- AUD: Would you care to tell us about it?
- PC: Well, there again it's quite difficult to pick out a specific incident. I know I've been accused of lying, but when . . .
- AUD: When you were a youngster, or later in life, or when?
- PC: Well, both. I can't remember an incident right now.
- AUD: Were you ever accused of it after you were twenty-one years of age?
- PC: Yes, I suppose my wife has accused me of lying.
- AUD: In what connection would that be? You don't have to tell us; you don't have to say anything if you don't want to tell us. We're just trying to find where the basic personality has distorted a little, where you've gotten off the track somewhere.
- PC: Oh, one case might have been . . . I still can't think of a specific case . . . possibly I was a little late getting home from work and stopped to have a beer or something.
- AUD: Was that it, yes or no?
- PC: No.
- AUD: All right. Now. We are not launched here upon a thirty-six hour intensive. Under those circumstances, we would be tempted to explore more of the background of your existence than we can possibly do as far as time is concerned now. I mean, I would be interested in finding out the background that I mentioned earlier, your home back ground etc., what postulates you might have formed on certain things. But we're concerned with one specific thing. Now, in one sense, everything in you is concerned with that. I mean, it's part and parcel of your life, an out-growth of it. In a sense, we can approach this along a channel. In your opinion, what is the explanation of your arthritis?
- PC: One explanation I have is due to . . . might have come through various types of emotional disturbances.
- AUD: What do you mean by emotional disturbances? Were you afraid or angry or what?

- PC: Largely in being restricted in my activities.
- AUD: Restricted in your activities?
- PC: I believe so. Don't do this, and don't do that, etc.
- AUD: Have you run anything on Self-Analysis? Have you done any of the work in connection with the material universe that's in there to loosen yourself up a little bit?
- PC: No.
- AUD: Okay. Just a matter of general approach to the problem, so that it won't recur, you might consider doing a little work on Self-Analysis. The purpose of Self-Analysis is to loosen up the tight spots in the person's contacts with the physical universe. All the stops and starts and things like that are partly derived from the material universe. Now, you have made a statement that this has to do with emotional upsets. Let's see exactly where such an incident or such a series of incidents might have started. Can you do that? Have you any idea whatsoever, just off-hand?
- PC: I have no idea.
- AUD: All right. It's a series of things, gradual development . . . is that right?
- PC: No.
- AUD: Who would you blame? What individual would you blame if you were to blame anybody for this condition? In view of these emotional upsets?
- PC: Well, I don't know. I mentioned my mother there because of that one incident.
- AUD: Of which one incident?
- PC: The one I mentioned previously where I got the visio of my mother. And there was a tremendous amount of emotion there.
- AUD: What kind of emotion, grief?
- PC: I wouldn't describe it as grief.
- AUD: All right. Will you give some flash answers to the following questions?
- PC: I'll try. I've never been very successful.
- AUD: Okay. I want to discuss this visio and its relation to what you're doing. Did this visio have anything whatever to do with your arthritis?
- PC: No. I wouldn't be too sure of that, though.
- AUD: Did it have anything to do with an illness?
- PC: No.
- AUD: Was your mother being angry, yes or no?
- PC: No.
- AUD: Was she crying?
- PC: That wanted to be 'yes.' I couldn't say for sure.

AUD: What would put your mother in tears?  
PC: Oh, many things.  
AUD: She cried easily?  
PC: Yes, quite easily.  
AUD: Did you ever harm her?  
PC: I don't think so.  
AUD: Do you know anything about your birth?  
PC: No, except that I was a 12-pound baby.  
AUD: Did your mother cry at your birth?  
PC: I didn't receive any flash answers there at all.  
AUD: What awareness do you have of yourself. Physically, inside and out. What about your heart?  
PC: It appears to be beating a little more rapidly than usual.  
AUD: What about your breathing?  
PC: I seem to be holding back on my breathing.  
AUD: What is the overall effort of your body?  
PC: I would say contracting.  
AUD: How does this affect your eyes?  
PC: Well, right now my eyes feel uncomfortable, as though there was something fluttering in front of my eyes.  
AUD: Have you any idea what that could be?  
PC: No; I've noticed it often when I close my eyes.  
AUD: Does the light bother you?  
PC: I don't believe it's the light. Of course, I can see a certain amount of it. It appears to be flickering, but the condition is there without the light.  
AUD: What is your stomach doing at this moment?  
PC: It . . . well, I feel a sort of an emptiness there.  
AUD: Is this part of the contracting feeling?  
PC: Yes, though it's drawn in a certain amount.  
AUD: When you're drawn in like this, how do you feel emotionally? Do you feel alive, or do you feel on the drab side?  
PC: Well, I might feel alive, but I feel as though I have . . . well, it's sort of control. I have to keep a control of myself. It's as though I were partially bound down all the time. That is, it seems to be a necessity, in order to get along and to function properly.  
AUD: Have you ever had an expanding feeling?  
PC: Not to any great extent.  
AUD: You live a sort of contracted life? I mean, your organism is pulling in?  
PC: That's the way I see it now.  
AUD: All right.  
PC: No doubt as a child it seemed to be that way.  
AUD: Give me a flash answer; did you hurt your mother when you were born, yes or no?



RELAXATION

## **THE AUDITOR'S MANUAL**

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PC: I believe it was 'no.'

AUD: Okay. Now I would like you to run your attention over this contracting feeling. I want you to be aware of your heart beating a little faster. You're holding in your breath a little bit. The emptiness in your stomach and the fluttery sensation of your eyes. And the overall contracting feeling. Now.

PC: I didn't notice that in my eyes until you mentioned it again.

AUD: All right. See if there's any part of your body where you cannot feel this contracting feeling. Is there any part that's shut off?

PC: Well, I don't seem to locate any.

AUD: How does it feel in your temples? Can you feel the contraction in your temples?

PC: No, I don't believe I can.

AUD: Well, try to feel it there. What would you have to do . . . how would you have to turn and twist your head to feel it there?

PC: Well . . .

AUD: Can you feel it there? Can you get the sensation?

PC: I can in a way; it doesn't seem to be entirely a contraction, though.

AUD: What does it seem to be?

PC: Well, possibly more like an outside pressure. Although it isn't very pronounced.

AUD: More like an outside pressure. How would it feel for you to make an expanding action, to expand? Can you imagine it for me, and assume the position and see what happens when you make an expanding action with your whole organism? What would your heart do? Would it beat faster or slower?

PC: Well, I believe it would beat slower. It's hard for me to imagine such a condition.

AUD: Let's just imagine what you might do . . . what you might feel like if you were to feel an expanding effort.

PC: Well, I don't know. I can't seem to arrive at anything.

AUD: What about your chest?

PC: Well, my chest would expand considerably more.

AUD: Can you expand it right now, just by yourself? Just sort of take a deep breath and push it out.

PC: Yes, it is to a certain extent. It's a considerably different feeling.

AUD: What does it do to your stomach?

PC: Well, of course, at the moment, if I take too deep a breath, my stomach is more or less shoved out at the same time.

- AUD: What does this do to your eyes? Does it tense them or relax them? If you take another deep breath and sort of get into the feel of that expansion, see what it does to your eyes.
- PC: Well, my eyes are more relaxed at the moment than they have been for a little bit. I don't see the fluttering, I don't feel it.
- AUD: What about your mouth? Would it be more relaxed or tenser? If you were expanding.
- PC: Well, I suppose it'd be more relaxed, although I can't feel it at the moment.
- AUD: Where do you feel the most tension in regard to your arthritis?
- PC: Probably in my neck.
- AUD: Does it discommode you when you do it now . . . when you actually expand now?
- PC: Yes.
- AUD: All right. Will you expand further and see if you can intensify that feeling in your neck? Intensify the discomfort?
- PC: It comes when I attempt to move my neck further backward.
- AUD: All right. Move your neck further backward.
- PC: Right at about that point, it begins to get just a little bit painful.
- AUD: Do you mean by "a little bit," a lot?
- PC: Well, it reaches the point that I don't care to go beyond.
- AUD: All right. Now, let's take up again your answer to the questions that I asked before. What is the cause of your arthritis? Have you any further statement to make about why you have arthritis?
- PC: Well, the idea of emotion seems to be a little bit further away. But I haven't any other ideas.
- AUD: Now, if getting closer to the answer would lead to getting rid of this problem, would that be your final answer? Is the final statement that you would care to make on why you have arthritis, that the idea of emotion seems to be getting further away, but you don't have any further answer?
- PC: If I had the answer I could straighten out.
- AUD: If you had the answer, you could straighten out.
- PC: That's just a vague feeling.
- AUD: All right. Who would know? Would I know?
- PC: I should know.
- AUD: All right. Let's see if you can give us a better answer than the ones that you've given us so far. Have

you any idea what caused your arthritis, other than that the emotion is getting a little further away?

PC: I have no idea. I've thought of a fall that I had down some cellar steps quite a number of years ago, but I've thought of that so many times that I can't see any connection there whatsoever, either now or at any time in the past.

AUD: All right. Did you ever think in terms of a postulate that you might have made at the time? I mean, were you audited about it? About that, or with that, or in connection with that at the time when Postulate-Decision Processing was known?

PC: No.

AUD: All right. Can you tell me a little bit about how you felt?

PC: Well, I was carrying an armload of wood down the steps, hard chunks of wood, and I had snow on my shoes, and slipped about a quarter of the way down and fell on my back. The wood fell on top of me, and I more or less bounced to the bottom of the stairs.

AUD: Were you thereafter incapacitated?

PC: No.

AUD: For how many years thereafter were you all right?

PC: Well, that was about in 1924, and well . . . I had never thought of it having any ill effects on me.

AUD: In other words, many years went by.

PC: Yes.

AUD: Okay. When you fell down those stairs, did your mother come running out or anything like that? How were you helped?

PC: I was at my grandmother's house. I don't believe she came to . . . I'm not even sure she was home. At least, I'm sure she didn't come to see what was the matter.

AUD: How come you were getting this load of wood if there was nobody around?

PC: Well, I was living at her house for a few months to finish out that year of school. My parents had moved to another town, and I wanted to finish that year of school in this town. And it was one of my chores that I had to do.

AUD: Were you carrying a heavy load?

PC: Yes.

AUD: Who did you blame for that?

PC: I don't . . . remember that I placed any blame at the time. Possibly myself for carrying too large a load. But, that blame seems to be there, a certain amount of it.

AUD: What about this whole period of your staying in that house with your grandmother? Away from your mother and father? Did you approve of that? Or your being in that town? Of continuing through your school, or was this somebody else's idea?

PC: I'm not sure whose idea it was, I believe I approved staying in the school for the remainder of the year, but I was never too much at ease at my grandmother's house. I had to be very careful as to what moves I made, what I did and said, etc. I always felt that she and my aunt were quite critical of what I did.

AUD: Did they invalidate you?

PC: I don't know as they did, but I made it a point to see that there was nothing they could criticize.

AUD: Did you tell them about the fall?

PC: Well, that part is not too clear. I believe I mentioned it to my grandmother. As I remember it, she wasn't much concerned. That's just an impression.

AUD: I see. She didn't sympathize with you?

PC: Not much, as I recall it. It seems as though I expected a little more sympathy than I got.

AUD: All right. Was she critical?

PC: Of that particular incident?

AUD: Yes, of you having fallen. Did she have something to say about your being at fault?

PC: That again is not clear. There's the impression of telling me to be more careful.

AUD: What was the counter emotion? Can you get that?

PC: I didn't feel that it was my fault.

AUD: Whose fault was it? Was it hers? Was it your mother's? Was it your father's?

PC: I don't know as I placed any blame on anyone. The steps were arranged in sort of a peculiar manner; it was a little difficult to get down there, but again, that is just an impression. I'm not sure exactly how the steps were built. I can't quite see it.

AUD: Okay. Well now, we are confronted here with the problem of you being as honest with yourself as you can be, regarding every incident that we enter. In view of what I've said about that, would you say that this incident had anything to do with your arthritis?

PC: I don't feel that it had.

AUD: All right. Why did you bring it up? Did you mention it in order to cover up the real incident? Could this be the explanation? This is not your basic personality acting; in other words, it would be a reactive computation that would be involved, is that right?

- PC: Well, I don't feel that it was. But that's a possibility. That's as far as I could go right now.
- AUD: By the way, how did you react to that question? What did you think and feel when I asked you this question just now?
- PC: Well, I don't know. I had quite an unfavorable emotional reaction there.
- AUD: Was it fear or anxiety?
- PC: I believe it was more fear than anything.
- AUD: In view of what we've just talked about, have you any further statement to make about the possible origin of your arthritis?
- PC: I don't believe I have.
- AUD: All right. Did you ever hurt anybody?
- PC: Yes, I have on occasions.
- AUD: What are you thinking of?
- PC: Oh, I bit my cousin on the arm one time until it bled.
- AUD: You bit your cousin on the arm. How old were you then?
- PC: Oh, it was my first year in school, about six, I guess.
- AUD: Why did you bite him on the arm?
- PC: I've often wondered. It wasn't anger; I just did it.
- AUD: What did you do then? Did you feel regret about it?
- PC: Yes.
- AUD: Will you tell it to me backwards, that is, from the time you felt regret back to the moment when you bit him?
- PC: Well, the regret came a little bit later.
- AUD: That's what I mean. The regret came a little later. When did the regret come?
- PC: Well, I was thinking of another reaction there. When I bit him, severely, he responded. He didn't strike me or anything like that, but I had a certain amount of resentment towards him because he reacted the way he did.
- AUD: And then what happened? How did he react?
- PC: Well, it's rather confused there. I know he reacted, and I know I had the feeling of resentment towards him.
- AUD: And then what?
- PC: Well, there was more or less a feeling of apathy for a little while because he had criticized me for biting him. I still didn't realize that it might have hurt him quite severely.
- AUD: When did you start regretting it?
- PC: Well, I just feel that there was a feeling of regret afterwards, but I can't find the time. It seems to be some time afterwards.

AUD: What was the outcome of it between the two of you?  
PC: I don't believe it was brought up again. He was a few years older than I was, and had on various occasions more or less taken me under his care as we were playing, and that sort of thing. And I don't believe it ever came up again.

AUD: You bit your benefactor?  
PC: That's more or less right, yes.

AUD: All right. Now, what I mean by "what was the outcome," what did you and he do at the time? Did you turn and walk away from him, or did you stay together, or what?  
PC: I believe I walked away at the time.

AUD: Did you ever try to propitiate him? Did you give him something; did you say you were sorry?  
PC: I don't think so.

AUD: You don't remember saying you were sorry?  
PC: That was a hard thing for me to do.

AUD: What is your relationship to that cousin now?  
PC: I haven't seen him in more than fifteen years. It was very friendly the last time we met.

AUD: Have you ever helped him?  
PC: I don't believe I have.

AUD: All right. Can you go through this thing from the moment that the two of you walked away, when you start to walk away? Can you sort of get an idea of walking away from him at the end of the incident?  
PC: Well, yes. My feelings . . . emotions at the moment . . . right at the moment I resented his saying anything about it, and then I walked away because there was a sense of guilt. That's the reason I walked away.

AUD: All right. Now let's go to the moment before when he was criticizing you. How was he criticizing you?  
PC: His exact words are not clear.

AUD: Well, what was the general import of them?  
PC: He just let me know I shouldn't have bit him so hard, that it hurt. He was quite calm about it, although I still rather resented the criticism.

AUD: Did you wish you hadn't done it?  
PC: Yes.

AUD: All right. Now let's go to the moment before he criticized you, when he was reacting. Did he pull away violently or something like that? What did he do that made you feel that his response was not what you would have preferred?  
PC: He didn't pull away violently; he was very calm about it. It's not too clear.

AUD: What was it about this reaction that disturbed you? The criticism?

PC: That appears to be it, yes . . . the criticism.

AUD: All right. He pulled away from you in sort of a calm fashion. Did he more or less just release you from him, sort of separate you from him?

PC: Yes, in a very quiet sort of manner.

AUD: Now, let's go to the moment when you had your teeth in his arm. Where did you bite him, what part of his arm? His forearm, or higher than that?

PC: No, it was higher. Close to the shoulder. And his left arm, I think.

AUD: Uh huh. Did he have a shirt on? Did you bite him through a coat or sweater, or did you bite his bare arm?

PC: Well, I'm not sure. The arm seemed to be bare, but whether that was after he pulled up his shirt sleeve, I'm not sure.

AUD: Were there teeth marks there after you did this?

PC: Oh, yes.

AUD: You bit in. Was there blood?

PC: A small amount.

AUD: Anyway, now you're biting him. Can you get the sensation in your teeth of that bite? Was it a savage action, a sudden savage impulse?

PC: No, there didn't seem to be anything savage connected with it. It's hard to describe. I really had no reason for it. I can't see what led up to it.

AUD: Let's go back a moment before you actually bit him. where were the two of you standing when you first turned to bite him? What relationship were you to each other?

PC: We were standing right in front of the schoolhouse door. Just a little one-room country schoolhouse. The two of us, I believe, were talking—I don't know what about.

AUD: Is it important?

PC: I don't believe so. Now you know, it seems as though I was just demonstrating to him how hard I could bite. That's about all it amounted to. Instead of biting into a piece of wood or something, I demonstrated by biting into his arm. That seems to be all there was to it.

AUD: All right. Now, let's go to the time before the incident when you were feeling good. You might say, when you were completely in the clear. What was your feeling when you were standing there before you thought of biting him or demonstrating how hard you could bite? Were you feeling good?

- PC: I get the concept of how I was feeling. I always had a feeling of security when he was with me. That's the only thing that I can feel about the situation as it was then.
- AUD: You were with somebody and you were safe?
- PC: Well, I always felt that way with this particular cousin. Not only at that time, but at all times that I was with him. He ordinarily wasn't at all critical of my activities, even if I got a little bit out of line. That seemed to be the thing that I shyed away from, being criticized.
- AUD: All right. At this moment, what are you doing physically, inside? What is your organism doing at this moment? How is your heart feeling?
- PC: Much calmer than before.
- AUD: What about your breathing?
- PC: I would say it's more or less my normal fashion.
- AUD: Are you holding it in the way you were before?
- PC: No, I haven't noticed any of that.
- AUD: What about your stomach?
- PC: It feels all right.
- AUD: What about your eyes?
- PC: I haven't noticed anything in connection with my eyes, that is, anything unusual.
- AUD: What kind of an effort would you say the organism is making at this moment? Is it contracting or expanding? If you were to define it.
- PC: Well, it's hardly either, right at the moment. It's more or less a case of relaxation, except for the neck in this vicinity on the left side.
- AUD: Can you give us a picture of why you have arthritis . . . give us some of the thoughts that may have come into your mind?
- PC: Well, it seems as though there should be something. It seems as though there should be something in connection with my neck, especially. I haven't the faintest idea what it would be.
- AUD: Did you ever hurt anybody in the neck?
- PC: Not that I recall.
- AUD: When you say "It seems as if there should be something . . ." what general direction would you think that that something might be? As complete an answer as you can think of.
- PC: I don't know, except that it's possibly what I was involved in, that's all I can say.
- AUD: What could you have been involved in?
- PC: There's another thought comes to my mind here. I recall when I was a little fellow, I heard someone speak



of a broken back. I had a feeling at that time that that was one of the most terrible things that could happen to anyone, to have a broken back. I didn't know just what a broken back was, what it might mean, but to me it was something terrible.

AUD: When you fell downstairs with that pile of wood, did you feel that you might have broken your back?

PC: Well, I had a feeling I might have injured it at the time, yes.

AUD: Did you feel that you might have broken it?

PC: That thought may have been there; I was rather cautious in getting up after I had caught my breath.

AUD: When you were lying down there after falling, what thought was in your mind? Before you moved—before you really moved or tried to find out what had happened to you?

PC: Well, there was the thought that my neck . . .

AUD: What are you doing at this moment? How is your heart beating?

PC: Quite normally, I believe.

AUD: What about your breathing?

PC: I don't actually feel much of my heart beating right now.

AUD: What about your breathing?

PC: The same way.

AUD: What kind of an effort would you say you're making? Contracting or expanding?

PC: Well, of course, it would be approaching more the expanding side.

AUD: Approaching the expanding side.

PC: Yes.

AUD: All right. What is the cause of your arthritis? Let's have a little further development on this. I'm willing to accept the things that you have said so far; would you like to add a little bit more? I mean, anything you would like to add to what you have already said?

PC: That seems to be as far as I can go. I have a feeling that if we can get in a wedge somewhere that I should be able to produce something else. But it doesn't come out. It's just a very vague impression. Seems as though there should be a place where a person could get a wedge in. But I don't see it.

AUD: What about a twelve-pound baby? Would it come out easily?

PC: Probably not. While it was never discussed, I can't help but feel that there was some difficulty there. Judging my mother's actions at various times. There's

nothing in particular that I could describe, I just feel that there was some difficulty.

AUD: Now, no incident in a person's life has to affect him unless he wants it to. Birth, falling down stairs, believing that a back is broken—none of these things have any importance unless an individual says to himself in effect, "This is useful to me." Can you remember anything that upset you emotionally?

PC: I suppose there were many things that upset me emotionally. I just recalled an incident where I was carrying a mattress downstairs and I fell.

AUD: Was it at home or at your grandmother's, or where?

PC: That was at home. That was after I was married, some years after I was married.

AUD: Oh, I see. Why was the mattress being moved down stairs?

PC: Well, we seemed to get more breeze downstairs, and it was a hot night.

AUD: It had been suffocating hot?

PC: Yes.

AUD: Had there been any quarreling?

PC: I don't know as there was at that particular time.

AUD: What was your state of being?

PC: For quite a period of time, a bit of quarreling.

AUD: Over what?

PC: Most anything that might happen to come up. Over a variety of things. I don't know as I could give you anything specific.

AUD: All right. What were a few of the variety of things about which the quarrels might have occurred? Money, family, mother-in-law, house? Your job, your achievements, illness in the family? Any of those things?

PC: A lot of it I believe I started because I didn't always get enough attention.

AUD: You didn't get enough attention?

PC: That would sum up a variety of times. I made other excuses for it, and attempted to shift blame and that sort of thing.

AUD: Are you using dianetic terminology now to explain something like that, or were you aware of this at the time?

PC: I don't know as I was aware. Well, I was in a way.

AUD: Is it a contracting or an expanding effort that you're making now?

PC: More contracting than it was.

AUD: Uh huh. How does it affect the back of your neck where the greatest pain is?

PC: Well, right during that last short period, I had forgotten about the neck.

AUD: Was it kind of gone at that moment?

PC: Yes.

AUD: All right. What are you squirming about? Why were you squirming?

PC: I suppose possibly I was approaching the point where I would have to be very truthful.

AUD: About what?

PC: Well, about actually placing the blame upon myself. It is a little difficult to explain exactly what I mean here.

AUD: Are you going to be able to forgive yourself?

PC: Forgive myself?

AUD: Yes. Your fault, if it should turn out that you're the one that's to blame.

PC: Well, that throws a different light on it again.

AUD: In what way?

PC: I hadn't thought of it in terms of forgiving myself.

AUD: What are you going to do, tighten up?

PC: Probably.

AUD: Now what are you squirming about?

PC: I don't know. I want to produce something here or say something, but I don't know what to say. I'm . . .

AUD: You're what?

PC: Well, what we have here right now . . . what we have here right now appears to be the same thing that's causing a lot of occlusion somewhere. That is, in all the occluded areas, I can feel that. I can feel it, but . . .

AUD: What do you mean, your occluded areas?

PC: So far as recall is concerned. Memory. A lot of things I don't seem to be able to recall clearly.

AUD: Well, now what was that thought you had a little while ago when you said you were squirming because you were getting closer to having to tell the truth? What thought was in your mind at that time? Let's not become occluded on that one.

PC: I'm still attempting to cover up this whole thing.

AUD: Let's have an explanation right now for why you have arthritis. The latest addition to the story that we have.

PC: Well, all I can think of is this matter of covering up things as I go along. I don't see quite how it ties in.

AUD: What do you mean? Why are you covering up things as you go along?

PC: I suppose I'm afraid of what people will think. I've heard some of that, or heard much of it when I was a little fellow. And it comes to my mind now.

AUD: So much of what?

- PC: Oh, "Don't do this," or "What will they think," "What will the neighbors think" and all that sort of thing. It's . . . that's what's behind it. I'm sure.
- AUD: In other words, this might be another addition to the picture of why you have arthritis . . . "What will the neighbors think?"
- PC: That doesn't seem to be entirely the seat of it. It enters into it, but . . .
- AUD: What about this business of getting attention?
- PC: Well, at the time I fell down the stairs, after I got to my feet, I figured that would be another method of getting attention, to tell my grandmother about it. And I had a rather let-down feeling when she didn't sympathize with me as much as I thought she might. That had occurred on various occasions.
- AUD: And at this time when you had the mattress down-stairs, did you tell your wife you couldn't sleep on your stomach?
- PC: I'm not sure of that particular time, but I have on various occasions.
- AUD: What was her reaction?
- PC: At times, she'd be quite sympathetic. At other times, she didn't pay any attention to me.
- AUD: Did you feel that she didn't appreciate how serious it was, or might be?
- PC: Yes, possibly. Although it wasn't so much that—the feeling of how serious it was—it was just the idea that I expected attention and didn't get it. And that seems to be . . .
- AUD: When did you finally begin to get attention, for your arthritis, I mean?
- PC: I don't know as I ever did. That is, I've had the feeling that I was getting attention.
- AUD: You had the feeling that you were getting attention?
- PC: Not often, no. But I did in early . . . I mean, early in the arthritic period, occasionally get attention for it.
- AUD: Oh, yes. What type of attention?
- PC: Sympathy, I suppose.
- AUD: And were there times when you didn't get attention?
- PC: Yes.
- AUD: What was the general idea behind you not getting attention? Why did you suddenly not get attention? Sometimes you get attention, sometimes not. What was the attitude?
- PC: Well, I was more or less ignored.

- AUD: Why?
- PC: Oh, I don't know. In the case of my wife . . .
- AUD: When your wife ignored some time when you've had pain as a result of arthritis, how did she do it?
- PC: Well, she'd be quite busy with something else.
- AUD: Can you recall any such time, even as a general concept? Get the feeling of her being busy with something else. And you saying something about your arthritis.
- PC: Well, I believe the thing that bothered me most was that she'd just sit there and stare off into space and wouldn't look in my direction.
- AUD: At the point where your pain was, how would you word your description of how it was hurting?
- PC: Of course, some of the sharp pains that would come . . . I've often expressed it as someone sticking a knife into me. I don't feel that that has any particular bearing on it, but it may have.
- AUD: And did you describe it this way to your wife?
- PC: I have on occasion, yes.
- AUD: It just didn't seem to interest her at all?
- PC: Yes, that's right.
- AUD: What type of times was she interested in? I mean, how did you . . . what did you do when she was interested?
- PC: Well, the times she was interested, she'd make suggestions as to what to do about it, and I suppose at least fifty per cent of the time, I would choose to disregard her suggestion.
- AUD: Did you ever go to bed with it?
- PC: I don't know if I understand you.
- AUD: Did you ever go to bed with your arthritis? That is, because it hurt so much?
- PC: No. At times it was quite uncomfortable when I was in bed.
- AUD: Uh huh. How do your eyes feel right now?
- PC: Oh, they feel like I'd been crying a while ago. Otherwise comfortable.
- AUD: Did you feel like crying about your pain and discomfort?
- PC: Never about the pain or discomfort.
- AUD: What did you feel like crying about?
- PC: Times when I've . . . been a little tired emotionally, when I've felt that I was neglected or some such thing as that.
- AUD: In other words, when you were not getting attention?
- PC: Yes.
- AUD: Okay. Will you add another point to your explana-

tion as to why you have arthritis? Or will you give me a complete statement as to why you have arthritis? What do you think now? Do you get any picture at all?

PC: Well, to go back to the original emotional disturbances, we've turned quite a few things here, in regard to my reaction at not getting attention, which seemed to get me pretty well aroused each time it happened.

AUD: And then what?

PC: And then there was always, of course, a period of apathy.

AUD: Did you ever have the thought, or feeling, that your wife would someday realize how serious your arthritis was?

PC: No, I don't think so.

AUD: Did you ever have the thought-feeling that it was worse than she thought?

PC: No.

AUD: Did you ever have the thought-feeling that if you complained of your neck hurting, she might sympathize with you or might give you attention?

PC: Yes, very much so.

AUD: How did you word that in your mind?

PC: There should be a wording for it, because it was certainly there. I don't know how I'd word it right now.

AUD: Well, can you give me some kind of general idea? We don't require an exact account, an exact eidetic recount of what you thought, just the general idea.

PC: Well, there is the feeling there that if I complain to her about my ailment, she will give me some attention. That's about all I can say.

AUD: When you told your grandmother about the fall down the stairs, and she didn't sympathize with you too much, what did you think?

PC: Well, I just had a feeling that . . . well, I can feel it but I can't say it.

AUD: Give us a general picture.

PC: I just felt that I didn't get the attention that I should have gotten.

AUD: Did you make any effort to enlarge upon what had happened?

PC: Well, I went on to explain that I fell down on my back and that all that armload of wood fell on top of me. Actually, I suppose that not over one or two pieces fell on top of me. It made a little better story that way.

AUD: Did the story do any good, even in its larger form?

PC: No, it didn't.

- AUD: What did you think about that?  
PC: I thought I should have had more attention.
- AUD: What did you decide as a result of that? What decision did you come to as a result of the fact that even a good story didn't produce the results that you had hoped for?  
PC: Well, I more or less, as far as my grandmother was concerned, decided not tell her any more wild stories.
- AUD: At that point, you ceased to regard her as a potential sympathizer?  
PC: Yes.
- AUD: All right. Now let's go to the first time. When I count from one to five, let's go to the first time when your mother sympathized with you. One, two, three, four, five, (snap).  
PC: No response at all. I can just picture the house on the farm itself, but I've got a pretty good picture of that most of the time.
- AUD: Did you live all your childhood on the farm?  
PC: Seven years.
- AUD: Can you picture the house on the farm? Did anything ever happen to you there? Any hurt, any sickness?  
PC: That's the first time I've thought of sickness on the farm.
- AUD: Well, was there any sickness?  
PC: About the only thing I recall now in the line of sickness was an upset stomach. What it was I don't know. Sometimes vomiting.
- AUD: What did you do? What did your mother do when this happened?  
PC: Well, seems as though this was generally in the winter-time, and she'd make a bed for me out in the kitchen near the cookstove on some chairs, so that I could be out near where she was working. That was always the pleasant part of it.
- AUD: Was it nice and warm there?  
PC: Oh, yes.
- AUD: Did you ever get too hot?  
PC: No, I don't believe so.
- AUD: In other words, when you got sick this way, your mother would take you into the kitchen with her. Got you lots of attention?  
PC: That seems to be quite enjoyable. One summer, she didn't do that and I had quite a let-down. I can't remember when that was . . . whether it was still on the farm or if it was after we moved to town.
- AUD: What happened? Why didn't she do it?

PC: I don't know if she gave any reason, unless she was too busy.

AUD: What did you think when she didn't do it?

PC: Well, I felt again that I was being neglected.

AUD: Did you make any fuss about it? Did you get any worse?

PC: I don't believe I got any worse so far as the illness was concerned. I did make a fuss about it. Oh, quite a bit of whining and begging and that sort of thing.

AUD: And how did she react?

PC: She still didn't do anything about it.

AUD: And what did you decide as a result of that experience?

PC: Well, I don't know if I decided anything. She wasn't quite as much on my side as she had been.

AUD: Did you cry?

PC: It's very possible. I did quite a bit, at that time, over most anything that would come up when it wasn't to my liking.

AUD: Can you tell me why you have arthritis?

PC: I suppose I could say now because I didn't get attention.

AUD: Could you forgive yourself if this were so? How long have you had arthritis?

PC: The first time I suppose that I noticed some of this was . . . oh, it was twelve, maybe fifteen years ago. I'd say twelve years ago.

AUD: Twelve years of arthritis. Say, three hundred and sixty-five days a year. If the answer were that you didn't get attention, could you forgive yourself for that?

PC: Well, I'm not sure if I understand just how I would forgive myself.

AUD: If this were the reason why you had arthritis . . .

PC: Well, I'm still not sure just what you want here.

AUD: How do you feel at this moment, I mean, what's your heart doing at this moment?

PC: It seems to be normal.

AUD: Breathing . . . what about your breathing?

PC: Right at the moment, I think it's about normal. Although just a half a minute ago, I could feel a kind of an emotional surge.

AUD: In what connection?

PC: I couldn't connect it with anything at the moment; it just came and was gone.

AUD: Are you making an expanding or a contracting effort at this moment?

PC: Well, I would say expanding to a certain extent . . .



- very little, though.
- AUD: How do you feel?
- PC: Generally quite good, except that my leg is beginning to ache.
- AUD: Has that got anything to do with what we've been discussing?
- PC: I have a little trouble with this leg at times.
- AUD: A little bit of arthritis there too?
- PC: I don't believe it's arthritis. Nobody's ever been able to say what it is.
- AUD: You don't have to accept this or reject it; let's just consider it. Suppose that you've got arthritis because you didn't get attention. Would this involve self-blame? Would it involve blame for the twelve years of arthritis?
- PC: Well, yes. There is a certain amount of self-blame, yes.
- AUD: Can you imagine thinking, "All right, so I am a something-or-other for having done this to myself. I'm going to forgive myself." Can you reach that point. Do you imagine you can reach that point?
- PC: I don't know if I can entirely forgive myself or not. That seems rather difficult for me to do—to forgive anything, whether it's myself or anyone else.
- AUD: How come? Where's the snag on forgiving?
- PC: I don't know right now.
- AUD: Is there an incident? (snap)
- PC: Well, can't say that I got a flash there. I feel there should be.
- AUD: Have you ever heard of control centers?
- PC: I had heard practically nothing about control centers before I came to the conference.
- AUD: I see. Well, I would prefer that you heard some instructions this afternoon before any attempt were made to align your control centers.
- PC: We had a discussion yesterday afternoon on it.
- AUD: All right. In connection with the reason for your arthritis, will you give me now what you think is the reason for your arthritis?
- PC: Well, getting away from this idea of endocrine disorders due to emotional disturbances, it looks more and more as though I were using it as a means to get attention.
- AUD: What do you think . . . that the end result of this might not be endocrine upset, emotional upset?
- PC: Oh, there could possibly be something involved there, yes.
- AUD: In other words, this could be part of the explanation?
- PC: Yes.

AUD: It might be an Effect, rather than a Cause, however? In other words, it could be the effect of a somewhat earlier step in the process? The endocrine upset could be a somewhat later step in the process? You don't have to accept that.

PC: Well, that's a possibility.

AUD: All right. Will you continue?

PC: Well, I don't know if I can go any further. There have been so many cases, it appears now, where I have used pains and ailments to get attention. Now those childhood sicknesses . . . you know . . . I had so many of them. It's hard for me to believe that they were brought about purely to get attention. That thought had never entered into my mind before. I hadn't even thought of being sick on the farm; that's the area that's been so badly occluded.

AUD: Uh huh. What about your physical manifestations at this moment? Any change? Any change in the effort?

PC: Well, again, I'm not sure just what answer you want there.\*

AUD: I mean, is it an expanding or a contracting effort that you are making right now?

PC: I would say expanding, quite a bit. Yes.

AUD: All right.

PC: Not much change in the neck, except that this particular area that was bothering me doesn't seem to be bothering so much now.

AUD: All right. Now, I would like you to open your eyes at this moment and tell me, as best you can in your own words, what you feel about death.

PC: As of this moment, I don't have the bad feeling about death now that I used to have. It seems as though the running out of my father's death made a considerable change in me.

AUD: When did your father die?

PC: In December of 1946.

AUD: What about your death computations before that? What was your idea of death?

PC: Well, it was something that seemed so very horrible to me. It was rather unexplained, and I had a fear . . . it almost seemed to be the final end. I couldn't see too much beyond there. I had a fear of what might come. Now . . . about deaths in general. Of course, in connection with someone close, there was always my own personal feeling that I was considering more what I would do afterwards or how I would feel, rather than . . .

AUD: What did you consider about that?

PC: Right now, it doesn't seem important at all.

AUD: Well, what did you consider about it?

PC: Well, as to how I might get along without this person. I'm not sure if I know just what my feelings were, but I always felt that there was a personal loss there, that I had lost something . . . possibly part of my attention-getting mechanism, I don't know. I'm not sure just what it was.

AUD: When your father died, how did you react?

PC: Well, it was announced to me quite suddenly, and I couldn't believe it. He had a heart attack and died suddenly. So far as my thoughts . . .

AUD: No, I mean your reaction. What did you do down at your business? What did you do at home? Did you let everybody know that your father died? What did you do?

PC: Well, yes. Almost immediately afterwards, we started hurrying to catch the train. But after the immediate shock was over, I immediately got over to the office and made arrangements to get away there, and made arrangements for transportation. And we had about five hours, I guess, altogether, before we left. And from that time on, we were quite busy all around, except for the time when we were riding on the train.

AUD: Did you talk? Did you have a philosophy about it, some sort of a feeling about it as to how you would want to take it? Was it better that he died?

PC: Well, I felt that it was better that he went the way he did, suddenly rather than lingering. Because my mother had died some years before, and he was actually living alone. And doing very nicely as he was, but there was no one there to really take care of him in case he had a lengthy illness.

AUD: What did you feel about your mother's death?

PC: Well, I wasn't there at the time. She had an awful lot of pain for quite a long period of time prior to her death. I still almost attempt to feel the pain myself when I think of it.

AUD: What kind of pain do you think it was? Where was it?

PC: Well, I only know about it as it was described to me. It was internal cancer.

AUD: Where?

PC: Well, it started in the uterus and spread from there.

AUD: When did she die?

PC: In 1939.

AUD: All right. When did your arthritis begin?

PC: Well, I first noticed it, I suppose . . . well, I'm not exactly sure. It was in '37 or '38. Actually, it was

probably '39 before I felt too much discomfort from it. Although I had felt some of the beginning stages of it prior to that.

AUD: All right. Where did you mother's cancer spread to?

PC: Well, it spread . . . they were going to operate on her, and at that time, it had spread to the intestines. That's about all I know about it.

AUD: Okay. Now. Let's have some kind of a summation of what you think is the cause of your arthritis.

PC: Well, whatever it may have led to, or what may have been the eventual result, it all seems to be tying in with my desire to have this attention. And my reaction at not getting it. Now, of course my reaction at not getting it could tie in with the endocrine disorders, I suppose. But, apparently I've been magnifying my ailments that I've had in order to get this attention. Very possibly, I've gone to the point of magnifying my arthritis. That's how the picture looks to me right now.

AUD: What is your idea now about your own survival?

PC: I feel better about it now than I did a couple of hours ago.

AUD: What do you mean by that?

PC: I feel that possibly I can . . . well, I feel possibly a little more of it is within my control. I'm not sure as to how, but I have a more confident feeling that way.

AUD: Do you feel that we have gone to the basic root of your arthritis? Yes or no (snap).

PC: I feel that we're well on the way, yes.

AUD: All right. Thank you very much. It's seven minutes to one. I would have liked to continue, but I think that there is more time involved here than is allowed for by our schedule. I would like to have you think about what has happened here, and perhaps write to the Foundation at some later time and tell us what occurs. I mean, when you get started on a series of thoughts about yourself. I'd particularly like to know if you do decide that it was desire to get attention . . . by what means you decided to forgive yourself. Just what was the method by which you resolved that problem. I'd like you to think about how you'd do it just while you're here . . . how would you reach the point where you would account for this twelve years or so on one side and balance it off on the other with . . . well, whatever you balance it with.

PC: Thank you, Mr. Van Vogt. I feel like I've gotten more good out of this one auditing session than I have

out of some eighty hours of previous professional auditing that I've had. Thank you.

End of Lecture.

(ADDITIONAL COMMENT: Throughout this session, the preclear manifested many signs of disturbance. He trembled, and shifted and perspired. Tears rolled down his cheeks. His eyelids and his mouth quivered, etc. All this is evidence that it is not easy to be honest with oneself under a steady pressure of questioning. We onlookers can see all too clearly when a person is not being honest with himself. When we get on the couch, however, we are frequently furious that anyone should question even by implication that we have fooled ourselves. That is why the steady pushing makes this a powerful technique for helping the preclear to get a fast start on the computational side of his case.

In a sense, no reducing was done. No basic incident was actually run by emotion, thought and effort processing. Indeed, it is doubtful if any basic incident showed up. This preclear has a long way to go before he will be thoroughly honest with himself. For him, the desire for sympathy is but a step in the direction he must follow.

Because of the time factor, the auditor adhered fairly rigidly to his one pattern of questioning, in which his purpose was to get from the preclear a developing explanation for his arthritis. Several interesting points of departure showed up. The one marked by an asterik refers to the implications of "I don't quite know what you want me to do." Here a basic obedience pattern is indicated, which is undoubtedly part of the service facsimile chain.

Being honest with oneself is an important, largely non-directive technique. Along with Internal Awareness, and thought, effort and emotion processing, as well as other approaches described elsewhere, it is one of the methods of entering even the most occluded case, and keeping it running.

A. E. van Vogt)

## “ . . . And You Line It With Feathers ”

A. E. VAN VOGT

Good morning, Ladies and Gentlemen.

I hope that you have noticed that there is a pattern to the approach that the Foundation is making to techniques. On the one hand, we strive for validation of the individual. On the other hand, we do not want to validate his aberrations. The approach that is being made uses techniques that will accomplish both purposes simultaneously, so that there is an interplay between them.

For validation, we have the Chart of Attitudes with its possibilities; we have Internal Awareness, we have the ideas of being honest with oneself, and of withdrawing from the influence of the environment. These are the relational concepts that make coordination of techniques across the board possible, on a sort of ascending spiral.

So we have methods of validating the individual, but not his aberrations. And our techniques have to interplay to produce that effect. This, as you may have noticed on the first day, was done in a certain way with the Chart of Attitudes. We don't want to do it too much, because he's liable to jump to Tone 35. That's why we cannot validate his aberrations; he's liable to jump up there on the counter-thought side. You will find people who have handed themselves over to a religion, philosophy or a counter-effort who say that they're at Tone 22, across the board. This is an aberration.

Now, today, we have a rather dynamic, or dynamitish, series of ideas to consider. 'Way back in the days around the turn of the century, a rather famous sociologist of that period wrote a book called, "Dynamic Sociology." When it was to be translated into the Russian language, the Russian censor turned thumbs down on it. The word "dynamic" was too close to "dynamite," and he thought that some improper conclusions might be drawn.

Well, I don't know whether we have dynamite here, or something that's dynamic. At any rate, we enter an area of

possibilities, and we're going to have to find a resolution. I have my idea of what such a resolution should be. This idea is purely a personal one, and I'm going to offer it as such; but I do not suggest that anybody adopt it finally and forever as a policy, or anything like that. It's just one possibility; so let's examine it in that fashion.

I had a preclear not so long ago who ran into an incident where she was ill. And she recalled that while she was ill, she was aware of a white thing out there in the background moving around. Her main obsession became an antagonism to this white thing. Because this white thing would put objects in her mouth and they would be bitter; this white thing would approach the bed, and there would suddenly be a needle prick . . . pain. So she began to fear and hate the white thing.

As it turned out, this was a very good friend of hers who had voluntarily come over to nurse her through her illness. But to her, the friend was a blurry white shape that represented pain and fear. She finally bolted out of the bed, raced through the house and on outdoors in spite of the fact that it was winter-time. A lot of building was going on in the area, and she went down into a cesspool that hadn't been completed yet. There, at the bottom of this cesspool, she crouched during the next hour. She had escaped the "white thing." They found her there and brought her back to the house, chilled and in a state of shock. But let's examine that idea of the white thing. In a sense, it represents our glimpse of the universe. It's not exactly "that white thing out there," but what we see is somewhat blurred; it's not a sharp picture. I don't think anyone knows very much about the universe. We know how some of the things function, but why they function that way is another matter.

So in approaching the whole problem of explanations for why the universe is what it is, we're entering a field where there are only opinions, prejudices and feelings. And these are far harder to combat than realities. For instance, this desk looks very solid; but anybody who knows anything about physics knows that it is not solid. First of all, there's a sort of a chemical structure that is made up of dancing molecules, constantly in motion. The molecules are made up of atoms; the atoms are composed of electrons and protons. In that inner universe is a field of energy which seems to be "nothingness in motion."

When you get down that far, what conclusions can you draw about matter? In a sense, the word "Mest" M-E-S-T, should not have the letter M in it at all, because matter as such doesn't seem to exist. It's a sort of a white thing that seems to have substance, and it certainly inflicts a lot of

pain on us in one way or another. We have grown very afraid of it over a period of centuries, although gradually we're becoming more aware that it's not as dangerous as we thought it was.

We're learning something about how it works, how it functions. And so, it's coming a little more into focus, but still—what is the explanation for it? Various philosophies and religions have been propounded over the millenia, and we have today Christians, Jews, Mohammedans, Buddhists, and of course, the actual philosophies as distinct from religions, each with its own formulation of what the universe is.

L. Ron Hubbard has come along with another idea, the Theta-Mest theory. In a sense, it's no more valid on the face of it, without thinking about it in other terms than just the theory itself, than all the other ideas that are around. Most Christians believe in a Trinity: the Father (God), the Son (Christ), and the Holy Ghost (Soul). They have a concept of a heaven, which is fading a little bit, and of a hell, which is fading a little bit, too. These are fantastic notions, if you consider them in the light of scientific information. Many scientists have, however, made some sort of a coordination, perhaps because it's useful to them to do so.

Then we have the Catholic branch of Christianity, which has many of the same concepts except that they have an hierarchy of organization which has had a very great staying power. That's something to observe, to realize how long that organization has been in existence. It shows the value of organization, if it shows nothing else.

Now there are a tremendous number of people in the country who have abandoned the orthodox religions. They have, many of them, adopted a curious idea or variation of idea which comes under the heading of "metaphysics." I can define that word for you and prove they're all wrong, just by definition. It was a word used by Aristotle to describe his work after he wrote his volumes on physics. Meta-physics—beyond physics. It has nothing to do with any kind of religion. By definition, then, metaphysics does not exist in the way that people use it. But we do have some kind of reality where individuals have a vague picture, or a sharp one . . . whatever it is . . . of some kind of God-idea or continuity of the soul idea . . . whatever it is.

We have the concept of Universal Energy. This is an old idea in metaphysics. Now, more and more people seem to be turning in this direction, away from the orthodox religions. How many there are, I don't know; but all you have to do, apparently, is to create a magazine that sort of caters just a little bit to this group, and the magazine's circulation jumps up to a quarter of a million, just like that. The audi-



ence is there, but they are aligned with groups that already exist, that have solid communication lines. And it's not going to be easy for anybody to come into this field and take them away from these organizations.

What is more likely to happen, in view of their skill in organization, is that if they see that a new idea is going to attempt this, they will just adopt the new idea and keep their forces intact. So, what Hubbard has done in evolving the Theta-Mest theory is an attempt to eliminate, by some kind of new reality, the other concepts or formulations about what makes the universe tick. Now, it is just my opinion that this is part of Hubbard's idea, but he seems to be pointing in that direction. The schism in Dianetics is, literally, a schism between those who want to make Dianetics a science, and those who want to make it a religion. To my mind, most of the people who are supporters and followers don't yet realize that this is the projected goal. I don't say that Hubbard realizes it, but I think he does.

Now, we've got a great deal of phenomena—phenomena that have techniques behind them, that are valid, in some respects. I wouldn't say that these phenomena explain the universe; I don't know what the universe is, or what would explain the universe. That "white thing" out there is still pretty much of a blur. How did the white thing get out there in the first place? When you start to look for an explanation of the universe, you sooner or later come up against the question, "Who made God?" Of course, philosophers usually say, "Well, we'll start with God and take it from there." I feel that it's doubtful if we're going to find the ultimate explanation for the universe in our lifetime. But we may have a lot more explanations, by the time that Dianetics has done its work with us, and we have done our work with it.

So let's take a look at the logical approach that is being made at the Foundation. Here are the religions, like Christianity and all the other religions of the world. Here are metaphysicians—solidly entrenched. And here is the Theta-Mest theory; as a religion, we would become a cult that will gradually grow a little bit over a period of centuries. This is the history of religions; they don't just "whooosh," like that, and take over. There's a very simple reason for this. People don't let it happen. Their aberrations are such that they won't listen. You cannot get a hearing for your story. And it takes a little time to tell it, and that time is not given. So right there you're stopped. This is why there has been a dwindling spiral in Dianetics. We haven't been

given a hearing during the last year and a half. It's only because we began to have a stable organization that talked in terms of scientific approach that we began to get a hearing again. This is a scientifically oriented age; a scientific approach crosses all lines. That's why the first book was successful. It was successful because it had nothing in it but an attempt at being scientific. Even the explanation of prenatal recordings was carefully qualified; it merely "seemed" to be the explanation. This of course could point very hard at the later theta-impingement theory, but the idea that was involved here was scientific. And it crossed social boundaries, it crossed everything . . . all lines came down for a short time.

There were no social barriers, so far as Dianetics was concerned. But everything has rigidified again. The channels are now again the same as they were before Dianetics. If you are the type of person who can reach these groups, then you'll get in. If not, you'll never get in. The opportunity has gone, because all of a sudden these various people have gotten a feeling that they are dealing with a cult. And they have their own cults. So right then and there, when they got that feeling, the barriers went up.

We're going to go on, regardless of what method is used. We're going to carry on because we have data, we have phenomena; and gradually this data and phenomena will spread. It's not going to penetrate society as a religion, but it will as a science. Of course, it doesn't take very much. Every person present here could go back to his city, or his town, and if he had a reasonably good knowledge of Dianetics, and a public-relations mind, he could set up a little group of metaphysically inclined people and wax wealthy from there on up. Actually, it doesn't take too many people to support one individual. Just get a picture of, say, a thousand people—two hundred of whom are active at all times. Last year, for instance, my wife and I spent approximately \$1,500.00 just coming here to Wichita and going back to Los Angeles.

The fact that we were willing to put this money out meant that we had been sold an idea. And so we helped support Dianetics. Any group around an individual in any city, if he's ready to go in that direction, can support one person. There's liable to be a little competition, I assure you of that, because the moment that somebody else sees this, they'll also want to move in.

As soon as you start to play around with this stuff, you'll find that you're in an area that is either dynamite or it's dynamic, I don't know which. You're in a competitive area. There's a lot of people trying to get to the stage where, say, two hundred people are supporting them. It doesn't take

much; a contribution of \$100 per year per person, from two hundred people, is \$20,000.00.

And that's just about it. Dianetics as a science can penetrate the entire culture. But Dianetics as a religion is going to be a series of little cults in cities, each of them becoming more and more jealous of the other, because the one individual who has managed to form his group around him doesn't want any intruders, thank you! They threaten his security, and he is going to be the lowest-tone individual in the group, because the ideas he's going to propound will be ideas which are tone-raisers, but he himself will be on the suspicious "It's mine" level. He'll have so many reservations in his mind, he'll be scheming so much to maintain control, that his control center will be out among two hundred people.

There's one way to take the control center back, by the way, and that is to realize to whom you have given it and just think to yourself, "Come on back, you!" That's all. Just think it. Just be aware that you extended your control center over somebody. And you *have* handed your control center over to every person over whom you have ever extended it! And of course, there's also the time when you hand yourself over to another person to control. There's two approaches to this; the controlling, itself, and the being controlled. And in both cases, it takes just a moment . . . just a thought to withdraw.

But when you're controlling two hundred people, you're divided into two hundred sections. Your control center is pretty well shot, and you're way down the tone scale. This is one of the reasons for this jealousy that develops, this tense antagonism. These are the harmonics on this individual's tone; either 1.5 or 3.0, and he's pretty often at 1.5, a very suspicious person.

But as I said before, we cannot suppress the data. That's going to come out more and more. If I had been in Hubbard's position, and I had said that Scientology is Echelon Two, at that point Scientology and Dianetics would have been as disconnected as if they had never seen each other. Somehow or other, we have the idea here that if you give a different name to it, and call it Echelon Two, then people should divide it in their minds and separate Dianetics from Scientology. But they don't. As I see it, Scientology is the religion and Dianetics is the Science. And ne'er the twain should meet!

Our split is a different split than the one between Rosicrucianism and AMORC. Our experience is a split between a religious cult and a science. The scientific effort is Echelon One. Any departure from Echelon One should not be accepted as Dianetics, but rather as Scientology.

So to continue with the scientific approach, the ideas

that we have to contend with in Dianetics go back to something in the individual. One of the hardest cases in this country to handle, so I've been told, is the rigid personality. Now I'm something of a rigid personality myself, but that's another matter. In handling such cases, you can again use this counterpoint approach. The rigid case is usually an emotional-shut-off personality. The background behind that is that this person takes his environment too seriously. I'm coming now to an approach on how we should handle these new techniques that Hubbard is now offering us.

When I say "handle," I mean since we have to contend with them, let us have an approach to them. But first of all, I want to describe the rigid personality, of whom we have millions in this country. In fact, there's not a person who is not rigid to some degree. He has handed himself over to his environment to some extent; he's shut off to some extent. But there are extreme cases of emotional shut-off, and these are dangerous people.

I read an account in a psychiatric publication of a man somewhere in South America who was picked up for killing twenty-three young boys. When he was finally picked up, he didn't seem to be disturbed. The psychiatrist reported that he was like an animal in his complete lack of a sense of guilt. I don't believe it, but this was the outward appearance, apparently. He told how he had gotten into it. A friend of his had found him working sixteen hours a day. When this friend found him, the friend said, "What a sucker you are! Come along with me and I'll show you how we can live without doing all this hard work." That idea took root immediately. He put down his tools and away he went. The reason for that would be very simple in a way; his environment was hurting him so much, minute by minute by minute, and it was so real to him there was nothing else but the environment, and he was rebelling against it with every nerve and cell in his body. So it was nothing at all for him to just put down his tools and walk away. He and this friend of his would kill a boy and take his clothes and sell them.

Now, in some parts of South America, apparently, you can make a good living at this. There were also sex overtones, because the little boys had been attacked. In other words, there were two aspects to it, but the only recommendation that was given was that the execution be accomplished or carried out as quickly as possible. There was no hope at all that this man could ever be rehabilitated. When a man has killed twenty-three persons in our society, we want to put him away. He's going to be hanged, and when he goes up to have the noose put around his head, he is still an emotional shut-off. How rigid can you get? Rigor Mortis, of course.

One valid concept that has been pointed up by the Minnesota group is the idea of withdrawal from the environment. We've had some rather queer interpretations on the part of people as to how they would do this. Some of them have some feeling of becoming hermits, going off into the desert and withdrawing from the environment physically. But this is merely running away from the environment. Surely it is apparent that we gain our perceptiveness from our association *with* the environment, and the culture. One of the ideas of Dianetics which is tremendously valid is the notion that a person must learn to handle all motion that comes at him. In other words, all counter-thoughts, counter-efforts, and counter-emotions. No matter in what form or at what speed they come at him, he handles them. That is my view of an optimum individual.

Going off somewhere into the desert is not the method of accomplishing this kind of withdrawal. The withdrawal has to be a withdrawal from the control of the environment on the basis of understanding what it means. So we must withdraw from the control of our environment. We cannot be too closely bound in with it, as it shuts off our emotions, it inflicts pain upon us. If all we see is the relationship between ourselves and our immediate environment, then that environment can hurt us. We can't handle the motion from it. So, on a certain level, withdrawal from the environment means understanding it more.

Now, how are you going to get a person to understand it more? How are you going to transform these rigidities in him? Well, you can give him a chance to open up his analytical mind on this level, because after all, that is the purpose of Dianetics . . . to open up the analytical mind. So we have this concept of withdrawal from the environment, as a theme that can be adopted in processing some cases.

For instance, the gentleman whom I audited here yesterday, I would run again the next time with the withdrawal from the environment as a main theme. And underlying that, I would use various techniques. Now, none of these techniques have to be the type that we have recently gotten from Phoenix. What we're trying to do is to get him to open up his analytical mind to the concept of Other Possibilities, not just the one condition of being controlled by the environment. The techniques that can best accomplish this early in a case are the techniques outlined in the AUDITOR'S MANUAL.

These Phoenix techniques may be useful later in a case, but not in the early stages of processing a new preclear.

You're going to process somebody who has never even heard of Dianetics—you say, "Look, we've got a new technique and we can audit you at a distance." Well, he's going to rigidify and not be available for processing under any circumstances. And if he ever feels any thought sneaking in on him, he'll get madder still.

Now I don't say that there isn't anything to extra-sensory perception. It's just that it's a frontier thing. You can't afford to be involved with too many frontier things at once, because if you do, you'll have to get used to being called a "nut."

We have, in Dianetics in the recent techniques, some concepts that are as close to science fiction as any that we've ever seen. We're going to have preclears who insist upon these techniques being used. The auditors in Los Angeles who have learned them are doing a land-office business. They have a temporary bumper crop of preclears who are "hep," and since this keeps auditors working, and it doesn't do them any harm to be working, they have taken on these new techniques without any thought for the future. Now this is what irks me: they have taken on these techniques without any thought of what they may do to Dianetics in the long run, with no thought of ever trying to fit them into a pattern which will be acceptable.

You can do anything. You can, by using your good sense, use any idea under all circumstances in our society. There just isn't anything that you can't resolve in some way that will be satisfactory to other people. I remember a hypnotherapist of my acquaintance . . . one of his approaches was to have an individual, particularly a young fellow, imagine a trip to the moon, or a ride in a rocket ship or a flight in a plane. These weren't necessarily all fantasy ideas. They were just using his imagination to do these things. And nobody thought anything about it. You can go off to Mars, go off to the moon, or anywhere else, on one level.

But, as soon as you try to make it real, you're dealing with something else again. If there is a reality there for the preclear, let him establish the reality of it.

You can run this stuff as fantasy. I have run birth as a fantasy, and the person got well. Her's was a very severe case, too, but there was simply no way of telling her about Dianetics under the circumstances. A doctor had referred this person to me and I was very anxious to make an impression upon the doctor. Here was a woman who had had a headache for five solid months. She was practically crazy just from this headache. Right away, what would you think of? Birth, of course. But she was not in a state of being for me to start to say, "Well, of course Dianetics is a new

idea, but it has accomplished some remarkable results . . .” She couldn’t evaluate anything new, in her condition.

So I stayed away from all explanations. I was somebody to whom a doctor had sent her, and that was enough for her. So I just ran birth as a fantasy, and the headache vanished. She reported this to her family, and they thought she was crazy. But you see, the way I had worded it to her was this, “You know, there are an awful lot of strange ideas in psychotherapy.” I told her about Freud with his dream analysis. I also told her there were some other ideas that were interesting in like fashion. Then I asked her to conduct an experiment with me. We did; we ran birth as a fantasy, and the headache vanished. We didn’t run birth thoroughly, either. I don’t know what all of the implications are, although there surely was some self-determinism involved. But Facsimile One, Technique 88, space warfare, Beginning and End of Time, Genetic Lines, Past Deaths—absolute hocus-pocus so far as the general public is concerned. I’m not sure but that it’s hocus-pocus so far as I’m concerned. I do know that there is some phenomena involved, but I have no intention of evaluating that phenomena for myself at the present time. I’ve run Past Deaths on preclears; I’ve run Genetic Line, the Overt Act, and the Motivator. I’ve run up a *chain* of Overt Acts, etc. It’s all there; the phenomena is all there, *but so what?* You can go right thru this stuff and find an engram in present time! Which, if you run it properly, will also resolve the case. So it’s a key-in, if you want to call it that. But it’s a key-in that, in itself, will resolve the case.

Now, for all we know, this engram has picked up something. I don’t say that it has, I don’t say that it hasn’t. What we’re trying to deal with here is an approach. This engram has picked up something and attached itself to a lot of imaginary ideas. We don’t know that it’s imaginary. We don’t know that it’s real. But let’s work with the techniques on a scientifically-oriented basic and maybe we’ll learn.

Suppose that you run an individual on “withdrawal from the environment” as a main theme. You try to help him become aware that his environment at present time is not all that there is to life. That there’s a protoplasmic line, that he is two billion years of age. Use this kind of concept to widen his horizons. You can run it as reality, or imagination if you wish—but don’t run it as anything by name. Just run the technique; and what you get, you run. In other words, when you run the Effort-behind-the-Effort-to-make-an-Effort, you’re liable to find your preclear on some kind

of a genetic line fantasy. Or, if you ask a person to show how he would kill somebody he's all of a sudden in an Overt Act that seems to have happened thirty or forty thousand years ago . . . so what? You don't say anything positive. You just say, "We're running an experiment in connection with withdrawal." You do this with an interplay of techniques. The main theme, and then the counterpoint. You keep doing that.

What comes up then doesn't matter. He quickly gets involved in it, but he himself is aware of your purpose. You keep bringing in this theme, and so the rest doesn't matter. If you do any kind of a job at all on this line of withdrawal from the environment, the rest of the stuff will just float in and he'll take it in his stride.

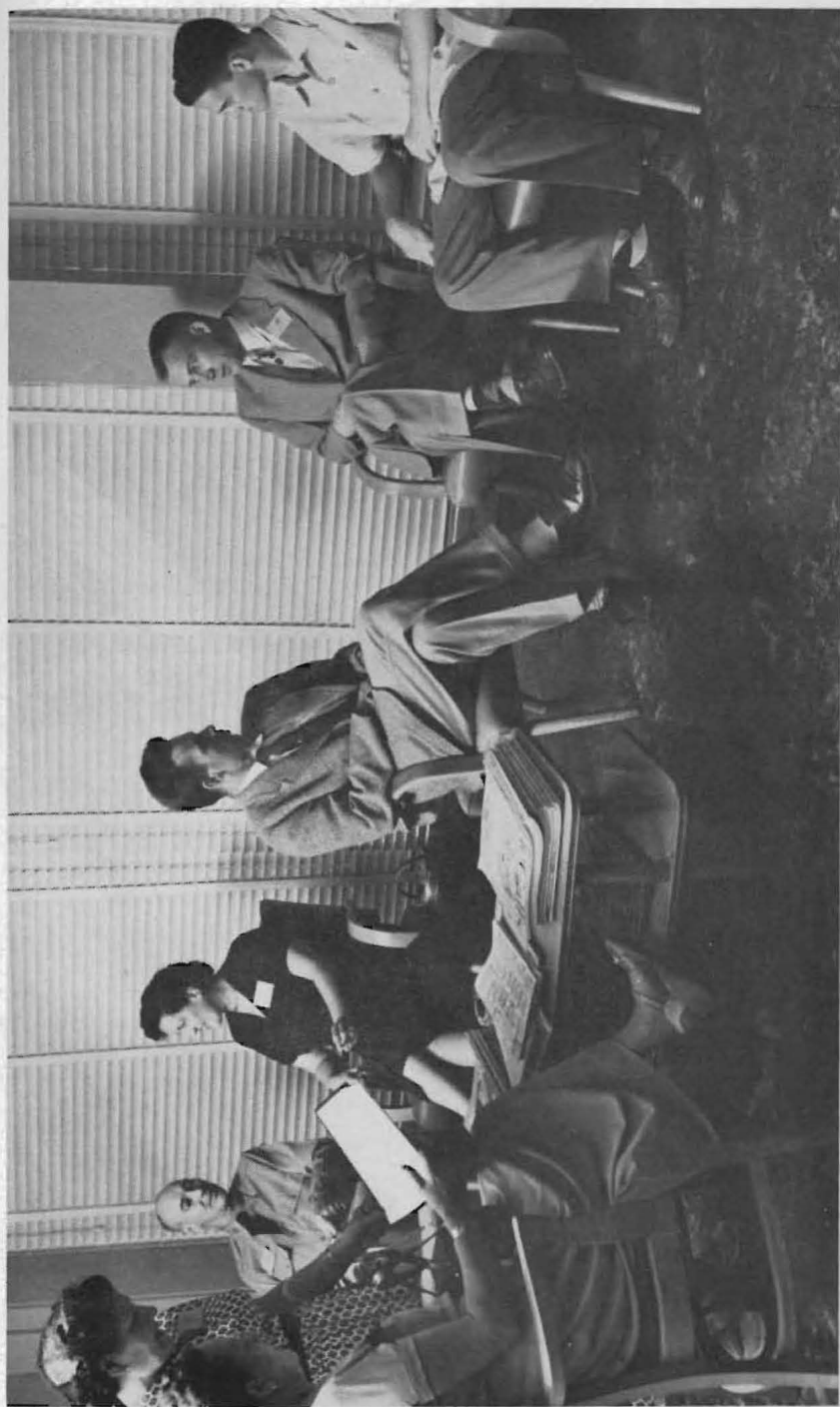
So you run these things in relation to the main theme, never explaining what it is that you're contacting. The most satisfactory and logical approach to these phenomena is to run them as counterpoints against a main theme in present time. By doing this, you'll find that your preclear is not going to go off into the world of fantasy. Some of the "clears" I've talked to have taken this stuff a little too readily, on a subjective realistic level. There's something that is not quite satisfactory about this. I don't think it's necessary that we accept all this as real. There's another reason for this:

We're living right here in present time—we're not back down the time track somewhere. Whatever phenomena shows up is phenomena of our organism here and now, not at some past moment. In a sense, it's not even a memory. It's just something that a memory can be made of.

Now I want to make a couple of comments, briefly, about the main-theme idea and how to run it. The pattern would be the same as I used in the demonstration yesterday. The idea of the withdrawal from the environment is the main theme; the other techniques are underlying techniques. And by the way, you continuously ask the individual, as I did yesterday, what is he doing now? What's the organism doing? You ask the preclear what his idea is of withdrawal from the environment. How would he withdraw from his environment, what would he do? What does "withdrawal from the environment" mean to him?

Don't project an idea into him; you want *his* concept at all times. This is the non-directive approach. You may ask him to describe a couple of times when he was forcibly withdrawn from the environment, or when he withdrew for an emotional reason. He may think of something immediately—this is not uncommon for preclears. As soon as they start to talk about this idea of withdrawal, they think of something that happened.





ASSIMILATION

## **d i a n o m e t r y**

Dianetics' own test. Places pre-clear on his level on the HUBBARD CHART OF HUMAN EVALUATION. Used as "before" and "after" testing on all preclears and students at the Foundation.

Available through your nearest Foundation Affiliate.

When your preclear begins to slow down with this approach, you can start to use the broader technique. So, at a certain point, you say, "How would you kill somebody?"

Your preclear might say, "Well, I'd take a knife and slit his throat."

"Okay, show me how you would do it."

"Whooosh! Just like that."

"All right. Do that again. What are you thinking?"

When you get him into an incident that may involve some kind of fantasy along the genetic line, you come back and say, "Well, now give me some idea of what you mean by withdrawal from the environment." He's got a slightly different concept than he had before. He's got a new thought in his mind. Even if he has thought of this completely as fantasy, his mind is opening up a little bit. He may even have enjoyed slitting that person's throat in recollection, or in imagination. And he may never have thought of himself as having an imagination.

You don't suggest *anything*. You just say, "What does withdrawal from your environment mean to you?" You've got him up to the point where he can run efforts: You don't say, "We're gonna run a Past Death." You just ask him for the effort-behind-the-effort-to-make-an-effort. Something happened . . . a phenomenon. It can be fantasy, or it can be real; it makes no difference. We're dealing with a phenomenon. If he gets curious about this stuff, you can refer to Freud. You can refer to Jung, with his ideas. Presently, you come back to the present time, and say, "Well, now what's your idea about withdrawal from the environment?"

One of these things will remind him of an incident in present life. Go to that incident where he withdrew or where he was forced to withdraw, and run it. You're gradually building up his concept of what he's been doing to himself. This is what's important. What has he been doing to himself? What has he accepted, what has he done in the past in connection with this? Get it from him. This is your safest course at all times in auditing. *Get it from him.* Be firm, drive through, but get it from him.

This is never quite as invalidating as saying, "Now let's run your Overt Act."

"What do you mean by an overt act? I've never committed an overt act against anybody. Why, I wouldn't do such a thing."

Right then, you have a rigidity, a tension; and you've got to run out the counter-emotion and a variety of other things as well.

Hubbard has a concept that the genetic line, so far as the Theta-Mest theory is concerned, is about two billion

years long. The first life form was the photon convertor, a simple organism which transformed energy into something, into life, perhaps: Sunlight into life energy. This life form was destroyed by cosmic rays, so the next step was something that wasn't destroyed by cosmic rays. In other words, Theta learned something from this process. Life Force learned something. "Cosmic Rays are dangerous, therefore, what to do about it?" So we do this: we build an organism that can withstand cosmic rays.

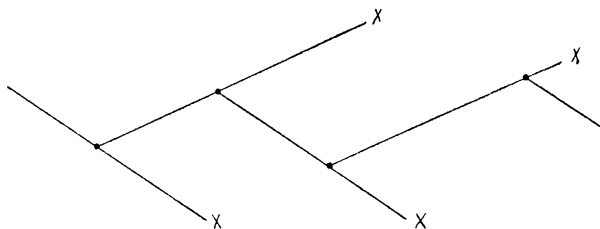
The last species' counter-effort is this species' effort. Eventually we come to a jelly-like substance made of cells that have joined together in colonies. The pattern has a certain plausibility. Something did happen from those early cell periods up to the present time. The theory of evolution is not completely false, although it has some things in it that fit better in the light of the Theta-Mest theory.

The jelly-like congregation of cells is floating in water, but they're crushed to death against the rocks. Theta learns a lesson and builds a shell around the organism. Now we have a shellfish.

A shellfish has a shell that opens, therefore a very unfortunate thing happened, in one sense: There were two control centers, one for each side of the shell. There was no throat at this time, just this thing moving through water. As some food floats in, it shuts, a chemical reaction. Something like that probably did happen along the genetic line. There's a reality behind this, whether it's contactable or not. *Something* happened. Life *did* start and life *did* come forward along some evolutionary chain.

We come up to the point where the shellfish began to acquire a throat. It's a very curious feeling, not having a throat, so a preclear told me when I went along with this stuff, just to see what it was like. And I don't know yet what there is in it, because most of these preclears had heard about this theory, and their experiences could easily be the result of self-suggestion. It's unfortunate that you have to take the preclears you get, not the ones that you would like to have.

Anyway, the Past Death phenomena that's involved here is a phenomena of Theta. You could not remember a past death on a genetic line. It's just not there. And I'll tell you why. If you'll just consider for a moment a line that would



represent you. Here your great grandfather was conceived, and your grandfather went on further and died here. Here's where your father was conceived, and your grandfather went on and died here. Here's where you were conceived, and your father went on and died here. The line of *you* splits ahead of each death. There is no death on this genetic line. The deaths are all off to the side, at "X."

So Past Deaths, whatever they are, must be a Theta phenomena. If there's anything to it at all, that's what it is. Anyhow, a past death engram is just like a normal engram. There's the blow, the unconsciousness, the deepest unconsciousness, the underlying effort, the postulate, the emotion, binding it all together. But in a Past Death engram, the main part of the engram is after the death. So don't, as soon as he's died, assume that this engram is run out. Just keep on running it until the person shows a change, until he's out of the apathy involved, presumably a very deep apathy. Whatever it is tied to, whatever the engram in this life that is involved—there is one too, don't ever forget that—get it and run it. Of course, you can say it's a key-in. Whatever it is, there's an engram in this life somewhere, that you can run and get the desired results.

Very interesting phenomena show up when somebody is apparently being killed. Interesting things happen. These are fascinating mechanisms of the mind. At the moment of the blow or the moment before, the persons tries to stop time. The next thing, he tries not to be there. If you ever run somebody who knows nothing about this whatsoever, he'll still go through the same mechanisms, so it must be a mechanism which is inherent in the structure of the organism. The effort-to-stop-time is really an effort-to-stop-motion outside of himself, but it just happens in a sense that it takes the form of an effort-to-stop-time. The first thing is the effort-not-to-be-there. There may also be an effort-to-stop-pain, but the general thing is an effort-not-to-be-there, which can be very curious; the person may vanish. This is really an odd phenomena. He can just vanish, except for one place, the place where he was hit. That somehow stays put. Then when you go through the thing again you get something else. You see, he is fooling himself. He is going through all kinds of initial fantasies. In the early stage when the death blow first strikes, the effort-not-to-be-there dissolves the scene so he's not hurt anymore.

A person who is going to be hanged will be in a dazed condition. He is not there. He is safe; he's off somewhere. The moment that people realize that death is upon them, they vanish. It's an effort-not-to-be-there, and the effort is a

complete success, except for one thing: they are still there, and the blow hits them, the physical organism remains and is hit and destroyed. At the time they go through this, they may have a fantasy about how it happened, how somebody warned them and so on. So you run a Past Death with the knowledge that the deepest thought of the engram occurs after the death. But look for the engram in present time, that's where it is very important.

Now you can see how we keep going back to withdraw from the environment. Keep your preclear in present time when he is running this stuff. Too many of the people who have been run on this level are not here anymore. They are somewhere else. Not that they have really vanished, but there is a certain fantasy that has entered into their approach to life. They have taken it all too subjectively, and they've got present time mixed up worse than ever.

The sole purpose of auditing is to allow a person to handle all motion from his present-time environment, so that he is a fully co-ordinated individual here and now. The rest of this stuff is interesting, and it's curious. These are mechanisms of the mind that are worth knowing about. The very fact that you can have such thoughts is interesting, but they must be integrated with present time. So much for Genetic Line and Past Deaths.

Now about Facsimile One. Here we really have a science-fiction notion. The idea is that we are really a very old, old race. Human beings on this planet and on planets of other stars originally were all "Theta-people"; they were all Tone 22 or thereabouts. Conquerors from space came along. They were "scientific-men," not "Theta people," not "Thought-men." They sort of convinced the "Thought-men" that they had a lot to offer, so individuals among the "Theta-men" whom the "Scientific-men" wanted to use to colonize other planets were lured by various means. What you have to get in running this kind of thing is the postulate that they, the "Thought-men" agreed to accept this notion. Everyone has his own reasons as to why he went into this. At this point he found himself confronted with the most ruthless individuals in the history of life, people who had a very grim intent. Their scientific knowledge was apparently very, very superior to ours. They directed some sort of superperson vibration at the pineal gland, the "super-control center" of a human being, according to Hubbard. And as they did this the amount of pain involved at the pineal gland and at the

stomach was tremendous. As they did this, they gave the "Thought-men" a series of verbal paradoxical statements: "Sex is good—sex is bad; life is beautiful—life is ugly." I can't tell you all the things they said, because it's quite a long list; their purpose was to completely and thoroughly aberrate the individual. The ruthlessness behind this was complete. There was no mercy shown individuals; if a woman resisted, she was raped. Various things were done to her physically to impress upon her that there was no resistance possible. Many individuals, when they left this room or wherever it was that this was done, committed suicide. Now that is what makes the running of this a little dangerous, according to the reports I have heard.

Go to the end of the situation, flash the scene for suicide, then for pain. Ignore the words. Have absolutely nothing to do with the thoughts and words that were spoken. It may well be that if this thing were thoroughly examined, it would resolve to a very practical explanation. There is a method of developing internal awareness whereby a person is built up to the point where all of his aberrations are concentrated into one portion of his body and there you run them out.

Presumably, if we extend that a little bit, we can have here an automatic mechanism for doing this. Ignore the thoughts and words; go through the thing backwards. Run Effort and Emotion first and stay away from the Postulate at this point, except for the postulates which decided him to enter the situation in the first place. Then flash for suicide. If he committed suicide, run it out as a Past Death. Ignore the thoughts and words. Run it out thoroughly. Then run the whole incident backwards, starting with the secondary emotion of Regret. You'll probably have to go through it once on a verbal level. Get the description of it, so the person will get his own picture of it, then run it and run it and run it until it is run out. This is the method, according to Hubbard. I am just giving it to you as a piece of data.

Now there is a question that you ask in order to get the person into it. Hubbard reports that running the Service Facsimile will raise a person to about Tone 4. Running Facsimile One will raise him up the tone scale further than that. Now I have no definite evidence that this is so; I have looked at and talked to people who have had this run. They seem to be much the same individuals, so I wouldn't swear that this does the trick. This could be another mechanism that the mind uses to free itself for all I know. Basic Personality is really trying hard to free itself from its aberrations, and the mechanisms of imagination that it uses could be pretty terrific. Also very dangerous, apparently,

if mishandled.

At any rate, here is the question you ask to get the person into this situation: What is the first aberration of the Human Race? Which is the first engram? How is it worded? If they start to talk about it, they will eventually start to talk about space ships and things like that. You urge them to develop more detail, don't shut them down. In one sense everything that a person does, at all times, is related to human behaviour, for after all, science fiction is not outside the realm of human behaviour and accomplishment. It's something human beings are interested in, so in running it on a human being you've got to limber yourself and liberalize your own outlook.

Out there, of course, we have another world; the world of aberrated human beings. They have accepted other concepts of life, and they are not going to come into Dianetics unless it is handled completely as a science.

But all of this can be explained in some way as a relationship to things that human beings have inside themselves in some form or other. This is a part of their ability to imagine, this is a part of the mechanism of the mind that does this or that or that. And for one reason or another it's there in human beings. So let's not get too rigid about this stuff; let's not get too tense. Let's relax and run it and find out where it ties into this life and run that, too. My feeling on this is that if a preclear hands this up, the auditor doesn't have much choice but to handle it. It is well for the auditor to know something about running out this material. It is of great importance to the auditor to know that unless this stuff is definitely and properly tied into present time behaviour that the results might very possibly be wild and unpredictable.

It would seem much better and more sensible in the processing of preclears to work a standard approach and not to go for the wild and unevaluated, at least until a more valid and comprehensive evaluation has been accomplished. I would say that this attitude would be the most sensible attitude for any auditor to take to any of the wild, unevaluated techniques being presented from various sources.

(Question from audience:) What's the danger of suicide in Facsimile One?

(VAN VOGT) The preclear goes into a very low tone state and starts talking about committing suicide. I've had several reports of this, but whether they would actually do so



or not, we haven't yet discovered. Time alone will give the answer to this. You run the incident in reverse for this reason. You see, this person has gone into something that has destroyed him. He regrets that it ever happened, so you contact this regret and run it first. You run backwards through the incident until you get the individual to a point in time before he submitted to the torture.

As a matter of fact, this seems to be one good way to run Overt Acts. In a lot of cases the only way you can contact the various efforts is to approach them backwards, and then run them. With a little practice a good preclear can run backwards as easily as he can forwards. Backwards is from late to early, and forwards is from early to late. As soon as an incident has been run backwards to a sufficient degree of de-intensification, the preclear will usually automatically begin to run it through chronologically. So much for that. Now at this point I would like to make a few general remarks.

Everybody has insight. What I mean is, in a sense, everybody is running all the time. In this being-honest-with-yourself technique that I used yesterday, I am told that a number of people were disturbed because we didn't run Emotion. Our goal is to have a person handle all motion in present time. He has resolved, in some way, millions of facsimiles in the past. He is handling them now without even thinking about it. What we want to do is to assist him to achieve a state of being where he can be completely honest with himself. Theoretically, to do this, he doesn't have to run a darned thing. But on a practical level you usually have to run some incidents with everything you've got in order to get him to be completely honest with himself.

(Harvey Jackins) May I make a comment here? I have a little different slant. It seems to me that in relation to everything we're doing we need to realize that we're spending a lot of time on techniques through discussion of them, because we've had these problems to deal with, and the problems are the result of suggestions made by Hubbard dropped into a very suggestible group.

Aside from this particular problem which we fell heir to because we're working in Dianetics, which has contained Hubbard and these developments, it could be handled very simply in terms of concepts that humans do run, fantasize, synthesize, and visualize experiences. They do come up, and when they come up you run them repetitively and thoroughly until you get the results you want, but the more direct

techniques certainly do lead to an unburdening of the case.

This would be all you would need. Take fantasized, visualized and synthesized experiences when they are presented and run them without criticism, just as they are given to you. Run them thoroughly, repetitively, just as you would any strip. That's all we need. Van has to do a lot of talking, and we do a lot of thinking because we have fallen heir to a concrete situation which is the result of the tremendous effects of suggestion in a group pre-disposed to suggestibility, or the receipt of suggestion.

(van Vogt) I think that is very good, Harvey. We have one echelon of Dianetics to deal with on a practical level. What the second echelon has to do with you or me as individuals is, in a sense, our own private affair. If we want to go and join the Desert Group, fine! I don't object to that. I don't feel critical of anybody who is in that group. I like to see people better themselves. They'll pass through it and what they'll get from it, they'll get, then they'll go on. They are human beings who are searching for something. But on a practical, professional level, we have another problem. And that problem must be resolved on a scientific, professional level. That's my concept of the whole thing.

Echelon Two is fascinating. It deals with the human psyche in some way or other. It's fascinating, no matter where it leads to, but it's got nothing to do with our problem as professional people or would-be professional people.

I have tried to point out to Hubbard that we do need this organizational level separate from Echelon II. I would like to see him have conferences in Phoenix that would have 10,000 people in attendance to listen to his latest works. There's no reason at all why it shouldn't happen, except that he is mixing the two things. There has to be work done on Dianetics on the scientific level before people will be interested in examining the next step. Until they take the first step, there will never be 10,000 people in Phoenix who will listen to Hubbard.

(Question from the Audience) What is the book Excalibur?

(van Vogt) I don't know exactly. I heard about it a while before the first book on Dianetics came out.

In 1939 or thereabouts, Hubbard was operated on, and died on the operating table—I mean, his heart actually stopped for six minutes. Although this is not an uncommon event, it is a tremendous experience. When he came out of it, and discovered what had happened, he was considerably disturbed.

Hubbard is a man with a strong ego-drive, and the sudden realization that he had died right there on the operating table and then come back to life, somehow super-invalidated him. That's just my guess, but it did something to him, because he sat down at that time and did something that I don't think has ever been done before. He did the greatest association-of-idea-thing in the history of analysis. He just sat down and wrote and followed through every thought that came into his mind, 300,000 words of it. You can see what kind of a drive there was behind this man to put him in that kind of state. Some awfully wild stuff concerning what had happened to him was in that 300,000 words. Maybe you could do the same thing if you had a similar experience. Maybe you could discover the whole of life in this fashion, I don't know, but here was the basis for a lot of thinking we have had since. He interpreted it a little differently then, than most of us may have done, but nevertheless here was the basis for a lot of the ideas that he has since developed. From this 300,000 words he wrote a book called Excalibur. The 300,000 word manuscript itself was not it.

In Excalibur, Dianetics is one chapter. I asked Hubbard in 1950, "Is this true?"

And he said, "Yes, it is a book called Excalibur, and Dianetics is a chapter in it."

Now this may not be exactly right data, but it is the best data I can give you on the book Excalibur.

I hope the people here realize that we are friendly to L. Ron Hubbard. We do not agree that the method that Hubbard is using to advance Dianetics in society is the one that will be successful, and it is impossible for a person of integrity to help another man destroy himself and his work.

We cannot but realize how great are the achievements of the man who almost singlehandedly correlated so much unrelated data and produced the idea of Dianetics. This is a task which will place his name in history, if we don't fail. I am told that in New York City you cannot even advertise Dianetics in some newspapers. This is an indication that it is going to be a little hard to get into the history books.

In Los Angeles we don't have this problem, and I don't think we will. At the present time, at least, I think Dianetics is being handled there better than it is in many other places. And I mean that sincerely. In California we have an association of Dianetic Auditors which, I understand, is the only large group of organized auditors in existence outside the Foundation. It is run on a sound, practical basis, the idea being that they are going to live within their funds, a rather curious notion in the world of Dianetics.

At this point I would like to make a brief summary of what we have been discussing for the last three days. The picture that we are trying to draw here is an objective one. The physical universe is made up entirely of motion. At least this is the highest reality of the physical universe that has been discovered to date by the physical scientists.

The purpose of dianetic processing as we understand it, and as we are trying to achieve it here at the Foundation is to enable a person to control all motion in present time. The various discussions you have listened to in the past few days have had this overall purpose in mind. This conference is unique in this respect. We have not swamped you with new and startling phenomena and techniques. We have merely attempted to start you in the direction of fitting together the knowledge, data and techniques that you now have into precision techniques, such as Straight Wire, and Lock Scanning.

First we became aware of the fact that techniques existed on two levels. This awareness has more or less developed over a period of time. The two levels of techniques are the precise techniques, such as Straight Wire, Lock Scanning, Incident Processing, Effort, Thought, Emotion Processing, and the esoteric techniques, such as Facsimile One, Past Death, Technique 80 and 88, Before Time, Genetic Line, and Theta-Perceptive Processing.

An attempt was made to correlate these various techniques into a specific outline of processing in *Advanced Procedure and Axioms*. Reports from the field indicated that auditors in general were not achieving specific and uniform results in the application of these various techniques. So the staff of the foundation developed a manual for the purpose of presenting a more detailed and correlated outline of processing. In our discussions this week we have attempted to communicate the broader understanding of procedures and application of the various techniques. We have discussed the importance of the Chart of Attitudes and the importance of being honest with oneself. It seems to be an easily acceptable concept that one has attitudes and that one can improve his state of being and his tone merely by being honest with himself regarding these attitudes.

Then we discussed the idea of introducing a main theme in the matter of running a case. The main theme idea is to keep a preclear constantly in a good communication with the reality of the present and to enable him to replace invalid concepts that are contacted in processing with valid concepts that rest in the reality of here and now. It seems not to be a valid procedure to remove the concepts that cause aberration without replacing these concepts with valid ones thru evaluation related to present-time reality.

We have discussed the idea of Dianetics as a science and that it must be organized as a science, if it is to progress and expand into the society. We've discussed the dangers that lie ahead if we allow the flavor of cultism to creep into our group personality.

Various individuals have done creative work in the field of the mind; of these Hubbard's contributions are outstanding. Many of the ideas of Dianetics have been around a long time. Many books have been written about these various ideas, but no significant advancement developed until Hubbard made a correlation of all these ideas with some original work of his own. Other individuals have also contributed original ideas, of which the idea of wanting to achieve an advanced state of being before real progress could be made in that direction, and the idea of being honest with oneself and the idea of withdrawing from the environment are examples. But the important thing is not the personality, not the individuals, but the creative ideas they have contributed.

You will recall the story about the woman who saw the white thing out there in the background. She was sick, and there was the white thing, forcing things on her, hurting her, and she did not understand what this white thing was. In a sense we can think of the physical universe as that white thing out there. It forces things on us and it hurts us, and it destroys us, and we don't understand it. The physical universe is a reality that we have not entirely correlated yet.

Many people have proposed many solutions. I do not think that we had a very good chance of bringing that reality into focus until Hubbard came along with his correlation of ideas. Many people have had a thought here, a thought there, all of which needed to be fit together. Hubbard had some thoughts. Now these thoughts have been correlated enough to predict future possibilities, but they have not been fit exactly together, and what we are trying to do is to fit them together. The point of greatest impetus in this direction was Hubbard's correlation in his first book. The fact that we have arrived on another point where we have to make some decisions about how we are going to operate in the future is interesting, in that it shows we have progressed. We are all more capable people in a sense. We have a better understanding of ourselves, and our society, in that we will sit here and discuss these new ideas on such a frontier subject. And we are an intelligent, tho small, group of people that can fit these things together and find reality. We need but to assume a calm, but determined attitude of co-operation. We need but to use the scientific method and to maintain a sci-

entific orientation to our work, and we need but to maintain a free flow of ideas *thru* a central communication point. If we do these things, we'll have a better chance to find total reality together.

Thank you for listening. I sincerely hope that we have been able to give you a better understanding of the goals of processing, and how to achieve them.

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## Business Meeting--June 11, 1952

DON PURCELL: Ladies and gentlemen, this meeting is now convened.

One thing which has become more or less paramount in our awareness here in the last two or three months is that people out in the field know something is going on, but they don't know exactly what it is. This state of uncertainty has been reported from all sections of the country, so perhaps it might be well for me to tell you what has been going on here in Wichita.

We have felt that one of the statements that Mr. Hubbard made in a lecture here on a Monday night some time ago was a pretty good statement—he said, on this particular night, “We have a complete package.” It took him about two and a half hours to say it, but he gave us some very good reasons for the completeness.

He went back over the things that had been done up to that time. He went back to the announcement and publication of his first book. His talk showed that we started in 1950 with a lot of enthusiasm and very little actual communicable knowledge. During the ensuing time we have been able to make a great deal of knowledge communicable, and have come back to the point that we had left—have executed a complete circle in enveloping an area of knowledge. Then he stated that any advancement in Dianetics beyond that point would be in another area of investigation, “in echelon two,” as he called it.

When we started with our new school after the bankruptcy we attached a great deal of emphasis and importance to what Mr. Hubbard said that night. We realized that what he had said was true, that we did have a complete process, and that we didn't know as much about it as we should know, and that we should make a definite effort to develop a greater understanding of what we have.

We did know a great deal that we didn't understand, and those of us who had been at the Foundation these last months had had the advantage of listening to Mr. Hubbard talk over coffee and cakes at the restaurant until two or three o'clock in the morning. We had, within our own small group, developed a much higher understanding of what had happened and of the knowledge that had been gained than we had communicated or that we had been able to communicate.

Certainly, the students going to the school in those months weren't being given value received, if you don't mind my putting it that way. We were all too busy seeking understanding ourselves and we weren't able to incorporate it all into the educational program.

So, when Mr. Hubbard left Wichita it was an ideal opportunity for us to take what we knew and seek a greater understanding of it. We weren't being continually pushed forward from Monday night to Monday night with a new technique that made all the past techniques relatively useless. Mr. Hubbard never did say this, actually, but that was the implication. He would walk into the lecture hall on Monday nights and say, "Okay, kids. This time we've got it. This is brand new and this is it!" And his listeners would feel that they had been wasting their time up until then.

We began, then, to teach the school on the basis of Fundamental Theory for two weeks, techniques, their development and application and the development of the auditor's skill for the next four weeks, and finally, two weeks of actual application under clinical conditions.

We have taken what Mr. Hubbard first wrote on this procedure and have inquired of auditors in the field, many good auditors who were not able to make it to the conference in addition to you folks who are here, what their results have been. We have been able to find out how Advanced Procedure is working for this one and that one, and have been able to take these papers and reports and make evaluations. We have done work at the Foundation and have finally come up with a precise, workable application of the knowledge we have gained.

This is what we are teaching, and it works in a very high percentage of cases. An auditor can actually accomplish results more swiftly within the frame-work of this complete process than in any other way. An auditor who has not as yet had the opportunity to gain a skill and precision of application can still make a self-determined application within this outline and can achieve good success. There is nothing which builds up the confidence and skill of an auditor quite as fast as to help that auditor to achieve success from the beginning. This is what we are attempting to do in our school.



The Foundation is processing preclears on the basis of thirty-six-hour intensives, on a standardized method. Each of the auditors is using the same general approach to a case.

We are selling books. We are selling all of those with which you are familiar plus this new book, **THE AUDITOR'S MANUAL**. Gene Benton is allowing us to sell his book. We are in the process of publishing **SEX IN THE BASIC PERSONALITY** by D. L. Sterling, HDA, which deals with the problem of homosexuality. The **AUDITOR'S BULLETIN** is a service to Foundation and Associate Members.

It would have been very nice if there had been someone in each state of the Union who could have remained in direct contact with us when the period of enturbulation started, and could have received the data from us directly. It wouldn't have been a very heavy job to communicate with forty-eight people, but it was a terrific job to try to communicate with the entire field, answering all their questions, etc. The individuals who might have been representing the Foundation in each state could have communicated with those in his state. This brought home to us how very very important the basic function of communication is in binding together a group.

Each of you, as professional auditors, would like, in addition to being able to help preclears, to make a living from your profession. Under conditions which exist in some sections of the country this is very difficult. While you are trying to practice Dianetics, there are various people throughout the country who are practicing various things and selling their services under the name of Dianetics. If an auditor is not qualified, and uses techniques which we have come to know are not good things to use, he creates enturbulation in his neighborhood. His preclears feel worse after an intensive than before, and these persons tell their friends. Very shortly, a bad reputation for Dianetics exists in your particular neighborhood, and your business is going to suffer.

We all recognize that it is a problem; one which might be solved in four or five different ways. The Foundation must have more money coming in than enough to meet expenses. Each one of you have the same monetary problem. You have to be able to pay all of your expenses in order to stay in business. You have to take care of your family, and you would like to have enough left over to accumulate a little in the bank.

Can this be done on a dog eat dog competitive basis, right now? Or would it be better to form a real cooperative organization?

We discussed this a year ago. We made a solution then which was not too successful, and now we find ourselves faced with the same problem again; how to build a real cooperative organization which will really cooperate.

I would like to hear from some of you folks in regards to this problem. You have all been through the last year with us, and undoubtedly have some ideas regarding it.

Perhaps the first person who ought to make a few remarks is Jack Maloney. He is closer to this problem than anyone else here at the Foundation. Would you like to say something, Jack?

JACK MALONEY: I did not expect to be called upon, but I am very familiar with the problem.

Before Dianetics, I don't believe that the word *Communication* meant anything to me. I knew about Western Union and the Bell Telephone Company. I have since found that communication is vital to the success of any organization, or any science, or any group. This, quite possibly, has been the *true* function of the Foundation all along. How can we best serve as the Communication Center for Dianetics? I have a few ideas but I'll leave them up to you as to their practicability.

Six months from now we might not have nearly the amount of difficulty as I now anticipate, in interesting people in becoming the relay points for communications from the Foundation.

I believe that it is absolutely necessary for us, tonight, with however small a beginning, to set up these relay points. We must have as much direct representation of the Foundation as it is possible to get from you who are attending this Conference. It is time to divide the country into three sections, with individuals therein handling that business which is nearest to them. They should be known as the Foundation in their area.

It would be mighty nice if there were forty-eight such people who could represent the Foundation. Let us say that it would be much nicer if there were seven-hundred.

I believe that in the AUDITOR'S MANUAL we at least have the beginning of a technical communication line for Dianetics. If you have read Page One in the book, you will know that from time to time you will receive additions, corrections or deletions from this book. I believe we are on the road to solving the vehicle for technical communication.

But how to exchange other types of communication?

I think we need these relay points. A feeling of belonging to the Foundation is important, and of wanting to do something for the Foundation. If you had been sitting alongside my desk during the past year, you would know of the desperation of people attempting to form groups to gather information. You would know of the pleas of husbands and wives, sisters and brothers of persons who have had nervous breakdowns, being sent away to an institution and wanting to know whether or not they could have a Hubbard Dianetic

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Auditor call on them. This is not a matter of something that happens once every month. I assure you that it happens once every eek, and often several times a week. We have actually tried to find out where the people were in various parts of the country who were capable of handling these problems. We must have a broader representation by people on whom we can depend as relay points. I don't know, and I didn't know when I came into this room, how we could solve this problem, but I am hoping that the cumulative thinking of this group will find a solution.

I know most of you, and I know that among you are persons who are capable of developing an original idea of how to do the job. I would like very much, with Don acting more or less as the monitor, for you to voice your opinion as to how we, together, could function as a communication center for Dianetics.

DON: Are there any folks who would like to express their ideas, or kick the thought around a little bit?

GROUP MEMBER: I would like to say one thing as far as your organization is concerned. As a lawyer, where all my business life has been with a very large organization, I was glad when I came here to find that there is a Foundation here. In addition, there are small groups like the one in Harrisburg, which are publishing materials, and attempting to hold themselves together. I consider it unfortunate that there is no one attending the conference from the Harrisburg group.

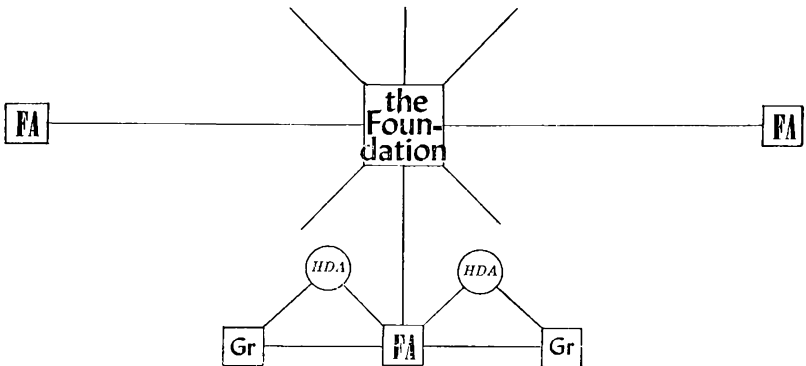
A great effort ought to be made to eliminate the duplication of various types of activities. Harrisburg can't possibly produce the material and make it worthwhile. If the communication is to be really effective, there has to be a central clearing house through the Foundation, and maybe some of the people from Harrisburg could come here to Wichita. There has been a tendency in the past for different areas to try to do too much on a local basis. Certainly one of the first efforts, it seems to me, would be for people like those working in Harrisbrg, and who do have an organization there, with great hopes of doing something with it, to try to integrate their activities with the activities of the Foundation, and not attempt to do the publishing that should be done by a central source. Thru a central source everyone gets the information, not just those in small groups. This would begin to give you focal points with a coordination center in Wichita. The groups already exist if they are willing to work it out.

I don't know how well you know the fellows in Harrisburg. If there is anything that I can contribute to work the thing out I would be glad to, so that we can have communication centers that will be able to communicate to everybody concerned.

DON: I'm not familiar with that group. That is another thing that concerns me. There are a great many people in Dianetics that I don't even know are in Dianetics. The Foundation doesn't know that they are in Dianetics.

GM: What would your relay points do that the Foundation couldn't do just as well?

DON: Let's draw some pictures which might help to clarify it. Let's call the Foundation the central unit and draw a square to represent it. Now let's draw another, smaller, down below, here, and call it the Hubbard Dianetic Center in Los Angeles.



An organization in this strategic location can render a very valid service to a community. It can maintain an organization with confidence inherent within it, because it has a direct line of communication from the central Foundation. Regardless of what we might say about it, the general public assigns the authority. We have nothing to do with this particular section of the public, except to accept the responsibilities inherent in this assignment. In Los Angeles, then, is an organization which is known to be connected directly with the Foundation here in Wichita. People in Los Angeles have a very confident feeling when they know that they can go to the Hubbard Dianetic Center in Los Angeles and be given the same service they would receive in Wichita, and possibly at about a third the cost.

There is another service that the groups around the country can perform that the Foundation cannot. New books come out: maybe a person might ordinarily send in his order to the Foundation for a book. A friend comes over one night and idly thumbs through the books, saying, "Gee, this is an interesting book. Where can I get a copy of it?"

"Well, you will have to send to Wichita for it."

It would be much better if you could say, "Why, the Hub-



bard Dianetic Center over on *ne plus* avenue sells them." It is a service which the group can perform much better than the central Foundation.

Another way: suppose a group of people are interested in Dianetics on more or less of an amateur level. Perhaps they hold weekly meetings and discuss the subject among themselves. Perhaps they have organized co-auditing teams on a 'you help me I'll help you' basis, not being interested in taking up Dianetics as a life's work. Every once in a while they run into a snag in their auditing. A little assistance from someone who is more experienced and better qualified than they, right at the time they need it, will be a great boon to the science as a whole.

To develop a higher level of education, the branch organization can furnish these groups with a planned program of some kind. They can be furnished with a weekly seminar conducted by a qualified leader who can come into their group once a week or once every two weeks and assist with an educational seminar on the subject of Dianetics. This is certainly one function which would not be practicable from Wichita.

We have planned a professional course here in Wichita which is divided into three sections, although we hope to expand it to four sections in the near future. In the first section we teach the student the background upon which he can advance into dianetic knowledge, giving the background of the ideas and their application. We teach him the language, the organization and the interpretations upon which dianetic techniques are based. We feel that it is rather important for an individual to have a solid grounding in fundamentals before he learns to be a field auditor.

Wouldn't it be much easier for an affiliate organization representing the Foundation to teach the first two weeks' basic theory course? It wouldn't be a course to teach the total subject, but only fundamental Dianetics. I am sure that book auditors—a term which I do not like, by the way—or co-auditor groups would be able to do a better job and acquire a broader understanding of this subject for their own purposes, whatever they might be, if they had the chance to get a little formal education on the fundamentals of Dianetics.

Then, later on, some of those individuals who had taken the fundamental course might want to come here and take the professional course. They could be given credit for what time they had put in at the branch center, and would not have to go over the fundamentals again.

I think I have given you an idea of some of the functions of these affiliate groups, from the standpoint of services that can be offered to the people all over the United States. There

should be at least forty-eight of these relay points in the near future if we are really going to get out into society in the field of Dianetics.

Each of these relay points would have groups with which they would maintain correspondence, for assistance, etc. And as the groups develop and become solidified, they can begin to move further out into society by the organization of other groups in their immediate vicinity, or in small towns in their area. It would not take a great deal of time in expanding an organization on this basis to interest the people in all sections of the country.

As an example, the Optimist International is constantly urging their regional groups to expand their clubs within their regions. They want more clubs in more towns throughout the regions and they do a good job. They have as their admirable goal the helping of underprivileged boys and they do a lot of good work for boys. They have an excellent reason for existence, and they are continually growing and expanding. They are helping boys so that the boys will grow up to make better citizens. Within the framework of the mechanical means that they use, they are continually growing.

I think that we can expand into society in the same manner, and actually serve a very, very useful purpose. There is the main line on a professional level and a secondary line on the non-professional level, but there is something more that needs to be added. There should be a secondary line of communication, giving the central Foundation direct communication with these groups.

In addition to all these things, one other element in the structure of development must be added. The circles represent individual, independent HDA's that are some place out in the United States, working.

Twenty miles from the city in which the branch center is located, an independent HDA is working. Within a mile or two of the HDA someone writes to the Foundation inquiring about professional processing. The Foundation sends a message to the affiliate Center, which knows the activities and location of the independent HDA, whether or not he is in business, and then the affiliate Center calls the HDA. The HDA contacts the person wanting processing, and the pre-clear feels that he is getting just as good professional service as though he traveled two thousand miles to Wichita. How does this sound?

GM: It does seem like a very sound, workable plan to me, but what control do you exercise over these relay points? Isn't that the very thing that caused the main difficulty in the bankruptcy?

DON: No, that is not the reason. That was one of the

results, I think. You had to pay off the various debts of the groups who brought about the bankruptcy.

You are thinking of the old Foundations that were scattered around the country. This is not the same thing at all.

GM: What control would you exercise over these relay points?

DON: It isn't a question of control but of agreement. We have asked our attorney to draw up a contract, which he handed me just before dinner. I haven't had a chance to look it over yet.

The previously mentioned affiliate is independent, as far as financial aspects are concerned. He succeeds or fails within his own periphery, and from the standpoint of the social economy this organization does not assume or cannot be burdened with his obligation. The old organization was different. When the Foundation was founded in Elizabeth, and another organization was established in Washington, D. C., another in Los Angeles, another in New York, another in Hawaii, the Elizabeth Foundation assumed responsibility for them. It put up the money for them to start in business. Completely intertwining financial and legal relations started between these organizations, and no attempt was made to maintain separate entities. When the financial troubles began to take place, the inter-changing lines immediately went into effect, and it all become one organization. But that was a different propositional thing altogether than this is. I don't think that we would be wise to let that type of thing come into existence again. I don't believe that it could in this plan.

VAN VOGT: What Don means is that these affiliates sign a contract with the Foundation which stipulates certain conditions; but no financial responsibilities are assumed by the Foundation for the success of the affiliate. I assure you that this is by far the best thing that can be done because the two individuals, or three individuals, or four individuals who would get together to set a Center know that they are on their own. They have to be a success or a failure. They don't have to ask the Foundation for any okay on anything that they do as far as financial arrangements are concerned for they know that their bank will keep a sharp eye on their accounts. They don't usually have too much credit in the beginning, so they don't usually get involved too deep. Of course, to some degree, this depends on their attitude toward owing money. Most people like to pay their debts. My wife and myself have a Center, one of the two Centers in the Los Angeles area. The other Center is in Pasadena. Our Center is on Sunset Boulevard in Hollywood. There is room in Los

Angeles for a number of other Centers, in my opinion. I don't think that any one person or group would be assigned that large a city. I think this just doesn't make sense. We simply can not operate in Los Angeles in the way that it should be done. We are completely dependent on our own sensibility as to whether we will succeed or fail.

GM: Could the Foundation withdraw? In other words, is it a franchise that you grant?

DON: That is the way that we set it up last year. Some folks came in and operated under that plan. Some didn't. Both kinds were successful in their own immediate areas.

GM: How did you handle referral of preclears last year?

JACK MALONEY: We made referrals to our closest affiliate, and we made a lot of them.

When I am handling this thing myself, I see as many as twenty, in one week's time. It seldom runs less than five. It's only a short time ago that we had the good sense to begin to follow up and find out what happened; we never knew whether the preclear made contact with the person to whom he was referred, whether the person to whom he was referred made contact with him, or what happened. I mean, the referral was made and thereafter, we did nothing about it.

Believe me, we here at the Foundation cross both hands and say a prayer when we make some of our referrals, because we don't know the status of the auditor. We haven't had enough reference points through which to work. As a matter of fact, once we referred a preclear to an auditor who was dead. It was embarrassing.

Somebody's going to have to assume the secondary responsibility. The Foundation cannot, in its present form, continue to do the things that people expect. We must have secondary assistance. We've got to have it. Or we must drop the function, because we're incapable of doing it in our present form and with our present size.

DON: Thanks, Jack. The Foundation in the past, as I mentioned this morning, tried to do more than its basic function allowed. It did try to assume an awful lot of responsibility, and it was completely incapable of discharging its responsibility. Now self-determinism is a fine thing, unless you self-determine not to have responsibility. It is impossible for the Foundation to keep up on the qualifications of every professional individual in the field; we've had a great many calls for HDAs that we could not fill, for one of two reasons. Well, maybe for one main reason.

The main reason was that because all of the people that

we knew, whom we had confidence in, were so busy they weren't interested in referrals. And all of the other people, who might have been free enough for the referral, we didn't know enough about, that we could make the referrals. And there are some kinds of referrals that even the Foundation doesn't dare to make, if it wants to continue to have ARC with all of the public.

The number of auditors is growing. There is a continual stream of people who are desirous of learning this profession. They come to the Foundation and take the course; there might not be very many of them this week, next week, but after a period of months a considerable number of people have come in here and learned how to be auditors, and have gone back out into the field. And this number is going to continue to grow.

Somebody's going to have to assume the responsibility, to some degree at least, to be aware of the capabilities of these people, at least enough to make referrals to the requests that come in for service.

We've got a job to do. Or we can quit, go back to the business we were in before we got interested in Dianetics. I'm not very anxious to do that. I see a light, and I'd like to help make it brighter. And I think that probably the basic reason why all you folks are here is pretty much the same. But there's a lot of work involved in it, there's a lot of responsibility involved in it, and there's a lot of risk involved in it.

Now, our problem is to design a structure that is going to create the accrual of the greatest amount of service to all people in Dianetics. A cooperative alignment of effort is going to have to be established so that people who are working out in the field can succeed in Dianetics, financially. I'm sure of all of this can be done even though I haven't had any experience with this kind of an organization before. This is a new thing that we're doing; it's a new approach, and we're applying a different emphasis. Because of its newness, it is having difficulty penetrating into the culture on a financially successful level.

But there is the problem to solve. Unless we find the solution, we're not going to be very successful. We're not going to keep that light burning as bright as we'd like to. I suppose there's two or three ways that we could attempt to accomplish this; we have thought here at the Foundation about various ways. The Foundation could function as a communication service, strictly on a . . . "we'll communicate" basis and when we've finally demonstrated that we've got information for you that others haven't got, then you people out in the field will begin to cooperate with us. We've attempted to do this to some degree, and it does have merit.

But I don't believe a completely successful operation will be built on just this basis quickly enough, unless you folks who feel to some degree the same way that we do here at the Foundation give us some assistance. Not only is your survival and your welfare important to the whole alignment of total effort, but ours is too, if we have a function. And if we're going to be able to serve you better, we need you to help us to help you better. This can be accomplished.

Van, from the other side of the fence, from your experience in Los Angeles, I'd like to have you make a few remarks. Would you do that for me?

VAN VOGT: We started our contract in August, 1951, but we were determined to find the right place, etc., so it was not until the middle of November that we got such a place. It wasn't quite as right as we wanted it to be. We had our eye on an area in Los Angeles called the Sunset Strip. It turned out that this was just beyond our possibilities, and so—we have a fourteen-room house, within about a mile of the Sunset Strip on Sunset Boulevard, in West Hollywood. And we had to sign a three-year lease, which was bad in a way. And also the real estate agent demanded that we pay six months in advance. We changed this around to three months; that is, the last two months and the first month.

We had an open house on December 9th. Now, Los Angeles is a pretty dead area when it comes to Dianetics. Dianetics is more thoroughly invalidated in Los Angeles than in almost any other city in the United States, except perhaps New York. We had some wild idea at the end of the First Foundation course in Los Angeles in 1950, that we were going to have very high standards for HDAs, so that out of 120 or so students, only 12 were given their HDAs right at the end of the first course. The other hundred individuals went back into their communities; most of them subsequently got their HDAs, but before they did, they went back to their communities, and they said in effect to their friends, "It doesn't mean anything. Just a big hoax. It's no good." After they did this they seemed to expect that they would get preclears from their own area. This didn't happen in quite the way they expected. You can't say something is "no good," or "it isn't so and so," or "they're bunch of scoundrels over there," and then have preclears walk in on you and pay you three hundred dollars or five hundred dollars for thirty-six hours.

So we have a pretty poor area in Los Angeles when it comes to getting preclears, but nevertheless, we opened our Center. We totaled our gross income the first five months of 1952, at about \$7,100.00. Now that isn't so very much, but we're improving. The auditors that we hire are those that

have offices of their own, in other words, when an auditor sets up an office, he can count upon us to hire him to give thirty-six hour runs, etc. We don't have too many of them, but on occasion we have had as many as four auditors working for us at once. We have run very few intensives; these are all the type where they come in for two or three hours at a time once a week or twice a week and the auditor whom we hire comes out of his office. The reason that we hire the ones out of an office is that we feel that a man who will set up an office and is determined enough to work 100 per cent in Dianetics deserves all the support we can give him. As I said before, I believe that Los Angeles could stand several more Centers. So far we have not felt the strain of paying five per cent fee to the Foundation; it's naturally a sad little thing when you have to hand out five per cent of sixteen hundred dollars, but it's better to do that and support a central organization, than it is to operate in a wilderness all by yourself.

I do not agree with anybody who says that it is *not* a good thing to have a Foundation somewhere in the background. It gives you a sense of being a part of something, a sense of having some kind of background to what you're doing, and the people who come to you have the same general feeling. They feel that you do stand for something. There's no doubt in the minds of the people in Los Angeles who have come in contact with us that we do represent something. This does not apply to other auditors in that area who have neglected to maintain professional contact with the Foundation. Many of them operate from their homes or from some office which they have set up in a building where they have a little sign on the door with just their name on it. Many people in Los Angeles have the feeling that the word Dianetics is dangerous to use, a feeling that I do not share. You have to have a certain amount of boldness in what you do. You have to associate with an organization, I think, on a cooperative basis, on this basis of private enterprise, private ownership, where you are responsible. Otherwise, Dianetics would be a top heavy organization; it was, at one time, a very top heavy organization. That heaviness held everything down. Decisions had to come from Elizabeth. When we made decisions of our own, we would find that they had been nullified elsewhere. However, we won't go into that.

I believe that here is the basis for part of the schism in Dianetics: we have had too much of this loose development, too much of this loose approach to the problem of the setting up of organized Dianetics. Right now, Dianetics is probably the smallest cult in the United States and it has dwindled rapidly. It has done less with more than any other

group in history, and somebody has to take a stand somewhere along the line.

I'm a personal friend of Hubbard from away back in 1945. I'm still as friendly to him as I ever was, but even though he doesn't seem to agree, I feel that there has to be an organization on one level of Dianetics which deals with the general public. This level, it seems to me, should start with the Foundation, not because the Foundation is necessarily the only place, but because it's the one that exists. We can say, from now on, what we should like to have in the way of an ideal organization, but here is something that is in existence. There's no other thing in existence in Dianetics that matches or equals in any way the Foundation here, which still survives in spite of the fact that everything crumbled, wasting tens of thousands, scores of thousands of dollars. My wife and I were in Phoenix last week end, and we saw what the set-up there is. We'd like to, at some other time and on some other occasion, tell you what we saw. It was very interesting. But out of Phoenix will not come a basic organization such as is needed in Dianetics, you can be sure of that from past experience, alone.

I certainly urge you very strongly to grab hold of one of those contracts, five per cent and all, and sign it and go back home and set up a Center affiliated with the Foundation. You will feel a lot better when you represent something solid, something tangible. It's a very good feeling to have.

DON: I wanted these folks to know how you felt, and what your experience had been, and that you have demonstrated, under adverse conditions, a successful Dianetic Business. That is an important factor of the thing; it's necessary for us to be successful if we're going to survive.

GM: It seems to me that you do have a bigger problem with Dianetics than you have with law or medicine, because if you refer someone to an auditor, and you get a bad result, you invalidate something that is not big and strong enough yet to stand alone. Now if you refer a man to another lawyer, he doesn't say, "Well, I don't believe in law." A few people may say, "Well I don't believe in medicine," but that isn't too true. If a referral doctor doesn't work out right, they want another referral who can help them. Dianetics, I don't believe, has reached that plane yet, and it does seem to me that for some little time, referrals should be made only where you're pretty sure that's there's at least a fifty-fifty chance that the result will be good.

DON: Well, that of course is an immediate problem. And any individual, or any organization, or the Foundation



itself will attempt to do the best job it can in that respect under the conditions today. But what I'd like to do is to look forward to the day when Dianetics can stand alone and plan now for that day, to try to apply some intelligent thinking to how Dianetics is going to expand, and what we're going to have when it does expand—as an organization. And if we lay a plan now and begin to put it into effect, although it's a very sketchy, frail sort of thing, if it's sound, it will fill out and grow strong. This is something that hasn't been done in the past with success. Two or three attempts have been made. Whether or not we can solve this particular problem of referral at an optimum level depends upon the individuals involved right now, because there's a great deal more requirement of judgment today than there will be in the future when Dianetics itself has been validated.

**HARVEY JACKINS:** The Foundation, which does exist, should properly be known as the public place of Dianetics. It will recommend as auditors, to anyone who seeks auditing, only those persons in whom it has complete knowledge and confidence. If there are none at this point, then they had better recommend none. When they find out one, then they recommend one. When they get two, two. But no more.

**JACK MALONEY:** There are four representatives from Kalamazoo, and there are many representatives from other states here. I would like to know how they feel, about associating themselves directly with the Foundation as affiliates. Would they prefer to have a more ready contact closer by? Would they, if something could be worked out, work together with the affiliates, in attempting to assist the affiliates in growing themselves? And would the affiliates in turn assist them in their problems? They might be tempted to interest possibly three more people in the group, and because they know them so well, they haven't been able to bring up their interest. Would the affiliates travel—now just say for example that there were only three people interested in direct affiliation with the Foundation—will these three travel possibly three hundred miles or more to go to these established groups to assist them in growing? Would the group assist in financing their coming there? Now I noticed several states represented, and I'd like to know how they feel about it.

**GM:** Well, I'd like to say that Cleveland is thrilled to death to have anybody talk to them about Dianetics. Of course, we are from a town that is quite conservative and yet, we just live for our group meetings; we discuss things that have been on our minds all week, and if we had somebody that knew what this thing was all about it sure would be

a God-send because it's a long ways for us to come here, and we fought to get here really, and if we had had someone a little closer that had something solid I think it would be a marvelous thing. It would encourage people, because they're floundering. They don't know where to go from there.

GM: I would like to say that I am in favor of the central organization as far as communication is concerned. The next item is how are you going to establish these reference points? I already know that there are a certain number of HDAs but the main question here is, what is their calibre and what has been their experience?

DON: Actually, the problem of referrals is not the problem at the moment. Inasmuch as it is already ten after nine, we should confine our discussion to the actual methods and problems involved in developing a communication network.

GM: I'd like to make a constructive criticism. Things are just plain rotten in New York. Obviously a dozen different brands of stuff being called Dianetics is flourishing there. Actually, there are only two people in New York to whom I would feel safe in referring a preclear without expecting him to come back and eat my head off. This is a serious problem.

GM: I have something along that line. Would it be possible each year at the June conference to have a re-certification, so that a board could determine the current qualifications and skill of an auditor and whether he is keeping up with and using real Dianetics?

DON: This represents a problem that must of necessity be postponed until we have an organization capable of solving such problems. Right now we are floundering in the midst of a great many vital problems and we're going to have to select a line of direction first and start moving along that line. Successful efforts at organization always include a hub as the first consideration. This is the reason the group here in Wichita has fought so hard to preserve the existence of the Foundation. Computing on the basis of past experience and observation, it would seem necessary to have in existence a central hub around which to develop an organization. Building a far flung organization first in the hope that a central hub would spring up would be similar to building a house on sand.

There are many functions that seem necessary to the development of a sound organization. Of all these functions, a central communication function seems the most important as a starter.

Here at the Foundation we have a staff trained in the

operation of a communication set up. It is true that this organization has not fulfilled this function as adequately as it should have. At the same time we have developed a considerable experience and knowledge. We have professional recording equipment. We have an editorial department and a publication department. We have a mailing list and people experienced in handling such a list. We have a good mail department and good mailing equipment. We have the nucleus of a real communication organization. In addition to these things we have a real desire to help develop the application of Dianetics on a basis that will be useful and acceptable to the general public and a desire to serve the entire dianetic community as a central hub of communication.

GM: I have heard various people remark that a Foundation may be a good thing but 'why should we be expected to pay for it?'

DON: We have had much correspondence from various people expressing the same thing. One person will ask, "Why should I be a professional member of the Foundation? What does the Foundation do for me except keep things so stirred up that my business all goes away?"

Frankly, I think this is a very short sighted point of view but it does have some justification. Certainly the Foundation has not acted like an adult organization in the past. We fully realize that we have many things to "live down." But there is a lot more to it than just this. I must point out that the work done by the Foundation has been expensive and, regardless of responsibility, the Foundation actually is far in the red. Although the bankruptcy has removed this obligation in a legal sense, it still remains in a moral sense. There are several people who have spent large sums of money for the Foundation. It is the moral obligation of the Foundation to return these sums of money some day.

In return for these large investments Dianetics has knowledge that it has, in the past, and will continue in the future, to communicate to people. The knowledge that HDAs have about this science came from the Foundation. Their ability to believe in the Foundation and to champion the Foundation and to support the Foundation and their willingness to continue to remain members and pay membership fees are the things that will keep this knowledge flowing. Sure we've stirred up a lot of enturbulation. It would have been much better if this had not been necessary. But "might have beens" are poor things to worry about here and now. We have recognized our mistakes. We have evaluated the data. We have become convinced of certain things and we are now expressing our convictions with courage. This is resulting in enturbulation. It seems violent but we believe

that it is not as damaging as the chronic enturbulation that was building up under the old pattern of operation.

Our responsibility is to the science and to the public, not to Hubbard. If our emphasis on this responsibility results in upsetting Hubbard and causing him to attack us in an attempt to destroy us because we will not place him above the science and the people, then the only thing we can do is defend ourselves, maintain the courage of our convictions, and plow ahead, enturbulation or no enturbulation.

But the point is that any solution to our problem as a dianetic community trying to do a job must take into consideration the financial aspect. For example, one aspect of this can be pointed up in this way. One member of the staff costs the Foundation approximately \$6,000.00 per year in salary plus the cost of the space this individual works in and the material and equipment he works with. In order to just meet the salary requirement we must have 150 Professional Members at \$40.00 per year or 400 Associate Members at \$15.00 per year. One member of the staff cannot adequately serve 150 Professional Members or 400 Associate Members in the manner in which they are entitled to be served.

Do you have a question?

GM: Without any financial assistance from the field, are you relatively sure that the Foundation, as it is now, can be maintained?

DON: Of course financial assistance from the field, in the form of memberships, should not be the thing to be relied on for the existence of the Foundation. We also receive income from the sale of books, from the professional course and from processing as well as from memberships and the percentage paid by our affiliates. No organization will survive on a status quo basis for any great length of time. An organization will either expand or expire. The Foundation can survive as it is now for a time. I am willing to continue meeting the deficit so long as it seems probable that the day will dawn when there is no deficit. My ability to meet deficits will not continue indefinitely. But I do think there is a potential in Dianetics. If all of the people who really want Dianetics to succeed, for their own benefit as well as for the benefit of mankind, could evaluate the Foundation in the same manner that we have done and could come to the same conclusion, then they would join with us in our attempt to build the Foundation. With this kind of help we could continue to survive on the membership money plus the money we are making now until the program began to expand through their efforts in developing a wider interest in the public.

On the other side of the picture, the Foundation does

not have a good position in respect to its communication with the public. The channels that are now working send the new interested people here. Naturally, we refer these people to our members and our affiliates in those cases that we can't serve directly. This would indicate that a greater service could be rendered to the public and more benefit would accrue to the various HDAs if more of them were members in good standing of the Foundation.

It is quite late and we want to have enough energy to tackle the business of the morrow so perhaps we had better bring this meeting to a close. We will provide you all with a copy of the proposed affiliate contract so that you can study it before the next business meeting. This contract probably lacks a lot in being perfect. It may not even be the right method to use to solve a problem, but it will give us a point to start from.

If there is no objection, this meeting stands adjourned.

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*Additional conference material will appear in subsequent issues of the BULLETIN.*

It is no longer feasible to attempt to teach the subject of Dianetics in eight weeks. The minimum amount of time required to adequately cover the existing basic material for professional training is sixteen weeks.

In order to afford the student opportunity to obtain competent and inclusive professional training in the Science of Dianetics, The Foundation has designed a sixteen-week Professional Auditor's course.

The new catalog outlining the curriculum of the course was completed just as this BULLETIN went to the binder. The following pages are a re-print of the catalog.

With the inauguration of the longer course another step forward will have been taken in the advancement of Dianetics to an acceptable professional level.

The formal catalog is presented in a cream cover with dark green printing. If you would like to have a copy to present to friends or family you may obtain one by writing the Foundation.

# CATALOG

1952 - 1953



The Hubbard Dianetic  
Foundation, Inc.





THE AUDITOR'S TRAINING COURSE

THE HUBBARD DIANETIC FOUNDATION, INC.

WICHITA, KANSAS

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THE HUBBARD DIANETIC FOUNDATION, INC.  
211 WEST DOUGLAS AVENUE  
WICHITA, KANSAS

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## WHAT IS A HUBBARD DIANETIC AUDITOR?. . .

The importance of the functioning of the mind and of emotions in human activity has long been recognized. A great body of knowledge has been amassed under the general heading of psychology. More or less specialized work has been done by the various schools of psychology and psycho-therapy. In spite of the large amount of data and the work done, it has been recognized that much remains to be done. Workers in the fields of psychology, psychiatry, psychosomatics, hypnotism, abnormal psychology, psychoanalysis, mental hygiene, personnel and management relations, general semantics, traffic and industrial safety, speech correction, marital relations, child care, and other similar fields have long known that some of their techniques are not completely satisfactory.

Important advance in the understanding of the dynamics of the human mind was made by L. Ron Hubbard with the publication of DIANETICS: The Modern Science of Mental Health, in May of 1950. This work, and the subsequent developments, is so fundamental and basic that it opens up challenging possibilities of development in all fields of human behavior.

The Hubbard Dianetic Auditor (HDA) is a person trained for professional work in the application of the principles and techniques of Dianetics. His training includes principles of such wide application that it is difficult to outline the extent of the possible areas of his work and usefulness.

In the short span of a little more than two years, auditors have been trained and are practicing in widely scattered portions of the world. Many psychologists, psychiatrists, medical doctors, and other professional workers have taken the HDA Professional Course and are using Dianetics in connection with their own work. Others who have taken professional training in Dianetics include teachers, students, business men, house-wives, nurses, lecturers, engineers, and scientists. Some engage in full-time professional work and others function on a part-time basis.

The demand for trained Dianeticists in our society is such that the field offers unlimited opportunities for the aspiring student.

## PROFESSIONAL COURSE . . .

For those who are interested in the working of the human mind and in the dynamics of behavior,

For those who desire to realize a high level of personal efficiency and integration,

For those who wish to assist other individuals to greater understanding of their potential development,

For those who require observable results from a thorough knowledge of current practice of Dianetic Theories, techniques, and Processes,

the Professional Course offered by The Hubbard Dianetic Foundation, Inc., is a challenge and an opportunity.

## CALENDAR . . .

Year 'round sessions, March 1st through February 28th. The classes begin on the first Monday morning of each quarter except when Monday falls on a holiday, in which case they begin on the first Tuesday.

Holidays:           New Year's Day  
                          Independence Day  
                          Thanksgiving Day  
                          Christmas Day

The course covers sixteen weeks, a total of 576 hours.

First Quarter, March 1st.

Second Quarter, June 1st.

Third Quarter, September 1st.

Fourth Quarter, December 1st.

NOTE: The annual International Conference is held the last week in June of each year. Lecture credit is given for attendance. Students are admitted to this conference without additional charge.

## ADMISSION REQUIREMENTS . . .

Admission will be granted to persons who are under 21 years of age, provided they are graduates of high school or other secondary schools.

Persons who are more than 21 years of age will be considered to be high school graduates, or will be considered to have maturity and special fitness for this type of work.

Inquiry will be made of all prospective students, by individual personal interview, and final determination of fitness will be made after medical examination and dianometry test.

## STUDENT REGULATIONS . . .

A student in the Hubbard Dianetic Foundation who is disqualified for academic reasons will not be allowed credit for past work toward reinstatement or graduation, without the express permission of the director of training.

The intense nature of this course does not allow for class cuts, habitual tardiness, or extended absence from classes. Class cutting and habitual tardiness which continue after a discussion of these will be considered sufficient cause for dropping a student.

Refunds on the balance of the course will be made in accordance with the Refund Schedule.

Absence for illness, and leaves of absence for longer periods of time, will be allowed for good reason. All loss of time resulting from such absences must be made up in entirety.

This being an adult course, it is expected that the student will conduct and deport himself in the manner which is acceptable to society in general.

## SCHOLARSHIP GRADES . . .

A student's progress is checked each week by test. Grades 100 - 90, Excellent; Grades 89 - 80, Good; Grades 79 - 70, Fair; Grades 69 - 60, Conditional; Grades below 60, Failure.

A single Conditional does not make necessary re-examination. Two Conditionals in sequence will require re-examination the following Saturday. Failure to receive a satisfactory mark (70 plus) will be considered sufficient cause for dropping the student. Every consideration will be given the individual student,

and if justified, a second test may be arranged for. During this period, the student will not continue his regular classes but will, by himself, prepare for the second examination. All time lost must be made up. The dropped student will receive a refund for the balance of the course in accordance with the Refund Schedule.

The final result of the work of a student will be made to the Office of the Secretary. A request will be made to him for certification of those who have satisfactorily completed the course. Transcripts of record for the work completed will be issued by the Office of the Secretary to every student on written request. Personal recommendations from the instructor may be obtained through the Office of the Secretary.

#### FEES . . .

The tuition fee, which includes all legal holidays, is \$750.00. Arrangements can be made to pay \$250.00 upon enrollment and the balance over that period of the course up to the beginning of the 8th week. The arrangements shall be made with the Office of the Treasurer.

The tuition fee is all-inclusive, covering books and other material necessary to the course.

#### REFUND SCHEDULE . . .

Upon presentation by the director of training to the board of directors, and for good and valid reasons, a student may discontinue or interrupt his training or have his training discontinued or interrupted as heretofore stated. In which event, the following schedule of refunds shall be in effect:

<u>On completion of</u>	<u>Amount of refund</u>
First week	\$300.00
Second "	300.00
Third "	500.00
Fourth "	300.00
Fifth "	300.00
Sixth "	200.00
Seventh "	200.00
Eighth "	100.00
Ninth through Sixteenth weeks	No Refund

## FACILITIES . . .

The training school occupies the major portion of the space used by the Hubbard Dianetic Foundation, Inc., which is located at 211 West Douglas, Wichita, Sedgwick County, Kansas. This is a three-story brick building with interior modernization, conforming to the local and state fire and building codes. The building is air-conditioned.

A large auditorium or lecture hall comfortably seats one hundred persons. There are four classrooms, seating approximately twenty persons each; a student demonstrating room; ten student processing rooms equipped with microphones for the recording of sessions; a large student lounge and refreshment bar. Inexpensive living accommodations are available within fifteen minutes of the Foundation's location. The building is in the downtown business section. Hotels, library, theatre and shopping centers are in the immediate vicinity. Restaurant facilities are adequate, reasonable, and menus are diversified.

The balance of the building is occupied by the administrative offices and the professional processing section.

## TRAINING PROGRAM . . .

Professional training is scheduled, Monday through Saturday, from 9 a. m. to 10 p. m., for 16 weeks.

Trainees are personally supervised and are graded during professional training on demonstrated ability, understanding and application of theory and technique, and professional aptitude.

From the second through the tenth week, class instruction is presented each morning, 9 a. m. to 12 noon, Monday through Saturday. Students are assigned outside study and reading for the afternoons of the first two weeks, with additional tape-lectures, movies, and seminars three nights weekly. Practice of dianetic methods and techniques is gained by students as preclears or auditors afternoons of fourth through tenth weeks.

And from the eleventh week through the fifteenth week, student-internes receive at least two 36-hour intensive auditing sessions with the student as the preclear and two 36-hour intensive auditing sessions with the student as the auditor, under actual professional conditions. Case-histories of preclears are required.

The sixteenth week is devoted to observation and practice in the Foundation Clinic.

WEEK	As PC	As Aud	Class	Study	Clinic	Total hours
1 - 3			54	54		108
4 - 10	54	54	126	9	9	252
11-15	72	72		18	18	180
16	—	—	—	—	<u>36</u>	<u>36</u>
Total hours:	126	126	180	81	63	576

This chart of the time required does not include tape-lectures, movies, seminars, and preparation of case-histories scheduled for approximately one-half of the evenings during the course.

Each student receives a minimum of 150 hours of auditing and each student audits a minimum of 100 hours during the sixteen weeks of the training program. The aim is to certify only qualified and integrated auditors.



## INSTRUCTION SCHEDULE .

### First Week:

Dianetic Processing . . . Indoctrination

### Second Week:

- 1 What is Dianetics? . . . History
- 2 The Scope of Dianetics
- 3 The Original Thesis: Analogy of the Mind . . . the Dynamics . . . The Basic Individual . . . Engrams
- 4 The Original Thesis: Dramatization . . . The Laws of Returning . Prenatal, Birth, and Infant Engrams
- 5 The Auditor's Role: Auditor's Code . . . Agreement and Contract . . . Dianometry . . . Psychological Tests
- 6 Examination and Review

### Third Week:

- 7 Dianetics: The Modern Science of Mental Health: Early "Standard Operational Procedure" . . . Secondary Engrams . . . Repeater Technique
- 8 Dianetics: The Modern Science of Mental Health: Valence . . . Somatic Strip . . . Cellular Recording . . . File Clerk Mechanism
- 9 Dianetics: The Modern Science of Mental Health: Circuitry . . . The Goal of Auditing--the Clear . . . Developments
- 10 Opening a Case . . . Validation Form . . . Indoctrination . . . Inventory
- 11 Science of Survival: Theta-MEST Theory
- 12 Examination and Review

### Fourth Week:

- 13 Science of Survival: Theta Facsimiles . . . Theta Blueprint . . . Chart of Human Evaluation . . . Demonstration
- 14 Science of Survival: Dianetic Evaluation . . . Behavior and Physiology . . . Sexual Behavior
- 15 Science of Survival: Emotion . . . Affinity . . . Somatics . . . Communication . . . Ethic Level
- 16 Science of Survival: Handling of Others . . . Handling of Self . . . Command over Environment . . .
- 17 The Dianetic Assist . . . Preventative Dianetics
- 18 Examination and Review

INSTRUCTION SCHEDULE . .

Fifth Week:

- 19 Dianetic Birth . . . the Physiology of Birth
- 20 Psychosomatics
- 21 Thought Processing: Straight-Memory Techniques and Demonstration . . . Lock Scanning . . . MEST Processing
- 22 Thought Processing: Validation . . . "Creative Integration" . . . Postulate Processing
- 23 The 12 Basic Processes. . . Analytical Procedure and Demonstration
- 24 Examination and Review

Sixth Week:

- 25 Advanced Procedure: Effort and Effort Processing
- 26 Advanced Procedure: Effort- and Counter-Effort Processing . . . Demonstration
- 27 Advanced Procedure: Emotional Curve and Emotion Processing . . . Demonstration
- 28 Advanced Procedure: The Service Facsimile
- 29 Sympathy and Sympathy Exciters . . . Anatomy of the Overt Act
- 30 Examination and Review

Seventh Week:

- 31 Sympathy. . . Tacit Consent. . . Regret. . . Blame Types of Cases
- 32 Cause and Effect . . . Self-Determinism . . . Self Honesty
- 33 Chart of Attitudes . . . Internal Awareness and Repairs
- 34 Technique 80 . . . Control Centers. . . Demonstration
- 35 Experimental Techniques
- 33 Examination and Review

Eighth Week:

- 37 Abnormal Psychology: The Neuroses . . . Auditing the Neurotic
- 38 Abnormal Psychology: The Psychoses . . . Auditing the Psychotic Case
- 39 Auditing the Normal Case. . . Auditing to Optimum State of Integration
- 40 Child Dianetics
- 41 Other Methods: Non-Directive. . . Archenetics or Symbolism . . . E-Therapy . . . Psycho-drama
- 42 Examination and Review

## INSTRUCTION SCHEDULE. . .

### Ninth Week:

- 43 Other Methods: Creative Dynamics . . .Hypno-analysis . . .Conditioned Reflex
- 44 Theta Processing: Facsimile One . . .Technique 88
- 45 The Electropsychometer . . .Technique 100
- 46 First Aid and Dianetics . . .Demonstration by the American Red Cross
- 47 Medicine and Dianetics -- talk by Foundation Medical Director
- 48 Examination and Review

### Tenth Week:

- 49 Group Dianetics
- 50 Dianetic Communication: How to "Sell" Dianetics, to Organize and Lead Groups, to write Case Histories and Validation Reports, to make Demonstrations
- 51 Applied Dianetics: The Counsellor, the Writer, the Personnel Manager, the Social Worker, the Teacher, Parents
- 52 Professional Attitude . . . The Dianetic Practice
- 53 Dianetics in the Future . . .Scientific Methods . . . Research . . .Collateral Reading
- 54 Examination and Review

## CERTIFICATION . . .

Students graduate upon satisfactory completion of the sixteen-week Professional Course. Graduates are certified as Hubbard Dianetic Auditors (HDA).

## INFORMATION . . .

For further information on Dianetics, Dianetic Processing, or Professional Training and scheduled Refresher Courses for HDA's, please write, telephone, or make an appointment with the Secretary, The Dianetic Foundation, 211 West Douglas Avenue, Wichita, Kansas.







Just what do I get out of an Associate Membership? To answer this question by listing the advantages of discounts on publications and the receipt of the BULLETIN is to put a fifteen-dollar Associate Membership in a strictly materialistic category. True, there is this value, but the greatest value is more difficult to define.

In a science as new as Dianetics, there is bound to be much social opposition, both from the entrenched *status quo* and from those who condemn without investigation. But among the masses there are always a few who will quietly investigate. They maintain the basic human right to think and evaluate for themselves. If what they investigate is found to be more workable and true than that being used, they are still free enough to welcome change.

The Associate Members are the ones who have quietly investigated, and because of the truth and workability found in the Science of Dianetics they have accepted the responsibility of remaining loyal.

The *satisfaction* of standing behind a science which you believe workable, so that it can make its entrance into our society and enhance the thinking and hope of a Nation, is the best single reason for being an Associate Member.

## FOUNDATION DIANETIC RESEARCH

AS ANNOUNCED DURING THE INTERNATIONAL CONFERENCE, THE FOUNDATION PLANS TO FORMALIZE A SCIENTIFIC RESEARCH PROGRAM. IT NEEDS RESEARCH SCIENTISTS FROM ALLIED FIELDS, EQUIPMENT, ADDITIONAL SPACE AND GENERAL OPERATING FUNDS. THE FIRST YEAR'S COST IS ESTIMATED TO BE \$170,000.00. YOU LOYAL PEOPLE HAVE ASKED HOW YOU COULD HELP US. WE WOULD BE INTERESTED IN AN INDIVIDUAL, GROUP OR ESTABLISHED ORGANIZATION WHICH HAS BEEN SET UP TO AID THE HUMANITIES, OR SCIENCE, WHO WOULD OFFER US ASSISTANCE. IF YOU KNOW OF SUCH PEOPLE OR ORGANIZATIONS, CONTACT THEM. IF YOU ARE WITHOUT INFORMATION, INQUIRE. IF ALL OF YOU PUT FORTH AN EFFORT, YOU WILL MAKE POSSIBLE THE FIRST FORMAL SCIENTIFIC RESEARCH IN DIANETICS.