

# The Dianetic Auditor's BULLETIN

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Official Publication



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; Gene Benton, Director of Training and Processing; Waldo T. Boyd, Director of Publications.

**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

## When Is A Clear?

*(Occasionally an editor is pleased and surprised to find a manuscript in his morning's mail that is "Just what I'd like to have said." Such was the manuscript which this month acquires editorial status. It is "Just what I would like to have said!"—Ed.)*

\* \* \* \*

When is a clear? The question may sound as nonsensical as one of the proverbial "catch-questions," such as "How far is up?" It is, however, not nonsense, but one of the most important questions a person can ask himself, whether, as an auditor, he believes he has "produced" a clear, or whether, as a person, one feels "clearish." The reason for asking this question at this time is a fairly obvious one. In the past few months there have appeared a number of individuals claiming the status of "clear" who do not, somehow, measure up to what it was believed a clear should be. There are, of course, at least two distinct possibilities arising from this situation: the first of these is that the goal was set too high originally; the second is that these people are not as clear as they may believe. As to the first of these possibilities, there is little doubt that the potentialities inherent in a human are much greater, even, than was originally supposed; this leaves only the second alternative, which is more logical, on the face of it.

As for the reasons behind a person's claiming to be clear when in actuality he may have merely added an aberration which "says" "I am clear," these are manifold. It is quite possible that he merely wishes to avoid further processing, and does not wish to tell his auditor so; it may be that, the service facsimile having suddenly sprung, he feels that he *is* clear, without checking, and announces it prematurely. Once having announced it, of course, he's stuck with it. It may be merely that he wants some publicity. Whatever the reason, the fact remains that there are persons who say that they are clear, or nearly so, who fall short of this goal.

When is a clear? Is it the attainment of certain special abilities that determines clarity? No—for there are many persons who have the multitudinous abilities supposedly characterizing clears who make no pretense of having attained the status of clear. Many persons can develop awareness of themselves to the point where they can point out every article of furniture in a darkened room. Some can ride bicycles blindfolded; others have control of the body to the extent of changing the heart action at will, using this as a method of controlling temperature effects on the body. Some can “pick up” the thoughts of others at will, with amusing results, while still others have the entire involuntary nervous system under complete conscious control, which is only quasi-valuable. There are literally hundreds of abilities which one could describe as not being attributes of the norm, yet even the possession of these is not sufficient for clear.

The unfortunate thing, from the writer’s viewpoint, is that the claimants to clarity occasionally act in such a sub-optimum manner that persons viewing their behavior are led to remark “If that’s clear, I’ll stay aberrated,” thus tending to invalidate Dianetics in general, and the cleared state in particular.

Too many people are “skyrocketing,” which is to say that they have suddenly become a little more Cause, and feel good about it; they have not become sufficiently Cause to realize that it is not necessary to *always* be Cause, and hence become obnoxious. Their total processing time is too short to awaken complete objectively about themselves and the world.

The state of clear will not be reached, in most cases, and under any form of processing, in less than several hundred hours, since proper evaluation of previously occluded material takes time. The actual auditor time may be short, but the total development of the individual as himself takes rather longer. This fact alone makes one rather suspicious of the rapid clears. It is difficult to understand how a lifetime of bad data could be straightened out in a few hours, but it is only too easy to understand how it is possible for a person to suddenly shoot up to an apparent very high tone. The crushing part of it is, of course, when the emotional curve takes the down-swing, and the person realizes that the excessively high tone was not stable.

The original definition of clear is that when a person has all the data of his current lifetime in complete recall, when there are no occluded or charged areas in it, and when all his data are re-evaluated in terms of the real world, he is *clear*. The “near-clear” who uses that phrase to avoid processing is in all probability in very bad shape. The actual

clear will quite probably not boast about it, since his compulsions to boast will have gone with his other compulsions. A good rule to remember is that when one toots his own horn too loudly, he cannot hear the orchestra.

Good advice to the near-clear might be "All right, it's fine that you're nearly clear; let's finish the job"; in other words, get some processing to remove the Service Facsimile of near-clarity. "Near" is not near enough.

When is a clear? When there are no aberrations left—especially the one that says "I am nearly clear."

—Edward G. Robles, Jr.  
Assoc. Member

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*NEWLY PUBLISHED:*

## *Sex in the Basic Personality*

*by D. L. STERLING*

**\$3.00**

# Affinity--Communication--Reality

M. E. MERLIN

That the auditor must establish affinity with the pre-clear has been recognized from the first. But the immense importance of that has not been clearly stated, and developed as a mechanism of the mind, until relatively recently. Affinity is the root mechanism by which a mind makes contact with the real world; affinity is the essence of sanity because it is the essence of a sense of reality.

The full statement of that proposition includes the understanding of the "ARC triangle." At first glance, the concept may seem more mystical than scientific; it's about as mystical as the law of gravity, actually, and the most important general pattern in human behavior. The ARC triangle is simply drawn as an equilateral triangle.<sup>1</sup>

Now the engineer has long used the triangle in his construction work, because a triangular structure has the greatest rigidity; each leg of a triangle is mutually supporting, mutually bracing, and each is mutually interdependent. And those are the characteristics of affinity, reality and communication; remove any one of them from a human mind, and you have a mind collapsed in upon itself, its own inner world—you have psychosis.

There are standard, recognized psychoses corresponding to each leg of the ARC triangle, in which one of the three essential ingredients of the sanity triangle is missing.

First, the paranoid. He distrusts and disbelieves everyone, believes everyone is against him, trying to destroy him. This total lack of affinity makes him so distrustful, that he will and can believe no communication that reaches him. The

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<sup>1</sup> Incidentally, it is of some interest that the Greek delta, an equilateral triangle, has been the symbol of Dianetics from the start—originally picked because the Greek word *dianoetikos*, thought, from which the word Dianetics was derived, starts with the letter delta.

total lack of affinity results, therefore, in a complete breakdown of communication with his fellows, and with the external world. With no good communication, with no good data coming in, his understanding of reality becomes more and more distorted, until his contact with reality is *completely broken*. We have a full psychotic, due to broken affinity.

Next, consider the delusional case. His sense of reality is *completely broken*; he can no longer distinguish between memory, perception and imagination; the imagined is as real to him as the remembered or the perceived. With such a break of sense of reality, communication is impossible; he can't distinguish an actually received communication from an imagined communication. He can't distinguish real people from unreal, nor determine that those people long dead and present only in memory are not talking to him in present time. This is the ultimate dub-in case.

Third, consider the effect of broken communication. The ultimate development of that would be an individual who neither saw, heard, felt . . . who had no operating perceptics. And who did not speak, or communicate outwardly. Such an individual is a catatonic; he will not talk, or respond in any way to the external world.

Each of these represents the extreme development of a break of one of the three aspects of the ARC triangle. And every aberration represents some degree of break on each of the three aspects of the ARC triangle. The grief charge when an ally turned against the individual is a break of affinity; the incident when Mother told the individual, "Why you know that's not true! That was just a dog; you mustn't tell stories like that. You know that wasn't a bear!" when the pre-clear had, in fact, encountered an 800-pound brown bear—that's a communications break, because it denies communication of data. But it's also a reality break, because the pre-clear must doubt his own sensory perceptics, and is thus much less in contact with the real world. And at the same time, it is an affinity break—because the ally, Mother, is not trustworthy.

Some understanding of the pattern of behavior that determines when an engram or a lock is "ready to lift," develops out of this fuller understanding of the ARC triangle. Remember that, basically, Dianetics is a memory-restoring system, that full memory is the essential for full sanity, that

it is only necessary to understand *all* the data in the memory, and evaluate it correctly, to achieve full sanity. Engrams and their locks represent bad, misevaluated data; the process of “clearing” or “erasing” an engram or lock is simply a process of re-inspecting that data contained therein, comparing it to other, good data, and reducing the false evaluation of the engram data. If the engram data is “I always have a cold,” a thoroughly miserable pre-clear will be greatly helped by the realization that that is false data.

However, to establish the falsity of the data, sound data to the contrary must be brought fully into sight, and properly evaluated. Evidence, in other words, must be used to disprove the false statement. The good data must be compared with the false data of the engram—*internal communication must be re-established*. When the individual (note that it is *the individual* NOT his auditor) can compare the bad and the true data, and with the evidence of both in sight, reject the false data, the engram is broken.

The auditor, then, is attempting to restore internal communication, to bring into available recall the good data that will invalidate the engram.

So, the ARC triangle can be said to be both internal and external. The internal ARC consists of the present-time individual’s recognition of his own *past* reality, the establishment of communication between all moments of the past, and between past and present time, and the re-establishment of affinity between self-now and self-then. Every time an individual, under engram command, does something in flat contradiction to the dynamics, or in contradiction to optimum computation on the dynamics, he breaks faith with Basic Personality—he breaks faith with himself. He creates a shame charge within himself—an internal affinity break.

Incidentally, internal affinity breaks of serious magnitude and quantity are usually actually visible to the auditor! If the pre-clear comes in sloppily dressed, showing little evidence of interest and neatness and bodily appearance, you have a case of serious break of affinity with self. Basic Personality has too much self-respect to allow that.

On the other hand, if the pre-clear is neatly groomed, well dressed, and is neat and precise in manner and gestures, and insists that he is no good, that he is ashamed of himself, and



is generally of no value to anyone—you've got a fine case of dramatization of "the way to win is to dramatize self-abasement but don't you believe it." The true case of self-affinity break will frequently be quite desperately trying to prove his value and worth. (Basic Personality trying to make the good data come through, and having a tough time of it!) His statements will frequently sound boastful; a case described by Shakespeare as "The lady doth protest too much, methinks." There's a sort of rough-and-ready rule-of-thumb diagnosis that you can sometimes work with huge success: Whatever the pre-clear keeps saying about himself, whatever he habitually insists he feels, is quite often what he does *not* feel, and wishes he could.

Another type of internal ARC-break situation that is quite prevalent is "There's no use holding grudges; just forget about it and you'll feel better." This ARC-break command converts normal anger into suppressed resentment.

In general, any "forget it" command is an internal communication break.

Any "I don't want to think about that" acts similarly.

Any "You can't face yourself if you do a thing like that . ." type of command is an internal affinity break.

A statement of the family of "There's no use thinking about that; the past is dead and gone" is an extremely serious internal ARC break. It frequently evaluates as stating that the past is gone (no reality) and you're dead if you go back to it.

Also in the general family of internal ARC breaks are the general social aberrations that if you hear voices in your head you are insane, and that if you see things, you're insane. These are, of course, blocks on sonic and visio recalls, and on sonic and visio imagination. Shut-off sonic is so common in this society that sonic recall has, in effect, become socially taboo!

Internal breaks of affinity lead to internal disruption of communication, naturally, and that means breaks of internal reality. No communication internally means no perceptic recalls; no internal reality means no return to his own past reality. He's "stuck in present time." He's the Grade No. 1 occluded case. The only thing left to work with is straight-

line memory; despite what the pre-clear says, however, that will work. It'll be tough slugging. The pre-clear can be induced to think he's in reverie, with perceptic shut-offs. Don't quarrel with him, just so he's remembering something. You can pull a great deal of the ARC charge off the case on straight memory, then finally the pre-clear will discover he *can* go back in memory. (Internal ARC breaks are being healed; he is discovering his own past reality, is gaining self-respect—which is self-affinity—and re-establishing communication with himself.)

Incidentally, one day the heavily occluded pre-clear re-establishes contact with himself, practically blows a gasket on line charge<sup>2</sup> as a result—and gets up from the couch into a brand new, never-before-seen world! Because his present-time perceptics have also been going through the poor communications filtering of internal ARC breaks. He's apt to get right back on the couch and blow another line charge over that!

The general over-all importance of ARC breaks will grow on you as you consider the immense ramifications of this material. That is something you'll have to compute for yourself. It is impossible in this brief space to define all the consequences—and you have a perfectly good computer of your own, and years of data experience to work on.

A man may act in a horribly aberrated fashion. When that is pointed out to him, he will deny it, and give explanations of why he has to act that way—that it is, really, the only reasonable way he can act. He's sincere, and believes that; the causes of his action are hidden from his mind, otherwise he would not act in this way.

The failure of psychoanalysis was due to the fact that the analyst points out a man's aberrations, and the man will intellectually agree with the analyst that maybe that wasn't the right answer—with private reservations, those private reservations being, of course, simply engram commands. Until the pre-clear internally accepts the validity of the idea that his action was aberrated—until he not intellectually but emotionally *appreciates* that he was misevaluating, he isn't

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<sup>2</sup> Line Charge is a term used in Dianetics to indicate a specific type of release from tension. Usually this relief will come from a chain of incidents rather than a single incident, and will release in hearty laughter. Sometimes this laughter is mixed with tears, but the typical release from a line charge is from fifteen minutes to two hours of hearty laughter.

going to change an iota. Because he hasn't yet gotten his own good data experiences into sight.

With good data available and appreciated, the locks and engrams will begin to break. The pre-clear who comes in sloppily dressed and sloppy in the way he handles his body and seemingly boasts about his accomplishments is begging to have someone help him appreciate the validity of his boasts. He's got good data, but he isn't accepting it internally because of internal ARC breaks. When he does accept it, he won't have to talk about it, the ARC breaks will heal, and you'll have a nice, easy pianola case instead of a super-powered Iron Curtain case.

Here are some of the direct consequences of ARC computations:

1. A man will not become psychotic if he has a solid affinity line somewhere, on one of the higher dynamics, even if there is a complete affinity break on Dynamic One. Contrarily, a psychotic can be brought back to sanity *by simply establishing affinity*. No other therapy is needed to reduce a psychotic to a neurotic. If self-affinity can be re-established, a full return to stability has been achieved.

A corollary of this is that if a man can be made to feel that he has established two-way affinity with a group, his condition immediately improves. He's now running with a full affinity on Dynamic Three. Thus a man who feels that he belongs to a team, is a member of a group and is fully accepted into it, and is, in turn, necessary to that group, is more nearly sane. A man who genuinely feels that he has a home, is a member of that family and fully accepted into it, and is in turn necessary to that home, is even more nearly sane. The child who is made to feel an outcast is in danger of neurosis and psychosis because his external-world affinities are being denied him. The child who gets love, care, and attention at home—but has no duties, no responsibilities, is less stable than the child who has to work around the house. One-way affinity, the feeling of needing, is not sufficient; it must be two-way—the feeling of needing and *being needed*. But the duties must not be imposed made-work; the CCC work during the Great Depression was not good rehabilitation, because the worker did not feel that the work was something that had to be done. "Leaf raking" can drive a man mad, because it

implies that he is not needed, not wanted, and is simply a drain on the group. Affinity is badly disturbed.

2. The family that tells the child "Children should be seen and not heard" is imposing both affinity and communication blocks. Look for that.

3. A human being normally starts learning to function on the Second Dynamic in the early 'teen ages. If the family is breaking up in divorce at that time, and the child is sent away to a boys' school or a girls' school, you'll get the result as a pre-clear. And a bad one, too. At just the period when the pre-clear should have been learning the operation of the Second Dynamic both by mimicry and experience, his opportunities to do so are cut off. He has no reason to watch his parents operate on the second; they're thoroughly aberrated on that line anyway. (So he has lots of bad data on the subject to start with.) And now he can't study his contemporaries operating thereon, nor practice the art himself.

Incidentally, it must be thoroughly realized that the Second Dynamic is NOT simply sex; the Second Dynamic includes the normal protective instinct the male should feel toward all females, the realization and practice of the differences of social behavior with respect to males vs. females, the whole spectrum of all male-female relationships. Actually, the sex act itself is properly at the overlap point of Dynamics One and Two; it is as much Dynamic One as Dynamic Two, under optimum—i.e., clear—conditions. In the aberree with a thoroughly shut-down Second, it becomes entirely a Dynamic One operation, and thoroughly aberrated as a result. The homosexual, for instance, is carrying out a Dynamic One portion of the sex act. Confusing the sex act itself as *being* Dynamic Two, or even a major portion of it, is a serious error. Ordinary dancing is an activity well within the scope of Dynamic Two; the boy sent to a high-school level military academy type school normally misses the opportunity to develop his proper skills on Dynamic Two in this respect. The boy sent to such a school because of over-activity at the sex-act level is being injured, further aberrated, by being shut off from communication with more normally aligned contemporaries.

4. Folk-lore, over the ages, has recorded many sound observations of human behavior. Many times, *after* you have

spotted a particular mechanism of the mind, you'll find that mechanism very clearly defined and described—unfortunately in allegorical terms—in folk-lore already ages old.

Consider this: a man who has suffered many ARC breaks, has had all his allies and friends turn against him, becomes surly, suspicious and unfriendly. He is afraid of friends. Enemies actually cannot hurt one as much as friends can, because since the enemy has never established affinity, he cannot break affinity, and hence has far less power to set up another painful ARC break. The individual becomes less and less willing to accept friends. Before he does accept them, as a result, he will test them thoroughly. He will make actual efforts to drive them away, being boorish, sullen and generally unpleasant. If the would-be friend sticks, and remains friendly despite this treatment, and does not nag him, get angry at him, or dispute his statements, gradually the man will painfully and hesitatingly offer real friendship. To outward appearances, the individual will be a tough, mean, boorish man, a regular beast of a man.

Only long-enduring patience can establish affinity with such an individual; he's been nagged so much, told he was wrong so often, that he can't really trust any friend not to turn on him and join the ranks of his enemies. What he needs, and desperately wants, actually, is a friend in whom he can have full final faith and confidence, someone to whom he can spill his terrible load of bitterness, disappointment and grief. But his own past experience makes him terribly afraid to do so; he's been laughed at, and told he's wrong too often in the past.

But if such a man finally finds some friend who will *accept him as he is*, will not chide and criticize, will not try to make him believe he's wrong—why, affinity can at last be re-established, communication returns, and now, because he has a friend who believes in him, he does not have to be so defensive. The man who is constantly being accused of mistakes and errors, who is being nagged and laughed at every point, feels forced to defend not only his right moves, but starts being defensive *on all fronts*. He defends as absolutely right even those things which he knows are wrong; he is being attacked so heavily, he feels, that he cannot relax his

line at any point, he cannot admit any error—even when he knows he's made an error.

When a friend has finally established affinity, however, and accepts everything the individual maintains, at last he can relax that all-fronts defense, and admit to that friend that he has made errors. Communication has been re-established externally, and now internal ARC breaks are healing. Soon the man will cease to be boorish, sullen and hyper-defensive. He'll be less of a beast to his neighbors.

Naturally, the allegorical form of this observation is the story of Beauty and the Beast. Beauty, by re-establishing the Beast's ARC triangle, turned him from the Beast to a prince of a fellow. (An individual who has been through the hell of a total break on ARC and is pulled back up is usually a man of more than ordinary kindness and understanding. He knows what ARC breaks feel like; he isn't apt to want to install them in others.) The magic formula for breaking the Black Enchantment that made him a Beast was, as you remember, that Beauty must be true and faithful and unquestioning for a year; she must reject the offers of friends and relatives to leave the Beast, and remain unwaveringly faithful.

Naturally, the fairy-story aspect makes the friend into a Beauty, and the Beast into a Prince of the Realm; the basic prescription for breaking the Black Enchantment, however, is simply that the Beast must find a friend with whom solid affinity can be established. The friend must be faithful for a year before the transformation will take place. The friend must not question or nag the Beast at any time during that year (i.e., the auditor must not install any more affinity breaks) or the whole period of slow re-establishment must start all over.

The myth is interesting; the facts behind the myth are, however, very important to the auditor. You'll get just such people; they are the ones who have, for years, come to the psychoanalyst and practically dared him to change them. Such a pre-clear will have certain typical symptoms. They aren't always easy to spot, because many times the Beast is making computational cover-up of his actual situation. His resentments and hurts are simply being suppressed so deeply

that they aren't obvious to the auditor, or even to himself and his friends.

Actually, the Beast of legend was an ARC case operating in the range of Sullen *Resentment to Anger*. The worst case is operating in the range of *Suppressed Resentment to Apathy*. The symptoms are the same, but are more subtle.

To the auditor, the pre-clear who openly gets anger, and storms at you calling you every vile name handy, is doing fairly well. He won't bother you too much, because his button-pushing efforts are fairly open. Just make notes of his favorite vile names and his pet indictments—those are his ARC break phrases.

The auditor, though, must watch for the really tricky ARC break case. This individual doesn't storm, curse, and vilify; he's working in suppressed resentment or apathy, and his technique is very different. He's a subtle button-pusher. He's just the kind of pre-clear an auditor needs for the rapid resolution and clearing of the auditor's own bank—because this type of the Beast case possesses an incredible, uncanny acuity at spotting the auditor's worst engrams.

The proper procedure is to grimly and determinedly persist in the business of clearing your pre-clear, mentally noting that he's a full-pledged ARC break case, and computationally thanking him kindly for doing such a good job of finding your engrams for you. He'll be as effective at that as would a full clear—only you'll need another good auditor to run out all the engrams he brings into sight.

At the same time, he's actually helping his own case. By pushing your buttons and *not* getting a response, he is invalidating his own false data. His engram data is that when you push someone's buttons they invariably turn against you. If you simply and flatly refuse to stop being his friend, refuse to get angry, and refuse to nag or attack him, you are invalidating his engram data—and establishing ARC for him.

And, while holding your boiling engrams carefully in analytical awareness, remember that the cause of your troubles is not the pre-clear on the couch—it's his Mama or Papa plus your own engram supply. That's Mama's or Papa's valence you're mad at. Get it out and throw it away. His basic personality is frantically trying to cooperate with you.

And you can put it in other and somewhat more mystical words—the sort of words the fairy stories used. Help him regain his human soul—his own valence.

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*SOON TO BE PUBLISHED:*

# **Bibliography of Dianetics**

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**75c**



# Toward A Simpler Language

PAUL C. METCALF, H.D.A.

One of the great advantages of Dianetics is the emphatic location of responsibility within the individual. Most of us felt this, as an implicit value, as early as the first book. It has now, with the publication of *ADVANCED PROCEDURE*, become an explicit and fundamental element of the whole science.

Knowledge acquired through education is not of responsible value until it is put into *use*. This is the very factor that distinguishes our behavior: the quality of data that we have, not in mind, but in *use*. Now, through Dianetics, we are able to become responsible for the knowledge we are using, and to replace the archaic portions of it with a brand more mature and current, as our level of responsibility rises.

Past schools of thought and methods of education have placed undue emphasis on knowledge for its own sake. In Dianetics, we postulate that Man operates from three centres: Thought, Emotion and Effort. We observe, as the pre-clear comes to us, that these three centres are more or less out of alignment, that they are recalling facsimiles and placing them in use without mutual consultation. Every pre-clear can be evaluated on this basis: which centre is he currently over-emphasizing? Which is he negating? Observed from this point of view, we find the average "educated" individual in our society enormously out of balance, using Knowledge to dominate and subjugate Emotion and Effort. Again and again, in processing, we have observed pre-clears come to the disconcerting realization that, with Thought alone, they have not been able to harmonize their lives.

This pattern of education—knowledge taught by authority and learned mechanically—is of long standing, and is not

easily eradicated, even within those of us who are learning the dianetic method. It is a great temptation to learn Dianetics mechanically, and, in turn, to audit without imagination. In developing the science, Mr. Hubbard found it necessary to create certain new words, and new meanings for old words, in order to make a clean break with past therapies and ologies. The acquisition of these terms by the student, the ability to use them in the meanings intended, is a limited education; may the young auditor not stop there! It is so easy to enclose ourselves in the original terminology of a school of thought.

One of our prime goals is the spread of Dianetics to as wide a portion of the population as possible, without respect to race, creed, class, or education. It is an extraordinary phenomenon that Dianetics apparently fails to obey any of the "accepted" and "established" laws of economics, sociology, etc., by which society more or less operates. This—the cause of so much turmoil in our public relations—is perhaps our greatest source of hope and confidence; proof that a truly original contribution has been made, a wholly new approach to the operation of natural law in Man. The old methods which we used to judge people are no longer useful to us; it is impossible to tell what sort of person will take to Dianetics, in what type of individual the fire of enthusiasm will kindle.

For this reason, in particular, it would seem worthwhile to reduce our language, our communication symbols, to the simplest and broadest levels possible. We can accept the dianetic terms, learn to use them, to understand them, and then become responsible for them, making them our own. A dianetic auditor who has a sure grasp of his science can do this with confidence.

For example, a new pre-clear who is being introduced to the idea of body communication, in preparation for effort processing, might balk at "what is the effort of your right ear to communicate with your left foot?", but he will understand this: "Think of your body as a city, filled with streets and highways. Now, all the traffic in the city is going down to your left foot. How does the foot feel?" (This method was developed with a six-year-old child, and has been found useful with adults). Another variation would be: "Some sort of

disaster has just taken place in your left foot, and all the fire trucks and police cars have gone down there. How does the northern end of the city feel about that? Your head? Your shoulders? How do they like being left without protection?"

Another dianetic procedure that is not always easy to teach is scanning. Let your pre-clear come up with three or four incidents of a similar nature, and then say to him: "Now, you're in present time. You're going to get into a railroad train and start traveling back, on your track. Each one of these incidents is a station, and you'll stop briefly at each one, and then go on to the next. Think of time as space, get the sense of moving backward on the track, picking up momentum, stopping just long enough at each station to get a good sense of the quality of it, and then on to the next. And when you get to the last, just keep on going, see if another one doesn't show up."

One form of processing that is particularly prone to mechanical adaption is Dynamic Straight Wire. Too many auditors simply push the eight buttons, one after another—the pre-clears must feel like a food slot at the Automat. One method that has been found valuable is to approach the Dynamics through feeling rather than thought. Ask your pre-clear: "What happens when a small pebble is dropped into a pool of still water?" He will describe the ripples, moving out in concentric circles. "All right, now think of yourself as that pebble. Can you get the sense of making your mark, of being YOU, as you strike the water? Get the sense, now, of pushing a ripple out, of being Cause in sex, of your wife becoming pregnant, of raising the children; another ripple, now—the feeling of belonging in your club, your own kind of people; the ripples are pushing further out—can you get the sense of contributing to mankind, of sharing being a part of your whole race? What about other life forms—your dog and cat, the flowers and vegetables you grow—can you feel a ripple joining and becoming a part of them? Keep it going, now—feel this movement from YOU outward to the physical universe—and beyond that to thought, ideas, philosophy—and now to the Creator, to Prime Cause in the universe. Now you're in the infinite." If your pre-clear is able to do this easily, flowing from one ripple to the next,

he is not negating severely on any of the dynamics. If he is negating, the expression on his face, uncomfortable twitchings in his body, etc., will demonstrate it. This makes a nice exercise, toward the end of processing, to be done silently, if the pre-clear wishes.

Doubtless many auditors are developing methods similar to these, with the goal of communicating Dianetics to an ever wider range of humanity. Those of us in the field, away from Wichita, are particularly aware of our broad responsibility in communication. The more we move toward a simple language, the less effort we communicate—and processing itself moves toward the effortless. In addition, in making our own language, making Dianetics our own, we raise our level of responsibility as auditors. We demonstrate to the pre-clear the quality he is perhaps most seeking: confidence in self.

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# Some Postulating on the Pleasure-Pain Principle

By WILLIAM CONOVER

Author's Note: I have had time to work out only what I consider some of the basic ideas on this re-evaluation of the pleasure-pain principle. They appeared to have some merit, however, and seemed worth passing along to others for study, criticism and experiment. However, this perspective does throw an interesting, and possibly important, light on other troublesome phenomena in Dianetics. For example, some of the things that plague auditors are: valence, shut-offs, dub-in, occlusion, consistent boil-off (not from sleep commands), and psychotic breaks. One factor, apparently common to all of the above, would be the ignoring of the individual's own sensory experience, which is seemingly an attribute of the effort to avoid pain.

The following material is presented merely in an attempt to do some "dianetic" thinking and to provide a possible springboard to other theories or techniques.

The essential part of the pleasure-pain theory is the idea of rational autonomy of choice. If the individual discovers that the course upon which he has embarked will bring more distress than satisfaction, the theory requires that he abandon the course. But the individual does not abandon the course, as observation shows. In fact, observation indicates that the individual almost has an incapacity to be rational or to make the calculations the classical pleasure-pain theory requires. Accordingly, some psychologists have more or less abandoned the theory.

Dianetics, however, has given us some new (1950-51) concepts to work with—the engram, restimulation and effort. So, let's make some postulates on the pleasure-pain principle, including dianetic data.

First, let us postulate two inherent or “built-in” efforts—as a part of the effort to survive, if you wish—the “effort to experience pleasure,” and the “effort to avoid pain.”

These efforts are postulated as being mutually exclusive. That is to say, when the individual is experiencing pain or being threatened by pain (actual present time pain, or restimulated pain), he cannot use the effort to experience pleasure. In fact, he is very busy using the effort to avoid pain.

These efforts are also postulated as being “automatic,” but not reactive, in the sense that they generally “turn on” or are used by the individual without any conscious effort to utilize them. It is also postulated that these efforts, in the conceptual sense (not related to any specific incident), exist in an unaberrated form, but that they can, and do, become aberrated at the incident, or specific level. For example, masochism. It is with respect to the conceptual aspect, the automatic functioning, of these efforts that this paper is concerned.

Pain is defined as anything that causes physical or mental distress along any of the dynamics. Pleasure is defined as anything that causes a physical or mental sense of gratification or satisfaction along any of the dynamics. Both definitions refer to the unaberrated aspect of the pleasure-pain efforts.

The individual's use of the effort to avoid pain or threat of pain is postulated in two stages:

- (1) Physical moving away from the pain or threat of pain. This relates primarily to physical pain and is used if the organism is mobile. This also blends into stage (2) below in many instances and there probably is no absolute line of demarcation. The two stages are merely separated for purposes of discussion.
- (2) The ignoring of sensory experience (which includes thought). This is considered as a spectrum withdrawal of attention to one's sensory experience. It involves anaten (the degree of withdrawal), leads to complete unconsciousness and perhaps finally results in death.

Stage (2) above lends a possible new perspective to the phenomena of "boil-off." For example, the re-experiencing of the pain in an engram (secondary, etc.) becomes too great and the effort to avoid pain is contacted, or automatically turned on. This results in the gradual withdrawal of attention to, or contact with, sensory experience, and finally a degree of unconsciousness. Continued boil-off, or the use of the effort to avoid pain would mean that pleasure, and the effort to experience pleasure, would become more and more remote, and consequently lower the tone of the individual.

On the basis of the foregoing, the following principles are stated, but in the interest of brevity, skipping the "it is postulated."

The reactive mind, on the principle of restimulation, can partially or almost continually threaten the individual with pain.

A heavily charged case is one that is almost constantly being threatened by pain (restimulation) and consequently is almost always using the effort to avoid pain. Such a case can contact pleasure (or the effort to experience pleasure) only with great difficulty.

A genuine high-toned case (less or almost no restimulation) is one that is generally using the effort to experience pleasure, and generally uses the effort to avoid pain only when actual pain or actual threat of pain is present in the environment.

The effort to avoid pain is part of every engram, secondary, and lock or moment of restimulation. Following up the idea of the ignoring of sensory experience, this might be an explanation for occlusion.

The effort to experience pleasure is a part of every true pleasure incident. On low toned cases, if the auditor can contact a true pleasure incident, it might be an entry point to contact the effort to experience pleasure. This might also be an indication of why tone comes up and perceptics turn on when pleasure incidents are run for a considerable time on some individuals.

An individual will be able to experience pleasure in inverse proportion to the extent he is using the effort to avoid pain.

Scanning of either effort (conceptual level) will not erase

or dissipate it, but will turn on automatic physiological and mental phenomena as indicated below.

On the basis of the above, perhaps jumbled, postulates, it is further postulated that if an individual, using conceptual effort processing, contacts and scans the effort to avoid pain they:

- (1) will go into apathy and continue into deeper and deeper apathy;
- (2) will have their time sense, or time track, temporarily distorted or very much confused (who, what, when, etc.).
- (3) will possibly lose some, or degrees of, perceptics.
- (4) will go into "boil-off" and ultimately become unconscious.
- (5) will find it extremely difficult to contact any pleasure incidents, after scanning the effort for any considerable length of time.

If a genuine high tone case, using conceptual effort processing, contacts and scans the effort to experience pleasure they:

- (1) will experience a gradual release of tension;
- (2) will be able (at least immediately afterward) to contact more pleasure incidents than before.
- (3) may turn on perceptics.

If an average, or rather low-toned case, using conceptual effort processing, tries to contact and scan the effort to experience pleasure they:

- (1) will find it difficult to contact, and may have to "break-out" of the effort to avoid pain.
- (2) will experience a gradual release of tension, if they can "break-out."
- (3) will end the scanning in a higher tone than when they started.
- (4) will be able to contact pleasure incidents more easily (at least immediately afterward).

On the basis of the foregoing, three preclears contacted and scanned the effort to experience pleasure. One preclear, reasonably high-toned, contacted the effort almost at once, and scanned it approximately one hour. This resulted in (1)



considerable release of tension, (2) turning on of smell and taste in some areas of the track, (3) apparently a great many more pleasure incidents being available than before, and (4) much higher tone at end of scanning.

Two preclears experienced the "break-out" aspect and indicated considerable relief of tension after about one-half hour scanning. Pleasure incidents appeared to be more plentiful and more readily available.

The technique used in regard to the "break-out" was essentially as follows:

"Is there an effort to experience pleasure?"

"No."

"Is there some other effort that should be scanned at this particular moment?"

"Yes."

"All right, let's scan the effort that should be scanned at this time." (Preclear scans, finally indicates he is finished).

"Is there an effort to experience pleasure?"

"I guess so."

"Can you contact it?"

"Yes."

"All right, let's scan the effort to experience pleasure."

In the scanning of the first effort the preclears indicated a building up of tension to a certain point and then a rather sudden relief, or feeling of relief.

To date the only experimenting done is with the four instances set forth. However, the ideas expressed perhaps may lead to the development of a definite technique. One summer doesn't make a bunch of swallows, and the technique above used to obtain the "break-out" undoubtedly would be more complicated in some cases, and to no avail in others. In this connection, however, the idea of an entry point through a pleasure incident might be useful.

One preclear contacted and scanned the effort to avoid pain, although not intentionally on the auditor's part. Prior to the session, various aspects of the pleasure-pain theory were discussed. Beginning the session, the preclear commented upon a pre-natal engram, which had been contacted the session before. The preclear was asked if there were

any more efforts in the engram which should be contacted.

“Yes.”

“Can you contact the effort?”

“Yes, I’m in it now. I feel sluggish, don’t like myself.” At this point the preclear identified the effort as the effort to avoid pain, and indicated it should be scanned. In view of the above postulates, it was not considered a good idea, but the preclear was rather determined that this was the effort to be scanned. (At this point one can see the possible presence of suggestion, and also can recognize that this may not have been the effort to avoid pain. However, the results were pretty indicative, and no postulate or change of effort was made by the preclear as in previous effort processing). After approximately forty-five minutes the preclear stopped, with the comment that he seemed to be feeling worse and worse, and that this was leading only into deeper apathy. The session was stopped. Pleasure incidents, usually readily available, were non-existent in the sense that they could not be contacted or the tone raised. Three and one-half hours were spent in getting the preclear out of the apathy, using every dianetic trick in the bag. This, if it was the effort to avoid pain, gives some small evidence for the idea that the effort to avoid pain should not be contacted or scanned.

In conclusion, it is suggested that the effort to avoid pain should not be contacted or scanned; that scanning the effort to experience pleasure might be beneficial; and that experiments be very cautiously conducted.

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*The following presentation is in the nature of a synopsis of an approach to processing called Analytical Procedure.*

*The basic concept upon which Analytical Procedure was built is the Belief-Attitude-Motive complex. Recognition of its importance to survival preceded a great deal of work in the development of the process itself. Work was first started in this direction early in May of 1952.*

*The actual development of the process to a stage where it could be presented in written form took from May to August. In August the first written presentation was completed and presented to a group of clinical auditors for testing.*

*By the First of November we felt that the testing had proceeded far enough that we could make a second written presentation for the entire Dianetic Community. We would like to include the complete results of the testing program in this issue of the Bulletin but the space is not available.*

*Analytical Procedure is in the process of being published in soft cover book form; we desire to submit this procedure to the Dianetic Community for further testing before it is prepared in hard cover book form for distribution to the general public. Analytical Procedure will not be announced for sale to the general Dianetic Community until Foundation Members have had the opportunity to receive a copy. This is the only pre-publication announcement that will be made and only Bulletin readers will have the opportunity to order this book before publication.*

*The book will be published in January. The price is \$2.50. An order blank and envelope is included for your convenience.*

The Following-named individuals have  
testing of Analytical Procedure to date

Joseph W. Curtis  
Martha Curtis, H. D. A.  
Roman Mazurek, H. D. A.  
William Nelson, H. D. A.  
Charles Phillips, H. D. A.  
David Russell, H. D. A.  
Don Schuster, H. D. A.  
A. E. van Vogt, H. D. A.  
Mayne van Vogt, H. D. A.  
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# *Analytical Procedure*

## *A Synopsis*

The abilities of a clear will not just happen. You must create them.

Analytical Procedure is designed to help you do this, in a systematic and logical manner. For this purpose, several powerful tools, new in Dianetics, have been developed. The most important of these are: the BAM triangle, Tracking, the Self-Esteem Curve, SET and SEL points, the Information Source, and the RFP triangle. The purpose of this article is to present a synopsis of these tools for your consideration.

We want you to know quite frankly that no clears have thus far been produced by Analytical Procedure. This does not mean, of course, that it won't produce clears. On the contrary, we have great hopes for this, but we want to be completely honest with you on this point.

The reason for our optimism is that in a few individuals who have tried Analytical Procedure or who have participated in its development an event we call "clear-shift" has occurred. It is a dramatic and inspiring event. Those who have experienced it are not, by their own reckoning, *clear*; but they are, by their own definition, *optimum*. They are optimum in the sense that they are almost continuously functioning at the peak of effectiveness and happiness of which they are capable at any given moment. Their tone levels range from cheerfulness to enthusiasm. Their minds are alert and keen. Their interests are unusually broad. They are self-determined in their actions—not in the sense of being selfish, but in the sense of being free. They do not exploit others, but are always kindly, helpful, and constructive. By their actions, by their very presence, they observedly raise the tone of those about them. Their resistance to disease is high. Their general state is in no sense static, but is rather one of continuous growth and development.

Most readers would probably agree that such a state is a highly desirable one. We wish to emphasize, however, that it is by no means certain that everyone who tries Analytical Procedure will reach this state. We frankly do not know

enough about various types of individuals to make such a prediction, and we feel you should be fully aware of this.

We also feel you should know that the optimum individuals developed by Analytical Procedure have demonstrated, thus far, no "magical" abilities. They move and act with optimum effort, but they cannot levitate or move objects by telekinesis. They are unusually sensitive to the mood and thought of others, but they are not telepathic or clairvoyant. They show remarkable warmth and depth of human understanding, but they cannot heal disease with a touch or a glance. Their memories are exceptionally good, but they do not, as a rule, possess perfect eidetic recall. They live and act on a scale far greater than the average man, but they possess no occult powers and do not know how to send forth their astral bodies at will. We mention these things, not because we deny the possible existence of such abilities, but because we want the reader to know that Analytical Procedure does not produce them—at least it has not so far.

As far as we now know, anyone who can think at all can use Analytical Procedure. The only qualification we would make in this regard is that an individual who suffers from a severe neurosis or psychosomatic disorder should use it in consultation with a physician or a competent auditor.

Of course, there are individuals who are so severely psychotic that their thinking abilities have been completely aberrated, and Analytical Procedure, which stresses analytical thought, cannot be used in such cases.

Analytical Procedure evolved from research on Postulate Processing, one of the basic tools of Advanced Procedure; a comparison of these two methods may assist in orienting the reader toward Analytical Procedure.

1. In Advanced Procedure, postulates—determinations to act—were considered to be the cause of aberration. It was considered that the self-determinism of the individual itself keyed in aberration. The primary target of therapy was the postulate. It was noted, however, that postulates frequently would not lift unless the "reasons why" were also contacted.

Analytical Procedure focusses attention on the "reasons why." This has led to two important discoveries. The first of these was the BAM triangle, representing beliefs, attitudes, and motives. It was found that underlying the aberrations we have thus far investigated can be found belief-attitude-motive complexes which are directly related to the aberration in question.

The second discovery was that it was not the self-determinism of the individual that caused aberration. On the contrary, aberration was found to have been accepted in the

*absence* of self-determinism. From the viewpoint of Analytical Procedure, the concept that the self-determinism of the individual keys in aberration constitutes a major invalidation of the self-determinism of the preclear.

2. A second important difference is the development of a powerful technique called *Tracking*. Tracking is the basic tool of Analytical Procedure, just as returning and incident running were the basic tools of Standard and Advanced Procedures. Just as returning might be regarded as the maximum position on the spectrum of recall, so may Tracking be regarded as the maximum position on the spectrum of analytical thinking.

The core of Tracking is the CEDA sequence—Consider, Evaluate, Decide, Act. Tracking consists of one CEDA sequence after another.

Like its predecessors, Analytical Procedure is based upon the fundamental premise that every individual possesses in his Analytical Mind a magnificent instrument capable of solving any problem if given sufficient time to do so. In all these procedures, processing is designed to use this tremendous capacity of the Analytical Mind. In returning and incident running, the basic objective was to contact an incident and run it through the Analytical Mind over and over until the effect of the incident was reduced or erased. Similarly, in Tracking, the basic objective is to contact the belief-attitude-motive complex underlying an aberration and to Track it with the Analytical Mind over and over until its power is eliminated. Tracking, however, by virtue of the CEDA sequence, turns the Analytical Mind on to a greater extent than was usually the case in incident running.

It is also desirable to point out another basic similarity. In Standard Procedure it was believed that engrams formed chains, and that running any given engram might not of itself be sufficient to produce erasure unless underlying engrams were also contacted and reduced or erased. Similarly, merely contacting a BAM immediately underlying an aberration in Analytical Procedure may not be sufficient to completely eliminate that aberration. One, therefore, Tracks deeper and deeper along the BAM chain or network.

3. A third important difference is in the role of the auditor. In previous procedures the auditor was in charge of the case, cooperating with the file clerk of the preclear. Analytical Procedure usually requires an auditor, but the preclear, not the auditor, is in charge of the case. The preclear makes all the decisions, and the auditor aligns his actions with the goals selected by the preclear. This feature emphasizes the self-determinism of the preclear from the



very outset, as well as his responsibility for the results that are to be obtained.

### **BAM TRACKING**

The BAM triangle represents beliefs, attitudes and motives, together with the fact that they are interrelated. In Analytical Procedure the following working definitions of these terms have been adopted:

A *belief* is a representation of reality that has been accepted by the individual.

An *attitude* is the way an individual addresses a situation.

A *motive* is a desire to do something.

The manner in which beliefs, attitudes, and motives, in integrated wholes, are related to aberration, may be illustrated by the following example. Suppose a man has difficulty in getting along with people. If he examines the BAM triangle with respect to this aberration, he may find that he has a belief that people do not like him, an attitude of withdrawal from them, a motive to "get away" from groups at parties, etc. It is at once apparent that there is a direct relationship between this particular BAM complex and the aberration in question. If the individual accepted another BAM complex toward people, such as the following: a belief that people are interesting, an attitude of attentiveness to them as persons, a motive of wanting to be with them, he would, of course, be a great deal more popular than he was previously. This, of course, is an oversimplification of the situation, because in general, the BAM complex immediately underlying an aberration has beliefs, attitudes, and motives underlying it in turn; but it serves to illustrate the power of the BAM triangle, either in producing aberration or in eliminating it.

In Tracking, the individual performs one CEDA sequence after another. For example, in opening a session, the preclear first of all considers what topic he might wish to Track upon. He evaluates the possible topics with respect to his case. After having done this, he then *decides* upon a topic, and *acts* on the basis of that decision, by Tracking on that topic. Let us assume that he has decided to Track an aberration. He might then consider the beliefs he has accepted with respect to that aberration. He analyzes each belief into data and interpretations. Similarly, he considers the motives he has with respect to this aberration, objectively and honestly; and, when he feels ready, he may then consider his attitudes. At an appropriate time—the order is entirely up to him—he evaluates the beliefs, attitudes and motives that he has considered, both with respect to their probable

truth value and with respect to their survival value along the various dynamics. He continues this process of consideration and evaluation, analyzing the BAM complex—if necessary, deeper and deeper, until he is ready, and this is more or less arbitrary—to formulate possible courses of action that he might take with respect to this BAM complex. He evaluates these various courses of action and, at an appropriate moment, he selects which course of action that he wishes to follow. This may be, for example, the acceptance, as a basis for action of a more analytical BAM complex than that which he had previously accepted: a belief which is objectively more true, a motive which is more honestly oriented toward optimum survival, and an attitude which is more positive and creative. Having made this decision, he then *acts*. In this case the action consists of the application of this decision not only to his further Tracking but also to his daily life. The adoption of such an analytical BAM complex will eliminate the aberration. Through this procedure the individual, by his own self-determined action, analyzes his personality and redesigns it in accordance with his concept of clear.

This description is necessarily brief. We hope that it at least gives the reader an idea of what Tracking is like. A more detailed description is presented in the handbook.

### **EVALUATIVE TRACKING**

One of the most important concepts of Dianetics is the tone scale, which relates the emotional tone of the individual to the level of effectiveness of his Analytical Mind. In Analytical Procedure, the tone scale is supplemented by another and, we believe, equally important concept: namely, the Self-Esteem Curve. The Self-Esteem Curve ranges from a low point on one extreme of self-pity through an optimum point of full self-confidence down to another low point of megalomania. We may present this curve in the form of a table as follows:

<b>SELF ESTEEM</b>	<b>ANALYTICAL LEVEL</b>
	<i>(estimated)</i>
<i>Self-pity</i>	10% active
<i>Self-punishment; blame; guilt</i>	30% active
<i>Inferiority feelings</i>	50% active
<i>Moderate self-confidence</i>	80% active
<i>Full self-confidence (OPTIMUM)</i>	100% active
<i>Over-confidence; cockiness</i>	80% active
<i>Egotism; conceit</i>	50% active
<i>Megalomania</i>	10% active

When the self-determinism of the individual is invalidated, the situation produces a threat to, or a loss of, his self-esteem. We refer to such points as self-esteem threat, or SET points, and self-esteem loss, or SEL points. Whenever a SET or SEL point occurs, a reaction by the individual to this SET or SEL point follows. This reaction is usually irrational, as the reader undoubtedly knows from his own experience. The reaction, for example, might be to seek to excite sympathy from others, or to exaggerate the difficulties of the situation. It might be to place blame for the situation upon some other person. It might cause the individual to boast of his prowess, ignoring the realities of the situation. It might cause him to punish himself, or to feel deep shame or guilt. It might turn on anxiety about his heart or some other bodily organ, in order to divert his attention from the threat to self-esteem existing elsewhere. It might cause him to lie or to cheat or to steal. The vanity of human beings is proverbial.

We do not believe, however,—and this point should be emphasized—that all attempts to maintain self-esteem are necessarily reactive or irrational. On the contrary, we feel that it is possible and desirable to maintain optimum level of self-esteem, corresponding to the point which we have labelled full self-confidence. An analytical way of maintaining self-esteem would be by surviving more effectively or constructing something new. Again, we feel that the reader can find many examples from his own experience of analytical attempts to maintain self-esteem.

In BAM Tracking, it is often found that the motives related to a BAM complex are hidden from the awareness of the preclear. The usual reason for this is that the motive is a reaction to a SET or SEL point in which the individual is seeking to maintain or restore his self-esteem in an irrational way. Evaluative Tracking is a very powerful tool used to supplement BAM Tracking whenever a situation such as this arises. In this procedure, the preclear simply focusses his attention on incidents in the past in which a SET or SEL point has occurred. He does not necessarily, unless he chooses to do so, return to these incidents. All that is necessary, actually, is to contact that part of the incident that constituted a SET or SEL point for him. The preclear attempts to locate all SET and SEL points in the incident. Having located these points, he then seeks to isolate his reaction to them. The next step is to Track these points and the reactions to them with his Analytical Mind, over and over. He evaluates these points and reactions objectively, honestly, and analytically, comparing the motive to maintain self-esteem with his basic motivation, which is to achieve optimum survival. As he does this, sooner or later he will see that optimum survival

is what he really wants to achieve, and that his self-esteem will be far more effectively enhanced by orienting his actions toward this goal.

SET and SEL points are also very valuable to an auditor in the maintenance of ARC with the preclear. They are like the rocks and reefs which a pilot must avoid in steering a safe course to harbor. In establishing and maintaining ARC, the auditor steers a course through a channel without running into SET or SEL points.

### **THE INFORMATION SOURCE**

Analytical Procedure not only utilizes the analytical capacities of the Analytical Mind; it also makes considerable use of its creative capacities. The basic tool by which this is accomplished is the Information Source.

We may formulate this concept by means of a very simple example.

Consider a coin. Flip it. Let us assume it falls heads.

Before the coin was flipped, you did not know how it would fall. Your uncertainty can be very precisely measured—by the probability, say, that the coin would fall heads. This probability, of course, is one-half—a 50-50 chance.

If you had known beforehand that the coin would fall heads, you would have felt no uncertainty. You would have said, "The probability of falling heads is one." This would have been the case if the coin were somehow weighed to invariably come down heads.

Your hindsight, too, would enable you to say with certainty, if you could move back in time to before the event happened, that it would fall heads. We might say that the coin, by the mechanism of the flip, delivered information to you which changes your uncertainty into certainty, your ignorance into knowledge.

Consider, now, the situation from the standpoint of the coin. Confronted by two alternates, heads or tails, we might say that, by the mechanism of the flip, it *decided* between them.

Choice, uncertainty, and information are essentially equivalent. They are different aspects of the same phenomenon.

The Information Source was used in the design of the CEDA sequence, the heart of which is the decision of the preclear. By making decisions, the preclear, in essence, is generating information.

The concept of the Information Source may also be used to create. In this application, the preclear acts as a *receiver*

of information. To create means to produce something new, something we did not *know* about before. It does not matter if it is absolutely new; all that matters is whether it is new for us. Before we can produce something new, we must be in a position in which we are uncertain; for if we knew all about it, it would not be new. This is to say that creation requires a situation which contains for us an Information Source.

Now it is possible to make almost anything act as an Information Source, whether it be beliefs, attitudes, motives, objects in the environment, people, scientific facts, books, actions, etc. All we have to do is this: (1) inquire as to what we accept as *known* (certain) about the situation, (2) deliberately question what we accept as known, (3) try alternative interpretations—and see what happens. The human mind is stimulated to a very high level of activity in the presence of an Information Source.

Suppose, for example, that you are criticized unjustly by another. Your natural reaction would be to refute this criticism. Perhaps you might do this. But you also could convert this situation into a source of information. It may be that the criticism was not entirely unjust. More likely, your reaction probably involved a certain amount of restimulation. The situation, therefore, is an *excellent* opportunity to learn more about yourself.

The capacity to change, to create, to grow, to expand one's horizon, to remain youthful, to seek our new beauties of life and experience, seems somehow to be related to the capacity to derive information from sources in the environment.

We have found, further, that the capacity to regard each session, each BAM, each aberration, each search for new abilities, etc., to be correlated with the degree to which one causes these things to act as sources of information.

We believe that the Information Source is one of the most valuable parts of Analytical Procedure.

### ***CLEAR SHIFT AND THE RFP TRIANGLE***

There is a giant within us, waiting to be freed.

Actually, we are that giant already. But for various reasons we refuse to believe it. Or, more accurately, we are so weighed down by other beliefs about ourselves that this particular belief seems incredible. In so doing, we accept limitations upon our range of potential action. Accepting these limitations, we do not act according to our optimum capacity. Noting that we fail to act at optimum capacity, we accept this data as supporting our belief that we are

puny. In this way, a negative feedback from belief to action to belief, etc., is set up.

How do we break this vicious circle? How can we rediscover the giant within us?

This is a problem that each person must solve for himself, in his own way, in accordance with his own unique personality. When he does achieve this solution, he experiences "clear-shift."

Clear-shift does not just happen. It is a step that is taken by the individual, by a self-determined decision, in an analytical moment, with his eyes wide open. The time when this step is taken must be determined by the preclear himself. No one else can take this step for him, or tell him how to take it, or when he is ready.

There is a period, however, in any case wherein the pre-clear may be approaching clear-shift without being aware of it or without knowing how exactly to take the step. For the preclear in such a situation—and the reader himself may now be in such a situation—two concepts may be of value. We present these for your CEDA.

1. Evidence is accumulating which suggests that man enters the world with an optimum survival orientation. But, as a baby, he is weak and helpless, unable to feed himself, or secure warmth and shelter. This is a period that everyone goes through, and which everyone will go through as long as man remains human.

Such a period inevitably constitutes an invalidation of self-determinism. In later years we spend considerable time trying to invalidate this original invalidation.

What is this basic invalidation? We believe that it takes the form of a BAM—the core of the BAM onion that we peel off, layer by layer. Sooner or later, we will contact that core, and recognize it.

It can be eliminated like any other BAM. When this is done, we are free. We are not yet clear, because we have not yet fulfilled our *design for clear*. But the giant within us is freed.

2. The second concept is the RFP triangle. It stands for responsibility, freedom, and power.

*Responsibility* we define as the willingness to take charge of goals related to optimum survival.

*Freedom* we define as self-determinism or the capacity for making decisions regardless of external influences.

*Power* we define as the ability to fulfill goals one has freely and responsibly selected.

We believe that these three are interrelated, like the ARC triangle and the BAM triangle.

Responsibility is not obligation. Obligation is imposed from without, or self-imposed rather than freely accepted.

Freedom is not license. License is freedom without responsibility. Its exercise leads to the bondage of self-indulgence. Nor is freedom the same as political liberty. Liberty is, of course, desirable. But when you liberate a man, you do not thereby set him free. He can free himself only by his own self-determined actions.

Power is not the capacity to exert physical force. The capacity to exert physical force is, of course, desirable, but without freedom and responsibility it becomes tyranny. It binds the tyrant as surely as it binds its subjects.

Finally, the essence of the clear-shift may be formulated succinctly as follows: Clear-shift is a CEDA sequence in which the individual accepts an analytical BAM which aligns his self-determinism in accordance with the RFP triangle.

\* \* \* \*

*The foregoing is a description of Analytical Procedure with an explanation of the BAM complex and its importance in human behavior. The book, Analytical Procedure, will contain the actual procedure itself with adjunctive technique, a complete description of how it works and how to apply it, a transcription of a case opening, some case histories, and a series of questions and answers.*

*Following are the subjects covered:*

**THE BAM TRIANGLE.** (Belief-Attitude-Motive.)

**THE CEDA SEQUENCE.** (Consider-Evaluate-Decide-Act.)

**TRACKING.** (The way to do it.)

**THE INFORMATION SOURCE.** (A basic concept.)

**ANATEN.** (A new evaluation.)

**EVALUATIVE TRACKING.** (The self-esteem problem.)

**THE SELF-ESTEEM CURVE.** (A different viewpoint of the tone scale.)

**OPPOSITES.** (A specific technique.)

**REFLEXIVE AWARENESS.** (Awareness of awareness.)

**EVOCATION.** (A way to get Bursts of Insight.)

**ROLL OF THE AUDITOR.** (A complete discussion.)

*We think Analytical Procedure can help you toward the solution of your problems. We know that you can help us develop Analytical Procedure to a higher level of usefulness. Will you join us in this program?*

# Dreams, Daydreams and Fantasies: A Working Hypothesis

by DONALD H. ROGERS\*

All dreams (including daydreams and similar fantasies) are of one of two types:

1. Success dreams
2. Failure dreams

The success dream is obviously the Freudian wish-fulfillment.<sup>1</sup> It is a pleasure moment, where the individual accomplishes deeds of the sort he approaches in daily life with enthusiasm and confidence, deeds which carry the same emotional tone level and the same success pattern as his daily activities. It is characterized by:

1. Completeness of action
2. Feeling of pleasure

The failure dream exhibits an aspect of wish fulfillment in that the wish is portrayed, often vividly. It differs from the success dream in that the wish is not carried to consummation in successful action but is interrupted. The interrupting force may be more or less apparent. If it is too intensely unpleasant it may result in wakening. The failure dream is characterized by:

1. Interruption before achievement
2. Feeling of unpleasantness

The success or failure in a dream reflects the motivation of the individual in life situations similar to the dream. An individual who copes with his environment by succeeding will succeed in the dream. One who copes with his environment by failing will fail in the dream.

## ***EMOTION IS IMPORTANT***

The emotional tone of the dream, its pleasure or displeasure, reflects the attitude of the individual in life situations

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\* Donald H. Rogers, 41 Fourth Street, Fanwood, N. J.

1 Freud, Sigmund, *The Interpretation of Dreams*.



similar to the dream. This attitude may be placed on the scale of emotional tones which runs from high to low:

Enthusiasm

Confidence

Boredom

Anger

Fear

Grief

Apathy

It then affords a key to our larger body of knowledge on the probable behavior of persons so classified, revealing something of the dreamer.<sup>2</sup>

The intensity of emotion in the dream indicates the importance of this particular emotion in the attitudes of the dreamer. It portrays the vigor with which this emotion may be expected to influence his daily decisions and actions. Recurrence supports intensity in this interpretation.

### **THE ROLE OF FEAR**

The difference between the success dream and the failure dream is essentially that admixture of fear which reduces confidence to hope. Wishful thinking does not exist except as a reaction to the blocking of achievement. Fear is implicit in hope, which so betrays a tinge of failure, a loss of confidence, a less than positive assurance. Hope of success always implies fear of failure.

Fear is component to all attitudes below anger on the tone scale. One cannot drop to apathy or grief without experiencing fear on the way down (or to apathy without experiencing grief). Even the lower levels of anger are alloyed with fear in the overlap of the zones. The more remote and wistful a wish becomes, the closer to apathy its tone will be.

Fear (unrecognized) presents direct action in coping with the suppressor engendering it. The choice lies between escape and indirect action, with civilization tipping the balance toward indirect action. The person who learns to cope with his environment primarily through indirect action faces still another step, however, in that suppressors against his patterns of indirect action may encourage him to choose still more devious or subtle patterns of indirectness.

It follows that there will be two orders of failure dreams, corresponding to the types of activity suppressed:

1. Wish for normal direct action, blocked
2. Wish for indirect action, blocked

The first of these is relatively simple in its pattern, but

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2 Hubbard, L. Ron, *Science of Survival*.

the second will bear close scrutiny because it represents the second depth of failure.

The second depth of failure is to fail at being a failure, i.e., to fail at an activity which is itself a non-survival activity. A dream of committing suicide, with waking at the critical moment, is such a second generation failure dream. A dream in which sympathy is secured by a pretended suicide, on the other hand, is a success dream because the indirect action wish is fulfilled in the dream.

The success dream of failure is a danger signal. When an individual becomes so proficient at failure, at non-survival methods of coping with his environment, that he can dream success dreams at this tone level, careful attention must be paid to his whole interpersonal orientation. He is capable of psychopathic intensity in his service patterns of aberration.

### ***THE ENVIRONMENTAL COMPUTATION***

Note especially the use of dream, daydream and fantasy material in coping with the environment. This occurs both at a monitored, or conscious, and at a submonitored level, and may serve either of two purposes:

1. To elicit sympathy, envy, fear, admiration or other desired attitude
2. To satisfy the requests of a psychiatrist, psychologist, psychoanalyst, psychotherapist or dianetic auditor

In the group who use dreams for the first of these purposes we find the child with recurrent nightmares, the amateur prophet, seer and fortune teller, and the fantastic liar who comes to believe his own lies. The first of these examples knows the imaginary from the real, but the other two often lose that perspective.

In the second group we find the office clerk who offers the employee counsellor a soap opera of her life in weekly installments, the pre-clear who runs fake engrams (including, perhaps, some prior lives), and the patient who dreams profusely and obligingly in psychoanalytic symbols when the occasion seems to require it. Here, again, the line between fact and fiction is sometimes obscured.

The use of dream material in coping with the environment is usually spotted with ease. First, it is high-lighted with a certain manic emphasis. Either there is abnormal attention to dreams or there is an obvious fantastic quality in supposed fact. Second, the case betrays a general manic creativeness, probably at the failure level. We may find a person busily not inventing a mousetrap, industriously not writing a book or persistently not getting elected to public

office. Third, the level of actual creativeness is high enough for an output which will make this aspect of the case important. We may be dealing with a mildly successful writer or inventor who routinely copes with life situations through the use of his creative imagination.

Dreams, daydreams and fantasies are produced by the creative functions of the mind. Their production is not ordinarily considered (in our society) to be entirely under conscious control. In fact, the sleeping dreamer is not considered responsible for his dream, the daydreamer is considered responsible for the act but not the product, and the dealer in fantasy is accorded responsibility varying with the occasion and with his own understanding of the nature of his output. He may be paid or punished.

### **THE PROBLEM OF VALIDITY**

A dream is a real experience, even though it be recognized, afterward or concurrently, as a dream. Its reality is, of course, a mental one rather than an objective one; it is a *mental* experience. Moreover, the dreamer has available in his own mind full data on the dream, the sources of the material from which it is compounded, its character and use as a dream, although he may not hold this information available to conscious recall.

The problem of validity is a ticklish one where the dreamer is offering dreams as real, objective experiences. He may be a deliberate and compulsive liar, but it is more likely that he is caught in his own trap that the true nature of his material is occluded from his conscious monitoring. In either case a frontal attack will avail little. Calling the man a liar, no matter how sweetly it be done, can only depress his tone. It not only invalidates him as an honest, self-respecting person, but it shakes his social balance by attacking one of the tools he needs for coping with his environment.

The best approach is probably to educate him on environmental computations in general and on dream theory in particular, using this educational work as the vehicle for an examination of his own orientation with respect to fantasy. He can so be raised in tone to a point where he no longer needs and uses the mechanism in handling his environment.

### **ADDITIONAL DEVELOPMENT NEEDED**

This hypothesis is weak on the functional side. It does not explain adequately why we dream. We might *not* dream.

The common presence of engramic material in dreams, so that they form locks, should not be overlooked.

Neither may we ignore the possibility that more accurate observation may deny the existence of success dreams, making possible a direct link to fear as the causative agent.

# Symbols and Concepts

by  
DON C. MAIER

Beginning a few months after the introduction of Dianetics to the general public, and in ever-increasing frequency thereafter, there have been persistent reports of "memories" of past lives. That is, the individual on the couch will state, often quite positively, that he is recalling data along one or more perceptic channels, which has no connection with his present life on earth. In other cases, where the preclear is more or less occluded, he will be reporting data which the auditor deduces, out of his experience with other preclears, to be past life information.

This sort of thing was greeted with dismay in many circles, as being "just a little too much." It is hard enough to get the general public and the various professions which should be using Dianetics, to accept "prenatals" and the ideas inherent in the philosophy of Full Responsibility. Why should we be saddled with the additional burden of entering the fields of metaphysics and mysticism?

On the other hand, there have also been persistent reports that if past life data, no matter how unbelievable, is handled when presented just like any other engram, marked benefits accrue to the case. The incidents presented seem to reduce just the same as yesterday's bump on the head. These considerations support the validity of past lives, but it must be very definitely considered that they do not, by themselves, furnish proof of the validity of past lives.

Further, there is a very solid and successful segment of the total dianetic field which holds that past life data, while it might be valid, is not important in the running of a case. Among these people are some who perhaps are *clear*; if they are not, it is at the very least evident that they represent a state of being far in advance of the current norm.

Perhaps the controversy can be resolved by a concept of General Semantics: *The word is not the object*. Also, the word used to describe a process or induce it is *not* the process.

With this in mind we can erect a slightly different frame of reference.

In early Dianetics (1950), the auditor used a workable technique. He requested the preclear to go over and over an incident, feeling, seeing, hearing, touching, re-experiencing pain and emotion and thought, until the incident lost its aberrative power. This worked well with many people; with others nothing seemed to happen. Later techniques have reduced the number of people with whom nothing seemed to happen, and in general have refined the processes. These, incidentally, have also resulted in a more workable and more acceptable theory. But regardless of the techniques used, it must be remembered that they all most be converted by the preclear from mere words to a workable process within his own skin.

It may be that this process is practically identical from individual to individual. If this is so, then the different words are necessary for different cases merely because of individual differences in how the words are converted into internal mental-physical action. Or, it may be that the processes vary widely from one individual to another, and that each individual needs to find the process which works, inside his skin, for him.

We have the very interesting opinion from Ron Howes\* that actual sonic and visio recalls are merely abstractions, and as such are not necessary. He states that he uses, for recalls, complete and direct contact with the environment.

We know, further, that the functions of sonic and visio and other recalls are often used by the imagination function. Many individuals find difficulty in separating the abstractions-produced-as-recalls-by-memory from the abstractions-produced-as-recalls-by-imagination.

With these ideas in mind, we can now analyze the problem as follows:

There are two representative individuals undergoing dianetic processing. "A" runs locks and engrams from this-life only; he has never heard of running past-life data, and the auditor is careful not to suggest it. He changes the words into processes inside his skin, by a method known only to him. The processes "work"; that is, he is observed to lose his obvious aberrations. He gets better. He gets well. Medical doctors and psychologists can check him and they agree that there has been marked improvement. Sometimes he makes *full* use of these processes, becoming then obviously far above the current norm; people begin to call him "clear."

"B," on the other hand, is run by an auditor who makes use of what Ron Hubbard calls "whole track" techniques.

\* Prologue to Survival Part III, page 61

These involve not only incidents in this-lifetime, but also incidents back along a whole series of past-lives to the beginning of time, and perhaps earlier, if such is conceivable. Here again, it is necessary that "B" turn these words,—these symbols, concepts—into *processes* which he can make work inside his skin. And again, the processes "work." He also gets well and can be checked for his degree of well-ness by anyone who is qualified to judge. Sometimes, also, "B" makes a fuller use of these processes and it becomes obvious that he is also approaching the state we call "clear."

### BUT THE PROCESS IS NOT THE WORD!

In each case, the real "process" is the mental and physical action which the preclear performs within his own skin. The words describing these processes become meaningless, when this is realized. And the pre-clear with sonic, visio, and the entire gamut of recalls realizes that even they are really abstractions, not necessary to the working of the process, and possibly illusory. Or, perhaps the events portrayed by the abstractions of sonic and visio were real events. In any event, these abstractions may well be merely incidental to the real, therapeutic processes going on while the preclear is enjoying the scenery.

Whether or not the abstractions represent real events is entirely beside the point. The internal processes which they symbolize are the really important events; further, these internal processes are taking place completely in present time.

In the light of the above (if you accept it as "light") the following seems to be pertinent: why make Dianetics even harder for the newcomer to accept by introducing the concept of past lives, when there is a possibility that the necessary internal processes can be induced by use of an entirely different set of words? It is suggested that there can be three answers to this. (One) The past life data and "whole track" techniques would be valuable if it were definitely proven that the internal processes are speeded up and made more safe and sure by the use of these particular external symbols. (Two) Past life data would have to be accepted, and could eventually be "sold" to the public, if *definite* clinical proof exists of objective validity. (Three) If neither of the above are satisfied, then it is foolish to use past life terminology, data, or techniques, except for experimental purposes, or on well-indoctrinated preclears on whom nothing else seems to work.

Point (One) above can only be satisfied and accepted as proven after sufficient time has passed to show that many dozens or hundreds of persons, helped by the use of "whole track" techniques, become significantly better and remain so,

when compared to a similar group of people on whom the latest approved techniques of one-life processing were used. The factors of relative safety in use and the numbers of auditing hours involved must also be compared.

Point (Two) is more difficult to establish as incontrovertible truth. This is entirely aside from the mental resistance one meets to the idea. The facts are hard to establish because of the numbers of possible alternative explanations involved, even when one runs into a seemingly well-proven incident.

As an example, there is a case which has been cited several times. The preclear came up with a "past death" incident involving a time when "he" was a soldier in the Civil War. He knew which side he was on. He knew his serial number. He knew his name, and he had memories of his past during that lifetime. He knew where he was, and the date. He felt the blow which killed him. The incident was run out using Standard Procedure and the somatic connected with the incident was relieved. Then, the story goes, the auditor and the preclear checked the official records and found that there was such an individual who had died in that battle on that date! *Voilla!* Here is proof of past lives!

Or is it?

Let us suppose that we amass a hundred case histories such as the above, each one proven up by official records in various archives. To the author's knowledge, not much of this type of validation work has been seriously attempted to date. But suppose it is. Is this proof? Not while other possible explanations exist. In fact, there may be several such explanations.

The most obvious is that the preclear may have obtained the information through perfectly normal channels such as reading a detailed biography, or a history book in which the individual happened to be mentioned. Such an explanation is often presented when one attempts to introduce the idea of past lives to the newcomer. Or, another possibility: the researchers at Duke University have shown that extra-sensory perception on the channels popularly called "therapy" is a probability of a relatively high order. Experiences of a number of people working in Dianetics have certainly supported this view. Thus the data could have been obtained by the preclear via some sort of telepathic channel in numerous ways.

Or yet another possibility: disregarding the idea of telepathic communication from one mind to another, we have the factor of *knowing*. At certain high levels of the tone scale, the individual simply seems to be *aware* of many things. Somewhat on the order, perhaps, of the quoted direct contact with the environment. Such direct contact need not be in

present time at both ends of the "connection"; that is, the contact may be possible between an individual, now, and an incident in a different location which happened in the past or even may happen in the future.\*

Certainly the above possibilities are no more incredible than the possibility of past lives. It would appear that they must be considered in any investigation of objective reality in this regard.

In the opinion of the author, neither of the above criteria have been very well satisfied at this date (October, 1952). Thus we conclude, as of now, with the third answer to the previously posed question: it would be foolish to expose Dianetics to additional needless criticism by blatantly advertising that we have the answers to immortality and re-incarnation. As research projects, certainly, but not to be boldly thrust upon an unready and unwilling society.

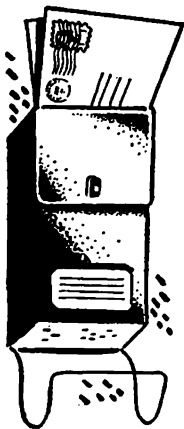
To the author, therefore, it makes sense that the Foundation is pursuing its policies of promulgating for general public consumption only well-proven techniques. It also makes sense that Mr. Hubbard is doing his research and teaching those who desire to obtain whatever knowledge is available by an intelligent approach to "whole track." I understand further that Mr. Hubbard's short courses for the beginner are devoid of mention of past lives. This is all to the good, and indicates an eventual integration and state of agreement for the entire field—a very desirable goal.

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\* See SECRET SCIENCE BEHIND MIRACLES By Max Freedom Long, for some interesting examples of this.



# *The Mail Box*



*Bouquets and brickbats, compliments and complaints,  
letters on any phase of Dianetics equally welcome.*

## *Six Letters*

*A recent exchange of letters occurred between a young dianetic enthusiast and the Foundation. We would like to share them with you.*

I

August 5, 1952

The Dianetic Foundation  
Dear Sirs:

As an attendant in a Neuro-Psychiatric ward it has been my lot to observe modern military psychiatry at work. Our ward is an excellent N-P section compared to many others but as Hubbard pointed out, the best psychiatric treatment does little or no good. Honest doctors admit this, and many other things as well. For the most part the doctors are very sincere in their efforts, but they just don't have the tools.

The position of Psychiatric Aide is made all the more ludicrous in a military setting. Many times I've felt like a fool calling the open ward to attention when the doctor makes his rounds, asking with a smile, "How are you today, Smith?", but never seeming to offer any relief when complaints are made. But even worse is the guilty feeling I have when escorting a psychotic patient, sometimes forceably, to the electric shock room. It seems that one psychosis is merely exchanged for another—but of course this seems to make the patient "better." I would say as a result of my work and observation that this "improvement" only makes the psychotic appear less dangerous; he is extremely less capable also.

When I mention Dianetics the reaction is usually a look that almost says, "This atmosphere finally getting you, too, son?" Fatherly advice is sometimes forthcoming, to forget about it, with mumbling about frauds and cults. Such "intelligent" advice only helps convince me of the validity of Dianetics—the doctors are hung up on "authority."

With all these happy thoughts I compliment L. Ron Hubbard for all his efforts to better mankind.

Good luck. His contributions and challenges are boundless.

Very respectfully yours,  
A. E. C.

\* \* \* \*

## II

October 10, 1952

Hubbard Dianetic Foundation  
Dear Friends:

Today I received a very sad piece of news. One of the Psychiatrists here has a group therapy session once a week wherein he gets together with his patients for a general "bull" session about their problems and psychiatry in general. A patient brought up the fact that one of the Neuro-psychiatric Technicians here has been discussing Dianetics with some of the patients and asked the doctor what Dianetics was. The doctor told the group that Dianetics was a hoax, a money-making scheme, was dangerous, and that auditors were much in need of psychiatric treatment themselves. This invalidation was no more than expected but the shocking remark he made was this: "L. Ron Hubbard is now in a mental institute in California." The claim is that he is psychotic and is now undergoing psychiatric (God forbid) treatment. Naturally this caused me no end of emotion. I doubt the truth of this but if it is true, a worse blow could not have been dealt Dianetics.

Please inform me as to the validity of this statement, although it makes no difference to the workability of Dianetics if this is true or not. Perhaps Ron has some wrong ideas here and there and is probably over-enthusiastic with his creation but I feel that he has advanced human thought so much that there will be a large place for him in history when his work is recognized.

I can understand that if this is true the Foundation would like to keep this quiet but if Ron is in the care of psychiatry, please tell me the truth.

Hopefully,  
A. E. C.

\* \* \* \*

### *III*

The Hubbard Dianetic Foundation  
October 15, 1952

Dear Sir:

In regards to your letter of October 10th, I have written the enclosed letter to be handed the doctor of whom you wrote. I have also enclosed a copy of the letter for you to read. I believe it explains what you wish to know, in answer to your letter.

If you would rather not hand this letter to the doctor, send me his name and address and return the letter, and I will re-mail it to him from here. I do not know whether he is aware that you are the technician to which he referred when making his talk to the therapy group.

Best of luck, and keep working for what you hold to be Truth. Another's reality is changed only by dint of long and steady labor.

Sincerely,  
Waldo T. Boyd, HDA  
Director of Publications

\* \* \* \*

#### IV

The Hubbard Dianetic Foundation  
Wichita 2, Kansas  
October 15, 1952

Dear Dr. ———:

Somehow, early in Dianetics' beginning, Mr. Hubbard made some very unfortunate remarks about those doctors who have given their time, energies and creative thought to their profession of psychiatry. These remarks, I feel, were certainly uncalled-for and beneath the dignity of the Science of Dianetics. We at the Foundation are doing what we can to live down some of those remarks, and to show by our work that we welcome investigation into our field, and are ready and anxious to assist the old professions of mental therapy in their work. There are a few doctors of medicine, of psychology and of other sciences already engaged in research to test the claims made by Hubbard. Their successes and failures will appear in publication in the not-too-distant future.

There is so much room in the field of mental health that for individuals engaged in the various professions representing this branch to engage themselves in bitter controversy is sheer nonsense. Everyone would better spend his time working, and his study time investigating what the others have found and the conclusions they have drawn from their findings. To rest on the supposition that Dianetics as a Science, or whatever it may be your choice to call it, has found no answers whatever to the riddle of the human psyche, is to deny yourself access to some possible fresh aspects to the problem with which you deal in your daily work.

As to Hubbard's finally ending up in a California sanitarium, this is certainly not true, and can be disproved simply by contacting some of the English newspapers. Hubbard has been in England the last two or three weeks, founding or expounding—more likely the latter—some of his latest theories. His activities may be noisy, but they are certainly not at this time being carried on behind padded walls. But again, why should we be so concerned about personalities? Does it matter whence a new facet of knowledge appears? Mr. Hubbard's personal life will no doubt brighten or shadow the work of Dianetics to a greater or lesser extent, but only because people are publicity-hungry, and like to follow the career of a "fearless" man. Behind Hubbard's press is a hard-working group which seeks to find more and more of the truth applicable to the relief of psychoses. They are little concerned about his whereabouts.

Any knowledge which Mankind possesses may be used for the good of Mankind, or for the detriment of Mankind. To say that Dianetics is dangerous is to apply a general term where a more specific defining of reality is called for. An

apple is dangerous. Dynamite is dangerous. Atomic Energy is dangerous. Psychiatry is dangerous. All knowledge has its dangerous aspects. Are you of the school of thought which teaches that the public should be kept in ignorance of new discoveries because it "isn't good for them to know too much?" Surely, if you are a practicing psychiatrist, you do not subscribe to such feudal theories.

Dianetic Auditors, you have stated, are in need of psychiatric treatment themselves—to this statement, I take exception, but only mildly. I readily admit that mental therapy of the right kind is good for everyone, including Doctors of Medicine, Psychology and all other associate branches of the healing arts. Dianetic Auditors are sometimes rash in their public utterances, and sometimes in their personal conduct—but then cannot you easily find the same percentage in any profession? True, when a doctor is finally caught at some of his misdoings he is swiftly expunged from practice, but there was a day in the early days of medicine when such was not the case. Dianetics is attempting to clean up its own "back yard," and will one day in the future be as exemplary in conduct and appearance as the medical profession of America (which seems to be somewhat better than in any other part of the world).

I would like very much to correspond with you, Dr.—. If you take exception to this method of establishing communication, please reconsider, and see that I do not yet know of you except through someone who knows of your work and of your attitude towards Dianetics. You do not know me—perhaps I can be of help to you, and I know you can be of help to me in the constant battle each of us, in our way, wages against psychosis.

You would not be a good scientist if you accepted the theories of Dianetics without thorough investigation. Nor would you be as well-read as you could be if you refused to investigate, however lightly.

In conclusion, I wish you well, and wish you every success in your work. The studies of your lifetime cannot be in vain—it is nothing short of ridiculous to even entertain such a belief. We are all working for the same goal—a world without insanity. It is a distant goal, but a very bright one. It can be reached; but it can be reached much sooner if all who engage in the healing arts attend to communication, affinity, and reality with all others who work toward this bright future.

With every respect, I remain,  
Sincerely yours,  
Waldo T. Boyd, HDA  
Director of Publications

\* \* \* \*

October 20, 1952

Director of Publications  
 The Hubbard Dianetic Foundation  
 Dear Mr. Boyd:

I want to thank you for the fine answer to my letter. Just an hour ago I handed the letter that you enclosed to the doctor who made these remarks. As I handed it to him in the office I said, "Sir, here is a letter which may prove interesting." He accepted it, looked at the envelope and remarked, "So you're the Dianetics man!" I replied, "Yep!" He proceeded to open the letter without further comment, so I left. He said nothing more to me about it, so I cannot as yet tell you his reaction. I hope you receive a letter from him. I believe he is a high-toned person, so your letter should appeal to his dynamics. I hope so, at any rate.

Glad to hear that Ron is in England rather than in a mental hospital. Where the doctor got his information I can't say. Hope your letter cleared him up a bit. It did me.

There are many other psychiatrists, psychologists and social workers on the staff here and my hope is that many of them will at least investigate Dianetics before making rash statements about the validity of it. I have talked to some of them about it, but my A-R-C was so disrupted that I gave up.

You may have thought that since the excitement over Dianetics has lessened a bit that many people have forgotten about it. I know at least a dozen people who are interested and inspired with Dianetics, but who have never written you at the Foundation. They need only more solid validation to bring them from just wondering to a strong backing. How about a book of case histories written by a group of men respected by the professional world?

With Affinity,  
 A. E. C.

\* \* \* \*

## VI

October 22, 1952

The Hubbard Dianetic Foundation

Dear Friends:

I have just had a long talk with Dr. ———. I am very glad to say that Waldo Boyd's letter was a success in one way at least—it opened up his mind enough so that I could talk to him about Dianetics in a reasonable way. He is now reading my copy of SCIENCE OF SURVIVAL and I hope some good will come of it. He admitted that there probably is "something to Dianetics" but felt that it is mostly a re-hash of other works with different terminology.

He still claims that Hubbard *was* in a mental hospital in California. He also admits that many of the greatest men of Psychiatry have at one time or another been in mental institutions themselves, which in no way reflects upon the great work they have done.

He has offered to let me present a talk to the N-P staff on Dianetics at one of the regular meetings. Also he said we would open the subject for free discussion at the regular meetings.

This seems a wonderful opportunity to induce interest in Dianetics among the professional staff. I will offer my books on the subject to them, if they want to read them, and will refer them to the Foundation for further information, if desired.

This communication should bring about a better reality and affinity between the psychiatric staff and Dianetics.

As Hubbard has said, Theta reason beats MEST force all to hell.

Affinity,  
A. E. C.

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Hialeah, Florida  
October 26, 1952

The Hubbard Dianetic Foundation  
Dear Sirs:

Thanks for your Tone 22 letter of October 3. The Volume III, No. 1 issue of The BULLETIN is *excellent*; and I am very glad to know that your group plans to operate the Foundation as outlined in this issue. I believe anyone who is capable of thinking seriously about Dianetics will realize the necessity for stabilization of techniques; no truly scientific progress is possible without this. I for one, am backing you 100 per cent . . .

To me, Dianetics represents an answer, and a method of obtaining further answers to a life-long problem. I have known that there must be an answer, and have even found isolated parts of the puzzle; Dianetics has enabled me to coordinate these with new data to form a reasonably coherent picture of mental function which continues to clarify as new data appears.

Dianetics has traveled a long way into *terra incognita*; I wish I could have helped blaze that trail, and I'm proud that I can follow it, even if I do stumble a bit now and then.

Sincerely,  
Melvin Baker

\* \* \* \*

*Anyone who accepted the Reality of Dianetics in the face of friends' upraised eyebrows, against the advice of all and sundry, regardless of what others might say, has indeed assisted to blaze the trail, or to put it in phrasing which has become so familiar to all, has helped "to build that better bridge." It is not so much the amount of money which an individual contributes or spends in purchase of value received which tips the scales; but rather the degree of enthusiasm of his support, and his loyalty.*

*Ed.*

Otis, Massachusetts  
October 14, 1952

Hubbard Dianetic Foundation  
Dear Sir:

It is with a great deal of pleasure that I have just finished reading through the Special International Conference Report Edition of the BULLETIN. In fact, I could hardly put it down to attend to other matters until I had finished it. It is, I believe, about the best thing I have seen in the field.

The transcriptions of Mr. Van Vogt's lectures and demonstrations were especially fine. As I told Dr. Gordon Beckstead of the Psychological Research Foundation, what the student in the field who cannot go to one of the centers to study needs is a book of transcribed demonstrations. A book covering three or four cases for each of the acts of Advanced Procedure—that is, one booklet for each act or each technique. It would give one a feeling of confidence in understanding. In this connection I will say that the last four issues of the BULLETIN have been very good in that respect. The one giving An Afternoon with Ron, and the others following it did a great deal for me in getting the feel of an auditing session.

The tone and class of the material and communication coming from the Foundation is excellent and if we can maintain it, should go a long way toward forwarding Dianetics as a profession of standing and integrity. Amongst the men with whom I work, Dianetics is not very acceptable and I have not dared to even mention the material in "88" and Scientology. A Doctor does not try to explain the medication that he is prescribing to a patient, and I do not believe that an auditor should try to explain the advanced techniques and ideas to a PC who has not himself followed the development of the subject so as to have an intelligent background in it. Just go ahead and put forward the fundamental idea, the probable benefits as proven so far, and proceed with processing. Then by the time the more unacceptable manifestations show up they will just work right in as part of the program.

Yours truly,  
(signed) Edmund D. Someš

\* \* \* \*

*Thank you, Mr. Someš. Introducing Dianetics to new and interested prospective adherents to our theories is perhaps the greatest problem we face. We have high hopes that this BULLETIN, the Special Conference Edition, will help. It is available as a separate item in the new Catalog of Publications.*

---

Valdosta, Georgia  
July 30, 1952

The Hubbard Dianetic Foundation  
Dear Sirs:

I had an opportunity recently to give a talk to the psychology class of which I am a member, and naturally I talked about Dianetics. Reaction to the talk was varied, as was to be expected. Only one man was hostile. He maintained there was nothing new about it, an argument with which we are all familiar. I didn't give him the snappy answers I have been thinking of at the rate of two or three a day, since, but merely pointed out that the codification of the material, alone, constituted new work. I didn't want to spend much time on him as there were others who had honest questions that needed answers.

One of these was, "How objective are the analyses of tone done from the scale? After all, it's a matter of opinion, isn't it?" For that one, I illustrated the number of columns in the HCDE, and pointed out that these psychometrics were tools in therapy, and were used temporarily and carefully. I could have been less modest about the whole thing, but perhaps the modesty became me. and Dianetics. I was conservative almost to the point of apologizing for living, in my opinion, but apparently not in theirs!

Mr. Stone, the instructor, had the most questions and comments, as was to be expected. He asked for a definition of the mind, and I said, "Well,——" and brought down the house. I saw him a couple of days later and defined it thus: "Mind: A four-letter word, very handy in discussing the functions of the brain."

He said he'd go along with that. Never having studied psychology before, some of the attitudes of the profession come as a shock to me. Stone, however, is very open-minded and easy to get along with, as long as you steer clear of slipshod terminology. That, I think, is a valuable piece of information for us. He took particular exception to my statement that in returning, about 90 per cent of the attention was focused on the past, as against two to five per cent in ordinary memory. He took exception to my use of the term *per cent*, when attention cannot be measured. He, being an experimental psychologist, wants to measure everything.

He argued somewhat with my terminology, in other ways, and wouldn't accept some of my suggestions as to what Dianetics offers the experimental psychologist, but he was interested and states that psychologists in general took no cognizance of Dianetics at all, which he suspected was a fault. He stated that he would take some.

I don't know, of course, how much he will use it, or in-

investigate it, but I gave him everything extra I could find, including the extra Supplements and Bulletins that I had promised to send back to you. I think they'll be of far more use in his hands than they might be otherwise. I offered to lend him anything he would ask for.

One of the other students was interested also, so I invited him to the house for a try-out, last night. We found a case of brutality which has been bothering him ever since it happened last year, and took some of the charge off that, although it wouldn't really reduce. I started with straight memory, then did a psychometry with the questions in the February Bulletin, then some lock scanning, then found him slipping into the beating, so we ran it. While it wouldn't reduce, as an engram, he got a great deal of detail out of it, that had been occluded, and I believe he'll be able to handle it better from now on. I finished the evening by scanning off the auditing and then gave him pie and coffee. He left with tone pretty high.

I don't know whether I'll take him as a preclear, or not. I should, if he wants it, because he can use it and I can learn a lot from it. That, however, is neither here nor there, except to report that my talk is having effects.

Another matter that I want to report is the book, "An Outline of the Practice of Dianetics," by the Wolfe Dianetic Institute, whoever they may be. It was advertised in the last issue of ASF, and I sent off my two dollars, telling them in my letter that I was sceptical of any material that bypassed the Foundation.

I was taken! If the authors have read anything beyond *DIANETICS: The Modern, etc.*, there is no evidence of it in the book. The Cancellor is used, Repeater, and other highly directive techniques, and there is no mention of lock scanning, effort, or any of the newer techniques. I was particularly horrified, just now, to find what they call "Automatic Office Therapy." This consists of getting the PC started then telling the somatic strip to keep running engrams. The auditor then turns his attention to another preclear, looking in occasionally to baste the first one! I suspect he also slips out to have a Coke with his office help

So far as I can see, it is a synopsis of The Book, with some case histories and a few minor developments of the original methods. Two years ago, it might have had some value. Now, I consider it actively dangerous.

This has turned into quite a lengthy letter, and I have probably still omitted some things, but it should be enough for now.

With Affinity,  
Robert R. Buntin

\* \* \* \*

*I'd like some of that pie and coffee, Mr. Bunten. If you top off all of your sessions with PC's that way, then I'll put myself down for your next PC. How about some more of your experiences in the psychology class? Surely you haven't seen eye-to-eye with the instructor and your classmates since your talk.*

—Ed.

---

From Paul Metcalf, HDA:

A lady I audited last spring reports that she has always had very fine, soft hair, exceedingly difficult to set, or take a permanent. Since processing, her hair now sets beautifully, and her new permanent is the pride and joy of the beautician. Maybe we've got something here . . .

---

*Two letters crossed the editorial desk that seemed to promote a chuckle. For what it may be worth as background, there is a large map of the United States in the General Manager's office, into which is stuck tiny colored pins representing our Foundation and Associate Members.*

—Ed.

\* \* \* \*

November 11, 1952

Everett DeJager  
Rossmoyne, Ohio  
Dear Mr. DeJager:

We have searched and searched, and still we cannot locate Rossmoyne on the map. We have finally decided your town must be a suburb to one of the larger cities. In order for you to be one of our "Pin-up Boys" we need this information badly.

Would you be kind enough to help us?

Yours truly,  
(Mrs.) Sue Olson

\* \* \* \*

Rossmoyne, Ohio  
November 19, 1952

Hubbard Dianetic Foundation, Inc.  
Attn: Mrs. Sue Olson  
Dear Mrs. Olson:

I received your tender little story about searching the map for Rossmoyne. There is no reason for keeping the location of Rossmoyne, Ohio, secret any longer. It is a suburb of Cincinnati. Incidentally, it is listed in the index of the Britannica World Atlas, which no home should be without.

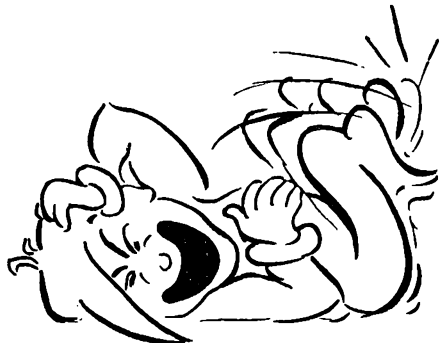
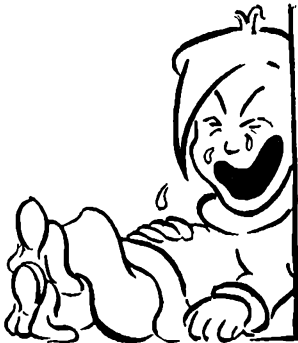
I was a professional member of the Foundation, and let my membership lapse; I was very discouraged with the apparent lack of any real action in Dianetics. When Wayne Dunbar made his recent trip around the country, stopping in Cincinnati, I received the necessary shove to pick up my interest again.

After reading the Conference Report and most of the Auditor's Manual, I have come to the conclusion that there is real pro-survival activity going on at the Foundation.

One of the criticisms I have had of the Foundation was an attitude that matched one of my own aberrations perfectly—an attempt to seem more successful than was actually the case. When I took the Professional Course at Elizabeth (January-February 1951) there was definitely an attitude of "We have all the answers to all the questions; if you have a question we don't have the answer all written up for, we'll think up an answer in about two minutes." Lately, I feel that that attitude in the Foundation, and in me, has been changed.

Correction: Rossmoyne is not listed in the Britannica Atlas. Don't buy one.

Yours truly,  
Everett DeJager



# Case Histories

## *CASE HISTORY PM 114*

*(Follow-up on case reported in September, 1952 issue of THE DIANETIC AUDITOR'S BULLETIN)*

Quoted from a letter dated November 16, 1952, to the auditor who handled the case:

"I have had it in mind to write you in the nature of a progress report, since you must have felt that I was somewhat vague and noncommittal when I left as to what processing had done for me. However, as I told you then, I felt it would take time to really know what it had done for me.

"Now, after several months, I do see very definite results. For one thing, I seem to have an almost inexhaustable supply of energy—I just don't get tired any more. And, so far, I have had no return of the feelings of foreboding and depression which used to plague me. These are certainly great gains, for which I have you to thank!"

\* \* \* \*

## *CASE HISTORY PB101*

*(From the files of Paul H. Beaver, M.D.)*

Patient: A. H. White, female, age 38. Illness began in May, 1951, with onset of loose stools and vomiting, which was diagnosed as a virus infection. She was treated with penicillin, to which she had a violent urticarial reaction and erythema. The urticaria and hives persisted at intervals through the summer, accompanied by considerable asthma. During November she had a second attack which lasted for a few days, with diarrhea and vomiting, and again a repetition in December.

In February, 1952, she had a rather sudden onset of loose stools, inability to take food, cramps in the lower abdomen, and over the sigmoid colon. She was hospitalized at least twice from then until onset of dianetic therapy, studied with x-rays, given allergy tests and special diets, but nothing helped her. Her physician finally diagnosed the condition as being psychogenetic in origin.

On October 15, 1952, the patient rather suddenly developed an acute psychosis, alternation of depression with maniacal behavior, but was not destructive. She would not eat, and at times dramatized loudly and angrily. She did not eat or sleep until after she had been audited. She was also blind during this period.

On October the 19th we were contacted and Miss Laura Hamilton, B.S., R.N., H.D.A., started auditing her on Monday morning, October 20th. By noon the same day the patient sat up and was permitted to take four pieces of pie and drink four cups of coffee and then her auditing continued.

That evening she ate well and slept peacefully all night, without sedation. On Tuesday the 21st she was treated four more hours with apparent complete recovery. No further medical or psychic therapy has been given to date.

To all intents and purposes, she is totally recovered, free from all phobias, well adjusted, eating any diet she desires, and having two normal-form stools a day. She is very happy.

In her past history, this patient had the usual childhood diseases. She had pneumonia twice, at the age of ten and again at the age of 19, and was quite ill both times. She had scarlet fever at the age of 18 and was quite ill at that time. At the age of 19 she had a tonsillectomy done. Twelve years ago she had an acute suppurative appendicitis, which was operated, and recovery without complications. She has had a normal menstrual history. She was married at the age of 18 and had two children, a daughter now age 15 and another daughter now age eight, both well. Nine years ago, after three months in bed with eclampsia, she delivered a still-born child. Her father is living and is 61 years of age, but has heart trouble. Her mother is well and strong at the age of 59. She has two brothers living and well; two brothers are dead, one at birth and the other died at 18 months, of influenza. She has one adult sister living and well.

*RESUME': This is the history of a female adult who developed psychogenetic frequent stools with bowel cramps and a duration of nine months. A psychotic break lasting five days, of severe intensity. A total recovery after ten hours of dianetic auditing. Prognosis: Good.*

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# The Most Wonderful Illusion

JAMES F. PINKHAM, HDA

Just after Thanksgiving time each year a wonderful thing takes place: All manner of people feel within themselves and toward others a spirit of kindness, happiness, and giving for the sake of making others happy.

It appears as a twinkle in the eyes of small children and grownups alike; a kind word to an old woman walking through the park; a pause in the turmoil of everyday living to ask a small boy: "What would you like from Santa this year?"—

In the minds of mankind young and old is this most wonderful of Illusions, for, indeed, there is a "Santa Claus," a "Kris Kringle," or "Saint Nicholas." One might say this is the most real of Illusions, for it is a spirit of loving, a feeling of good will, and a meeting of Minds in a common concept. At this season of the year, this spirit which is the very real being of Saint Nicholas appears as a part of the mind and thinking of each person giving, of each parent donning the costume of a "Santa Claus" to fill the children's stockings, or place gifts such as those of the Magi at the foot of a Yuletide tree, bedecked with bright lights and tinsel.

It seems that a measure of the best in Man is brought forth thus.

If we could feel this spirit of loving, kindness, and cooperation with a common goal all year 'round this world of ours would be a far better place in which to live.

Best Wishes for the Holiday Season.

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**ON THE NEXT TWO PAGES WILL BE FOUND THE BALANCE OF THE INDEX FOR VOLUME II OF THE BULLETIN, WHICH WAS INADVERTENTLY OMITTED DURING PRINTING OF NO. 12 ISSUE. NOTE THAT THE PAGE NUMBERS ARE A CONTINUATION OF BULLETIN NO. 12. IT IS SUGGESTED THAT YOU CAREFULLY CUT OUT THESE PAGES AND PASTE THEM IN THE INCOMPLETE ISSUE.**

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# Announcements

*We are anxious to maintain the new high level of dianetic interest generated by Wayne Dunbar's lecture tour. We have a plan for organized groups. Please write us if you are interested in participating, giving 1. the group name, 2. mailing address, 3. officers, if any, 4. number of active members. Address your reply to*

*Group Membership  
The Hubbard Dianetic Foundation, Inc.  
211 West Douglas, Wichita, Kansas.*

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Final billing costs on the new publication, **SEX IN THE BASIC PERSONALITY**, by D. L. Sterling, did not match preliminary printer's estimates. At normal discount rates the book has cost more than it brings in return.

Therefore the Foundation will honor all orders received in Wichita by January 15th based on the originally announced retail price of \$3.00, but after January 15th the retail price on **SEX IN THE BASIC PERSONALITY** will be \$4.00.

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*Merry Christmas*

## **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.**