

The Dianetic Auditor's BULLETIN

VOLUME III, NUMBER 5

NOVEMBER, 1952

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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; Wayne L. Dunbar, 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 MANUAL.

WALDO T. BOYD
Editor

The Field

One of the most frequently-used expressions in Foundation communications has been "The Field." What does it mean? Who, what and why is The Field? Dianetics could not progress very far without it, and the Foundation certainly could not exist without it—what is it?

The Field is *you!* You who read this item, individually and collectively you are The Field. You have your individual attitudes towards the social order in which you live, and you each have your own approach to serving your group and mankind in return for a "living." If every one of you were employees of the Foundation you could not be of as great importance as you are right where you live and work, for it is there, in your own home town, that Dianetics must take root and grow. You are the nuclei. Depending upon your initiative, personality and other perhaps more indefinable factors you are a more or less active center around which others gather for dianetic information, or perhaps to use you as an argumentative informative source.

When the Foundation sends out a communication wherein is mentioned The Field, we here in Wichita have a concept of persons eagerly awaiting a newsletter, anxious to hear something more about what others are doing in other parts of the country, and alert to see if this new letter contains anything which will enhance your part in Dianetics. Often we scan rapidly over those faces we know so well, that we remember as having been through the Professional Course at the Foundation, or who have attended a conference here. Then, next, come the memories of letters from Associate Members whom we have never seen, and lastly, names we know because we see them on envelopes so often—although we never fail to wonder what this person or that person is doing now; he or she hasn't written for some time.

And then sometimes we send out a mimeographed research technique for evaluation and testing. We select those auditors whom we know are active and who report promptly on their success or failure. Sometimes we miss someone who is very active, and who feels the oversight very keenly, and to these we can only say we are very sorry, and won't you

please write and tell us? We have sent new techniques to be tested for better or for worse—and the research team is you! The laboratory is your own home town, the only truly dynamic laboratory for testing dianetic processing. If you find that it works, then the technique is disseminated for general reading and use. If it doesn't, it is re-worked, or filed for possible future use.

Such was the testing given the Foundation's newest offering to the world of Dianetics: ANALYTICAL PROCEDURE. A mimeographed, 17-page brochure outlining the technique was sent to twenty-five auditors for evaluation and testing, in August of 1952. It was not the smoothly-written, comprehensive synopsis which you read in the October, 1952, Bulletin. Far from it. The mimeographed paper carried only the essentials, only the barest details. It was up to the auditor on the research team to dig, try it, and report.

That the auditor in the field is capable of doing a fine job on this kind of research project is demonstrated by THE AUDITOR'S NOTEBOOK feature in the Bulletin for December, soon to follow this issue. Grace Krausy will present therein her evaluation of Analytical Procedure, as reported to her local group, and to the Foundation.

From the collected and integrated reports of all participating auditors in the testing program, a second paper on Analytical Procedure was written, and sent to those who had reported their findings. From the second paper was written, in condensed form, the synopsis which you read in last month's Bulletin.

Thus has The Field contributed to the growth and expansion of Dianetics in one more way: as a research team. Analytical Procedure has shown itself to be one of the most useful techniques in Dianetics, and certainly lends itself most readily to dissemination to the general public as a means of self- and auditor-help. We all have each other to thank for its refinement to its present high level of workability. Had it not been for The Field . . . but let's not get bogged down with patting each other on the back. Let's see what's to be done next.

First, how about your own case? Have you been audited lately? Have you laid out your *Design for Clear* and taken the first steps towards its fulfillment? By the state of your own case will Dianetics be judged. "Physician, Heal Thyself" was and is an old truism. If Dianetics is good enough for your Aunt Mable, it is better for you. And "too busy" is no longer a valid excuse—if it ever was!

Secondly, are you a member of a group doing collective study and exchanging of ideas and new data? The bookworm

(Continued on Page 375)

My Forty-Five Hours With Self Analysis

By

Stewart C. Eastwood, P. C.

The following pages are addressed expressly to:

1. The P.C. about to break the ice and plunge into Dianetics for the first time.
2. The P.C. wishing to put himself in the best possible condition before being audited professionally.
3. The P.C. who, a little short of time or money, wants to advance himself as far as possible in order to shorten the period of professional auditing.
4. The P.C. who for any reason finds himself for any length of time between periods of auditing and is intent on continuing his raise in tone.
5. The P.C. who is doing homework on his auditor's advice.
6. For the special benefit of the doubtful ones, those who have hesitated long before attempting any form of Dianetic processing; who, wondering if it will work in their cases, finally decide to put Dianetics to the proof by means of Self Analysis since this seems to call for the least effort in the beginning.

All the P.C.'s so listed are probably interested primarily in results. Many, no doubt, through study, reading, or discussion, are very familiar with the underlying philosophy, generalizations, logic, axioms, postulates and their development, but this knowledge is not really necessary for the use

of Self Analysis. Anyone can just start in and get fine results simply by following through on all the lists, because, whether he is aware of it or not, the basic principles of Dianetics are working for and through him to shove him upward on the tone scale.

I propose, then, to sketch a brief picture of myself; to present in chart form the "Before and After" taking; to discuss the lists in reference to me and offer some conclusions; and to wind up with a few generalizations, the whole to be somewhat in the nature of a case history, not objectively and expertly done by an auditor, but in non-technical terms from the viewpoint and actual experience of the preclear himself in order to demonstrate just how Self Analysis works out in practice.

I was born in 1899 and brought up, to the edge of 16, in one of the upper New England states, mainly of professional and business ancestry. There one learned thoroughly the "solid" virtues, fine enough from the moralistic point of view perhaps, but he certainly filled the reactive banks with "Thou shalt" and "Thou shalt not." On the whole, however, this period was one of happiness in small town and farm vacation life, but plagued with severe childhood illnesses, the usual run of chickenpox, German measles, measles, La Grippe, plural pneumonia, appendicitis, and several days unconsciousness in a naval hospital with diphtheria. A compensating factor is that since 1918 I have had few physical ailments beyond occasional colds and hangovers. I have never had any psychosomatic pains until Dianetics came along! However, these appear and disappear in processing and consist mostly of head and neck pains, and a somewhat less recent calcium deposit in the neck—instrument birth was pretty rugged in 1899 and I was and still am rather forcibly stuck in the middle of birth.

The intervening years were filled with much comings and goings about the country, in which could be listed such diverse occupations as highway construction (pick and shovel); plumber's helper, also pick and shovel; lumberyard handyman; seaman first class, U.S.N.; quartermaster, merchant service; lathe hand; summer camp counselor; shipping clerk, longshoreman, and book salesman, all of them more or less transitory. Of longer duration was work along professional lines such as field worker in Anthropology; instructor in a military academy; managing accounts in real estate and mortgages; manufacturer of wines and retailer of liquor; lieutenant in USNR; and semi-investor in the security markets.

Sandwiched in between was university life which yielded a B.A. in 1924 and an M.A. in 1949, thanks to Uncle Sam and

the G.I. bill. An amusing corollary to all these occupations is the concern they gave to the psychiatrist-counselor of a large university. He said, in effect: "Eastwood, your record of taking up one thing after another and sticking with none is very disturbing to me. I can only conclude that you have a deep-seated neurosis and at your age (then 49) we can do nothing about it." How lucky I was that they couldn't and didn't!

I have recited this background in order that the reader may see me, if only vaguely, as a man rather than a statistic or a dry case history. Let me say, however, that prior to a year ago, I would never have written these words—nor have been able to—for my engramatic motto ran something like this: "Nobody knows anything about me except God and the income tax man."

Now a short word about dianetic experience previous to the work with Self Analysis: In January, 1951, I took 40 hours of intensive processing in Los Angeles, and in August, 1951, 60 hours more with another auditor. Both Jan Webster and Jeanette Bariau were exceptionally intelligent, adept in their work, and what is better yet, full of enthusiasm, and to them I owe a very great deal indeed. At this point I should inform the reader that we used the old SOP and some Examiner techniques—Self Analysis, Science of Survival et al, had not come along yet—so that in 100 hours while many locks were broken, only a few secondaries and primaries were partially reduced but their work, according to the knowledge of the day, even then produced fine results.

And now, with this sketchy background, let's get on to Self Analysis. One has the option of beginning processing immediately, or first reading the few pages which explain simply and non-technically some of the principles of Dianetics upon which the volume is based. I think the P.C. should study these pages; first, because it will work up an enthusiasm for what lies ahead then, even if he is an old hand at the game or versed in the literature, it will act as a refresher in the fundamentals; again, it will help him keep his bearings as he progresses; and finally, the mere reading will tend to boost him upward in tone.

After the several chapters come the charts on which the P.C. will see his actual progress and accomplishments in graphic and conclusive form. On these, presented here together, I spent long and careful thought, marking them as honestly and objectively as I possibly could. Nor did I "fudge" in the sense of peeking at the beginning chart while marking the final one which concluded the first or Light Processing section in a total elapsed time of 45 hours and 43 minutes.

BEFORE SELF ANALYSIS -- JULY 16, 1952

100% SCALE	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	100% SCALE
4.0							X					X													4.0
3.5			X						X	X					X							X		X	3.5
3.0	X	X			X	X		X		X		X	X		X	X	X		X	X			X		3.0
2.5				X															X						2.5
2.0				X																					2.0
1.5																									1.5
1.1																									1.1
0.5																									0.5
0.1																									0.1

AFTER SELF ANALYSIS -- OCT. 4, 1952
(Processing Section only)

100% SCALE	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	100% SCALE
4.0							X					X			X										4.0
3.5		X							X	X			X									X		X	3.5
3.0	X		X		X			X		X			X		X		X	X		X		X		X	3.0
2.5				X													X	X		X					2.5
2.0				X																					2.0
1.5																									1.5
1.1																									1.1
0.5																									0.5
0.1																									0.1

Charts from p. 29, SELF ANALYSIS
by L. Ron Hubbard

Having taken a good look at the charts, let us make a couple of recapitulations before passing on to a discussion of the more important (to me) columns.

The position, or band, before processing was 3.0 and afterward, 3.25. If we look above and below these bands, we find that of 24 columns:

15 were on the 3.0 level before.

4 were on the 3.0 level after.

1, number 3 was downgraded.

13 were upgraded from 3.0 numbers 2, 4, 5, 8, 10, 11, 13, 14, 15, 18, 19, 21, 23.

Or, to show the graphs in numerical terms:

tone levels	columns	number of column	columns	number of column
4.0	2	7, 12	3	7, 12, 15
3.50	6	3, 9, 10, 15, 22, 24	6	2, 9, 10, 13, 22, 24
3.25	0	0	9	1, 3, 5, 8, 11, 14, 18, 21, 23
3.0	15	1, 2, 5, 6, 8, 10, 11, 13, 14, 16, 17, 18, 20, 21, 23	4	6, 16, 17, 20
2.75	0	0	1	19
2.50	2	4, 19	1	4
2.00	1	4	0	0

What is quite apparent to me, the guinea pig, on looking over these readings, is that at this point I should not be too concerned about anything above the 3.0 band. Time and processing will take care of that. I ignore column 17, the hypnotic level, entirely because never having had any experience with hypnotism I can think of it only in conceptual terms. However, I am concerned about columns 3, 4, and 19 which confirm what I already felt about myself from intuition, self knowledge, Self Analysis in the daily work, and psychometric tests, for herein lie my particular difficulties, and I suspect, those of most of the human race.

Column 19 (your value as a friend) was raised from 2.50 to 2.75, or from fair to almost good. One of the reasons for the low score is the superficial fact that I have always preferred the self-sufficient, self-contained, lonely life. Self Analysis, as will be shown, reveals an almost total lack of personae in the greater number of incidents in recall at every age level. What a fine shut-off we have here!

Split column 4, upper section or sexual behavior, remains static at 2.5, but actually I think that sometimes I range all over the column. Recall has brought out a large number of incidents and a great deal of charge was taken off, but what offers more hope in raising this level is that I have found many chains to scan. It may be of general interest to know that the reading of some modern books on sex has actually keyed out some troublesome factors.*

While the lower section of column 4, or attitude toward children, has moved up from 2.00 to 2.50, or from nervousness about children to vague tolerance, I cannot find the reason in recall. In real-life present time, while I love children as I do people, in the abstract, I'm a lot happier when they aren't around. What is unfathomable is that children seem to like me whenever I put myself in their mood as for instance in the military school. There, while rather strict in discipline, I was sought out by students in off hours. This column seems to call for some attitude processing.

Column 3 or the emotion range has downgraded from 3.50 to 3.25, or from strong interest to mild. This is not surprising because both psychometric tests and Self Analysis show a breaking up of rigidity and indicate the presence of strong shut-offs. The column now fluctuates downward and up to reflect expressed resentments, irritations or mild angers as in 2.0 and 1.5. Here goes my reputed evenness of temperament! Most emotion, and this shows up clearly in the processing section, has been more conceptual than real if not

* Some of these are: *The Physiology of Sex*, by Kenneth Walker, Pelican Books, A 71. *The Psychology of Sex*, by Oswald Schwarz, Pelican Books, A 194. *About the Kinsey Report*, by 11 Experts, A Signet Special. These are all pocket book size, inexpensive, and attainable at any book store.

downright false (I can cry in a movie but rarely elsewhere). In the past a sort of pseudo-emotion was worked off with the aid of alcohol. Bluenoses may rejoice at this, and my pocketbook is fatter by some \$150 per year, from the fact that dianetic processing has removed all necessity (tho I don't know how) for stimulants.

Now, although I am neither a statistician, nor a professional auditor skilled in computations of cases, and recognizing the difficulty of self-appraisal, what does chart B tell me, the preclear?

First, the shotgun pattern tending toward the upside on the tone scale indicates a trend from a quite rigid total personality towards one much more flexible, and hence for the better. Inasmuch as the first part of Self Analysis has been so productive, the completion should show further betterment.

It indicates that Self Analysis can greatly aid the individual on all dynamics. Though the change may seem small on the chart from the 3.0 to the 3.25 band we must remember that this scale runs from 0.1 to 4.0 whereas the rise would be far more spectacular on the customary scale of 0.1 to 100. When we take this into consideration along with the upgrading on other levels, plus the readings straight across the chart, we can see, in terms of human personality as a whole, that a remarkable change has taken place. If we should make a projection, or a broad generalization, both of which are out of place here, we could say the following: if we take Hubbard's assumption that the band for most humanity is that of 2.5-2.8 and further assume that light processing alone such as Self Analysis can raise it to 3.0 or 3.25, then it should follow that humanity would exist on a mental and physical plane far above that ever experienced before on this earth!

Processing Section—The Lists

The book suggests that we may use the Lists in one of two ways: namely, to work over each list again and again, each time trying to reach earlier incidents, or to proceed straight through from beginning to end. I am too impatient for results, and I imagine this will prove true for many PC's of like mind, to plod along methodically on the first suggestion; hence, with a slight alteration in method I went on straight through. Knowing on which dynamics I was most crossed up, I decided that I wanted to tune up first the percepts for use in recall, blow some locks in the process, "grease" the time track, wake up the File Clerk, and prod "I" into action. All this I attempted by running through the appropriate lists and only later turning to Personal Emotion, which is rather formidable by its very length.

For variety, I used the disc, not one side of a page but one side twice before turning to the other. In regard to place and time of processing, I preferred a quiet spot and late at night, about 11 p.m. as a rule. I felt that the outside world then would not impinge itself so much on me through the normal channels of percepts and dampen the effects I was striving for. I learned too that the File Clerk will really go to work if you give him a chance. For instance, I found that if, before starting, I told the File Clerk what I was going to do, and read off slowly the incidents to be used in the session, and then began with the first one, that the others came up much more readily. I feel that it is a legitimate device to personify this mechanism if it is a real aid to the P.C. I also learned not to question what came up even if it seemingly was not opposite because this incident usually led to the one sought for, though perhaps through a devious route, and then again it sometimes happens that a portion of the at first glance irrelevant incident may turn out to be a symbol leading to the true one.

I think I would refine my method, were I to begin again, to this extent: I would first go through half of all the lists on the percepts for a general tune up; then I would take twelve statements in Personal Emotion (which works both sides of the disc) followed by twelve on the remaining first perceptive given, then return to twelve on Personal Emotion again by twelve on the next perceptive, and so on until I had completed the entire first section of Light Processing. In this manner I would be constantly working on the percepts and incidentally enjoying a little variety, while attacking my personal daemon, the emotional curve, and at the same time lessening the invariable sag which occurs if one tackles such heavy stuff as emotion day after day without any relief whatsoever. However, each one knows himself best and should work out his own individual method. I offer the above only as a suggestion.

As I went along I made rough notes at the end of each session. If the P.C. reviews his own notes he will find such data as: what has happened (during processing); what is happening; his trend line or direction; his computations; and in general he will understand himself as never before. I shall present mine here, in rather rough form with little elaboration and cleaned up only to the extent of being made more intelligible to others, in order to show what happened in working the percepts.

List One—General Incidents:

Incidents seem to come to mind almost instantaneously, skipping from one to another quite easily. Most occur prior to 1925. Visio best but impressions of other percepts

only—color fair to good, others fair but emotion very poor. *Note:* that same feeling of clearness and well-being around the eyes as when being audited: has nothing to do with function of the eyes—I wear reading glasses and long distance for movies and TV only.

List Two—Time Orientation

Incidents come readily enough on seasons and positions of the sun. Hours and dates—no. Are these numbers occluded like my math? *Note:* Here and in List One, lack of persons in incidents. Query: Is this connected with lifelong withdrawal? Concepts only of perceptics. The last part of the list is harder to work with, some mental resistance. Is this because of the many occlusions, many stickings?

List Three

Time Sense:

Ditto concepts of perceptics though I think they have sharpened a bit in present time. Valence improved a little; I am of but not in my own valence. People are always vague—can't distinguish features nor costumes.

Sight:

Some incidents brought up definite fear reactions concerned with depth and height as swimming in very deep water behind a dam; a high diving board; the tower on Kwajalein (contrast early lack of fear in rigging work and painting down masts).

Relative Size:

Again that clear feeling about the eyes. A little better concept of sound and tone. No difficulty at all in comparison of objects and people.

Sound:

Most of the recall so far has been after age 16. Most occluded prior to this age? These pictures much more static, lack motion. Am I trying too hard for sound? *Note:* So far a total lack of emotion. Trying hard not to verbalize, to overcome this tendency in recall. Does verbalization equal grandmother?

Olfactory:

In recall the range in age is from 16 to 52 in the first half; second half, incidents dropped from 14 to 3. This sense fine in present time—doesn't work in recall.

Taste:

Almost fully tuned in during first half of list; in second half, recall very difficult and almost lost but at end the taste curve rose again and processing was smoother.

Touch:

Fine concepts on all perceptics. For first time mostly in valence or as far as I can get. Age groups 10-46 and 12-43. *Note:* ran a light lock on "having to tell everyone everything." Does this have any connection with being everybody, i.e., in a number of valences? A few slight yawns here.

Motion Personal

Everyday physical well-being and mental tone are *high*. Physical exercises putting me back into condition—more pride in this. Beginning to organize work to be done in the future and to show a little more ambition in this respect—this indeed is something. Part of this section very smooth and part pretty ragged when one incident will telescope into another. *Note:* this agrees with being "all mixed up" "all tangled" "all knotted in" which I thought had been pretty well straightened out in former processing. Incidentally, to follow through on these will take me into birth in a hurry and I don't dare do that alone. I tell the File Clerk to lay off anything that will touch a primary.

Motion External:

Incidents easy to get but quite out of valence. People are blurred, action slows down or speeds up relative to real action. Absurdities such as leaping to the skies. In last part, am I getting an interference from looking too long at TV? Distinct features of unknown people, fragments of talk and facial emotions fade in and out, obscuring the incidents. What is this all about?

Body Position:

File Clerk works well. Sight, color, motion, and touch are good. General feeling of happiness and contentment.

Organic Sensation:

Again just about in valence. Some incidents from 1 to 17 but most from end of World War II to date. For first time, real yawns—copious—on almost every one. Once more fine clarity around the eyes at end of session. High tone and good feeling.

Having concluded the lists on perceptics we should now be able to formulate some important computations from them in the form of a brief, viz.:

Time elapsed so far:

List one— 3 hours, 30 minutes.

List two— 3 hours, 10 minutes.

List three—20 hours, 7 minutes.

Age groupings in recall: At first all were in middle and late life tending toward a small percentage under 16 as work progressed.

Personae: Very few in number. At first blurred, indistinct, vague as to costume, and faceless. Later, focus clears to the extent that faces are recognizable and costume or some details of dress have verisimilitude.

Incidents: These might be plotted as a curve—a few were very difficult to raise; most came up relatively easily when I gave the File Clerk a chance, and a goodly portion came up almost instantaneously.

Perceptics (except Personal Emotion): With the possible exception of sight and color, in recall they were concepts rather than in full. They could be plotted as a series of curves ranging from poor to very good.

Valence: This also could be expressed in curves. I am always I, and grandmother is the dominant ally so far, but I ranged from wild exteriorization to one incident in full valence, but mostly of and not quite in, improving gradually as work progressed.

Discharge: This does not appear until the very last in *Organic Sensation* and then in the form of many and prodigious yawns on nearly all incidents.

The computations lead in their turn to these conclusions, that: recapitulation shows gradual improvement all along the line which could be expressed in a series of gradually rising curves, and this is quite heartening. Discharge has begun at last, indicating a great deal of release both now and to be expected in future processing. At least one chain and a command circuit have been brought into view and noted for later scanning. I am greatly pleased that several goals are in the offing and that ambition toward their accomplishment is picking up.

All of this confirms the chart reading showing rigidity breaking up into patterns more desirable to the personality as a whole. Now considering the important matter of stability, I find that tone also rises and sags, whether in processing or on days off, but with a tendency to hover about 3.25 with the result to date that the sag is above any low points experienced before dianetic processing and the highs consistently above high points previously experienced.

Personal Emotion

After having sharpened the perceptics, smoothed out the time track and made friends with the File Clerk, I turned to *Personal Emotion* with a mingled feeling of confidence in the tools of the trade, so to speak, and my ability to use them plus trepidation as to results, realizing as I did that I was

rigid, frigid, stuck, "knotted" and controlled on this column. Further, the book list of incidents to be recalled are 267 in number or enough to make the labors of Hercules seem child's play in comparison. This last is one reason why I would break it up with work on the perceptics as previously suggested.

To obtain the best results I decided to change my approach. Hitherto I had merely recalled an incident and striven for improvement of perceptics only. Now, I wanted something similar to an auditor's approach while avoiding the errors of self-processing. To do this I first recalled the incident as fully as possible, then tried to feel the emotion or concept of emotion contained in it together with my thought at the time, but being careful to refrain from self-running. This done, I brought the whole to present time and made a computation on it, or an evaluation on the dynamic or dynamics involved, in accordance with present time reality. This would appear to be quite a job to do on so many incidents, but with practice it becomes more routine and easy especially since one is only taking off charge in order to make a slight reduction.

I found that for me at least I was able to put many past and troublesome events and people in their proper perspective, releasing a great deal of charge in the process, and consequently not only felt much more ease in my mind but accomplished the sought for goal, namely, the rise in tone, regardless of the percentage of such rise on the scale because any degree of elevation is a gain felt all along the line.

In drawing up this method and to my success with it, I feel greatly indebted to Martha E. Courtis for her article in the Bulletin, Vol. II, No. 2, May, 1952. She gave me some ideas and I applied them. Thanks a lot, Martha.

Now, how did I accomplish the immediate goal of a raise in tone in 18 hours and 36 minutes of Emotion processing, and how can I organize this mass of data so that it will be intelligible to the reader? Because elaboration of my notes and description of what happened in each day's work plus all the computations would yield a long and boresome self-analytical autobiographical tome, I think I'll only state the age limits within which the incidents occurred, between selected dates, together with some brief comments from the notes. This should suffice in bare form to illustrate what happened to me when I used the method just outlined.

8-26-52—8-29-52

Ages: 18 to 53 years. No comment.

8-30-52—9-12-52

Ages: 4-52; 10-27; pre-adolescent and adolescent; 2 (very

vague) to 49; youth, adolescence, early married life, grammar and high school, adolescence, college 1924.

Comment: There is no sequence to the incidents. They range all over the lot-in-life phases jumping back and forth from one to another. This is the normal pattern for me in light processing.

9-13-52—9-20-52

University 1946-1929; sex chains; Superior court jury, criminal division 1941 (I was on the jury, not in the box).

Comment: By this time I seem to be reading faster, both comprehending and apprehending at a greater rate of speed while thinking is like the governor on a steam engine—thoughts revolve at a great rate but there is little direction. This reading business is giving me satisfaction for I am not so much bothered while concentrating by Grandma's low, mumbling, lip and tongue reading. The afternoon-siestas resemble boil-offs. It is my habit to take a nap from 4:45 to 5:45 p.m. because this gives me the energy to stay up until 12:30, really alive and energetic. The nature of this sleep seems to have changed a bit to something like a slight dope-off, at least a flash question says so, and I always tell "I" or the Examiner (as in E-therapy) to work while I sleep. Incidentally, in regard to non-verbalizing here's a tip for those who wish to go to sleep quickly. First, relax all over, and I mean relax. Then allow your mind to see pictures only, not permitting any verbalization because this involves thinking which in turn keeps your problems present and retards sleep. You'll find that you drop off in short order. I used to see colors more vivid than any in this world and scenes of places and people in costume never seen before (by me) such as Tenchtitlan and the Aztecs. I hasten to say, lest I be accused of sensationalism, that I had read rather extensively on the subject although I can't account for the others. However, since processing, these amusing and pleasant phenomena have disappeared and I'm asleep almost at once.

By 9-16-52—

I note the beginning of a more serious and steady application to the work necessary for survival on Dynamics One and Two. Hitherto I had questioned its value to me.

By 9-19-52—

A number of chains are coming up, some of which are touching sex and death. I have a feeling of nearness to the basic area but this I carefully avoid and evade. I am beginning to get an outline of my life in phases.

9-21-52—9-30-52

Pre-school, school, pre-high, high.

Comment: For the first time incidents seem to be in logi-

cal sequence, a relief for I dislike disorder.

Ages: 8-49; in the thirties and around the family deaths.

Comment: Incidents are fuller in detail but the few tears are crocodile's tears, and if I do cry its mostly because I'm supposed to do so—otherwise I would seem to be a heartless wretch. This is the old "what will people say"; "what will people think of you" computation. On the other hand, I am beginning to feel a truer appreciation for the members of my family, now long dead. Note: in scanning, the mind acts like a searchlight, picking out incidents in chains and cross-chains.

10-1-52—10-4-52

Ages: 4-24.

Comment: Up to now I had had only a conceptual knowledge of the power of an engram in a rather detached, academic way, acquired though reading dianetic philosophy. But now I have touched off one inadvertantly, and Oh! Brother! Nothing so dramatic as a shooting, stabbing or even beating up on my wife; but the absolute compulsion, the blind obedience to orders when the analytic mind shuts off, is something frightening beyond words. Believe me, this has taught me more about why people behave as they do than years of reading and observation. I sure am going to get rid of mine!

I have included the age groupings in this section because other than showing that incidents tend to come up earlier and earlier they serve also as pointers or guide posts. For example, when a number of incidents begin to concentrate about one particular life phase I know that something is getting ready to reduce, and it invariably does with the result that not only does charge blow but I have a much clearer picture of that portion of my life.

With discharge and fuller recall I find that I am in much better valence and that more people have crowded on the stage whom I can identify by their faces. These people don't say very much, which indicates the presence of many circuits.

Of particular value to me is the fact that I have uncovered a minimum of fourteen chains. These are all-inclusive and with many ramifications on each. An illustration would be one like the death chain which would include all deaths and the circumstances surrounding them, each affecting others and all affecting me. I worked on chains as such only by scanning and taking off charge which was ready to blow, but they do tell me where my trouble lies and their existence is confirmed by the charts. Truly, Emotion is dynamite and I am glad that Self Analysis is helping me remove the fuses.

Now since we have had a glance at the charts, before and after, and considered the findings; described the use of the

Lists relative to the perceptics and made some tentative conclusions; outlined the method and happenings in the Emotion section; and further firmly keeping in mind that the 45 hours covered only the first or Light Processing section designed to ready the P.C. for the Standard Processing of the second section, let us conclude by coming up to:

Present Time

It is stated without qualification in Self Analysis that with its use one will obtain increased intelligence, faster reaction time, improved physical condition and a happier outlook on life; that one's ability and efficiency will be improved; that one will discover his motivations of urges and behaviour; that he will be much more likely to be liked by his friends; that he will have a knowledge of his potentials and goals—in short, a better knowledge of himself.

In all this I concur, except to say that the extent is a measurable one entirely dependent upon the individual. I wish to sum up this improved personality which is *me* in a few short statements or highlights, in the hope that others may be encouraged to do the same with even better results.

First, let us consider some aspects of physical being: A medical checkup shows excellent condition, except for the calcium deposit, which is all to the good after the vicissitudes of 53 years. In respect to the feeling of physical well being, I can honestly say that I have never been better. After a long sag, I have now acquired a renewed interest in sufficient exercise to keep this thermo-dynamic engine at par. Reaction time, always good, has speeded up measurably while co-ordination also has been refined. These last factors I have discovered in shadow boxing while watching TV bouts at the same time for practice. I'll lay ten to one that I could now go one full fast three minute round or perhaps three with stalling, and if that doesn't sound like much, just let anyone over thirty-five try it! Unless he's in good condition, I'll guarantee that he'll get his ears pinned back in about one minute.

Next, I am experiencing a heightened pleasure in sensory impressions through the various perceptics. Taste is far more enjoyable, reflected perhaps in the fact that I am now accused of dawdling over meals—at any rate I take twice as long. I have developed the faculty of “seeing” better, in that now people actually have recognizable faces and sometimes I am able to describe later what they were wearing. I fill in scenes in everyday life with far more detail rather than just the bare outline while color is far more vivid and appreciated. The rounding out of visual images is quite noticeable in the impressions received while watching a movie

or TV, and especially in reading descriptive material as in novels, for hitherto I had read words rather than visualizing their meanings, or seen the symbol rather than the content, and the same goes for audio. Naturally my pleasure in both has been greatly increased. Although the remaining percepts too have bettered in function, the measurement is on a lesser scale.

Turning now to improvement in mental or subjective qualities, I have reason to be very well pleased indeed. I need not dwell on discoveries in motivation of urges and behaviour except to say that I know now why I have behaved as I have in the past—the real reasons and not the rationalized ones which have been very poor excuses, if one can call them that. Some incidents which would have been quite humorous in somebody else I took so seriously that I allowed them to dominate me. It's not funny when an urge or command forces one to flee a couple of thousand miles for no apparent reason, just a powerful desire to get out (birth again?), and in the mad flight to suffer Texas floods, detours, bridges out, and other inconveniences when he could be snug and secure doing what he had set out to do in the first place.

Through experience in life I have acquired a knowledge of my own peculiar efficiencies and abilities. They are many but well scattered. But I have taken up now this thing and now that, so that being "monkey-minded" was a family by-word, and I have rarely derived real satisfaction nor seen much value in any accomplishment to date. While examining many facets of experience in processing, to my great astonishment I found that I actually had had a lot of fun which I had previously negated by postulating "what's the use of it all?" For the last year, and specifically recently, I have been applying consciously and willingly some talents and aptitudes with special attention to those leading to survival in present and future time. This new change for the better and the accomplishment of goals has been noted and commented on by others at home, proof enough of the pudding.

Goals, too, are no longer wishes and dreams. This article itself is an accomplished immediate goal. Formerly the computation would have read: "I think I'll send in a letter on Self Analysis to the Foundation—they've probably got enough dope on the subject without me taking up their time with more—maybe tomorrow—manana—manana—never." The immediate goals are the more practical ones which can be fulfilled and are not mere wishful thinking, while the long-range ones, already formulated and begun, have enough scope to keep me busy during the entire life span.

Do I like people more, and do people tend to like me more? The answer is in the affirmative but qualified in that

I must credit also my heterodox-mystic-religious convictions which have acted powerfully. Here I have proof of what processing can do through psychometric tests taken before and after the 36 hour run back in 1951, and confirmed by the charts in Self Analysis plus my self-knowledge. These tests had to do with temperament analysis, mental maturity, mental health, mental health assets and the Minnesota Multi-phasic runs. For example, in respect to social climate and on a scale of 0 to 100, I rose from 25 to 75 in withdrawal tendencies; in social skills (getting along with the world) from 20 to 70; and cordial-distant, from 15 to 80. These figures represent tremendous advances acquired through the early, crude techniques, but these trends have been further projected through Self-Analysis, and if proof other than charts and figures are required, I will add that they have been commented on both inside and outside the home and I have noted the response of people if one only "gives" a little.

What cannot be measured so easily, since it is far more subjective, is the happier outlook on life. On the surface and in present time, fears, worries and anxieties have never bothered me much, though I suspect that solidly keyed-in circuits may be responsible. I do know now that the rigid emotional column has been fractured, permitting me to pick up fragments of shame, regret, self-castigation, self-belittlement, guilt and repentance, to take off some charge and cast them aside until someday I will sweep up the whole mess and get rid of them forever. I do find that I now have irritations and brief anger flares. Rather than be alarmed, and because I know that this means rising on the tone scale, I easily rout the demons by a quick run and they vanish into a limbo which is not mine. By the way, mere scanning of each day's events before going to sleep is fine therapy in itself and stimulates one to attempt to live and think like a 4.0 or better. Whether or no he is, at least it is a fine goal.

This all leads to a new feeling of security, serenity and well being inside which apparently is reflected in one's looks and actions. That this is so I know because my best critic and alter ego, my wife, says so, and her opinions are not lightly given. Never does this well-being descend to the levels of pre-processing; it is not static nor fixed, but rises and falls rhythmically and occasionally reaches heights I have never before experienced.

In closing, let me again emphasize that I have only proceeded through the *first section* of the book; that I have far to go but I'm on my way, secure and confident. What I have done you can do, and it is my hope and only reason for writing this, that it may inspire you to begin on your copy of Self-Analysis.

Tools

BOB WOOD

A tool is a very interesting thing. Being a designer, I have had occasion to study certain characteristics inherent in the nature of the beast, and an understanding of these seems helpful in many activities, such as auditing. Other auditors may not have had such occasion.

A screwdriver is a tool—an humble, simple, utilitarian tool—and a work of art. Design-wise, it is just about perfect. In fact, the entire class of Tools, of the Sears Roebuck hardware—department type, are much better designed than most other classes of objects, such as furniture, vehicles, dwellings, which are themselves tools, of course.

The screwdriver is just about the optimum solution to the design problem involved. It has a Basic Purpose—to drive screws—and is just about the least complicated device possible for doing that job. No moving parts; today, no maintenance: no rust, no repainting, etc. It's even well-named, semantically. Think of all the goobers we could include in a *maximum*-effort screwdriver — cranks, wheels, gears, oiling, fragility. We could really "louse it up."

A comb is a tool, and an equally beautiful one. The comb must have been designed right, right back at the beginning. The first one was perhaps a set of five fingers.

The concept of trying to originate a completely new principle for the job reminds me of a story told to me by a friend who is now doing very famously in the design business. Walter was at Cornell when this happened: His first homework assignment in industrial design was to design a combination knife, fork, and spoon—he played with the problem for all of half an hour before giving up in disgust. At the next class meeting everybody else had a design to submit. Walter got an A for the assignment; everybody else flunked. The first lesson in industrial design was: Don't try to design something that shouldn't be designed.

A house is a tool, very miserably executed, mostly, these days. Analyze the goals and purposes of a house wall facing a certain direction (that's important). You soon find that eight or ten layers of "standard construction" such as plaster, wallpaper, lath, structure, siding, outside paint, building paper, sheathing, waterproofing, and "insulation," are somewhat far removed from an optimum solution. (To tear into such a problem is really a delight—believe me.)

An "auditing technique" is a tool—no more, no less. As an auditor you have a bag of tools, just like a plumber. Don't try to drive a screw with a pair of pliers. There is only one person in the world who knows what tool should be used next in the case—and you know who that is. Don't hesitate to ask a preclear a question such as, "Should I be a little more directive at this point?"

Ever think of a building as a living organism, so to speak? It breathes, it takes in fuel and gives off waste, certain routine operations go on within it, it grows old, and so on.

One designer disagrees vehemently with the attitude (not the *words*), that, "You have to design for the people who are going to use the object." In other words, find out if Mrs. Jones wants a Colonial or ranch-type, etc. His attitude is, "Forget the people. Design for the *object itself*. Think of it as an organism. What are its goals and purposes? What is the simplest possible arrangement to take care of them? A "Colonial" house may have been, in Colonial times. With this approach, you automatically take care of the people. The object, by being true to itself as a tool, is thus most wonderfully true to those who use it. This would seem to be the way you were designed." It might be remarked that this designer is much too busy seeking optimum solutions to design problems to waste time and money doing what is called "market research" (asking around among *some* of the people he is designing for, computing toward the "average," etc.).

You will hear Frank Lloyd Wright speak of "organic" design.

A screwdriver is equally alive, in that sense, though it may not "breathe" on such an apparent scale.

An organism is "happy" when it is actively bent on its purposes. To be literally idle is temporary death. An idle tool hanging on a wall is mere stasis. At such a time it is in fact not a tool at all—but may well be a very decorative object, which is actually a minor purpose of the instrument.

A tool that is idle, however, while some human being nearby must use makeshift for lack of it, is a tragic thing. The entire business of possessiveness—can it be wholly ab-

erration?—is what ordinarily gives rise to such a situation. Jones has to mow the lawn. He dislikes the job. Jones owns a beat-up old hand mower, a somewhat less-than-optimum tool for the job, since better have been devised. Thirty feet away is an excellent power mower, lying idle in Brown's garage. Of course, the better tool "belongs to" Brown. But who knows what marvels *Brown* loses out on which might have come from Jones' brain in the time it was occupied on the routine labor of a maintenance job ("work!") with an inadequate tool?

Don't get this wrong. "After all, Brown worked and made the money to buy that power mower." etc., etc. Quite true, of course—but this discussion is at another level. The idea is to prod you into inventing a power mower that doesn't cost the Mint.

A factor in one's willingness to lend (or to borrow) a tool is, of course, the degree of perishableness of that tool. A typewriter is far more perishable than a screwdriver. A typewriter is thus far less satisfying an object to the designer's eye. In dreaming of the future now a-building, the social-minded designer finds extreme pleasure in the ramifications and implications of better, less perishable designs. Here is an answer that works.

A tool may often, rightfully, be expendable. Sometimes a hero feels expendable for a large scale battle, and sometimes a tool should be sacrificed for the good of the overall project. When Brown was a little boy, his mother found him one day "ruining" a shiny new red croquet mallet as part of the supporting structure of a pint-size building operation. During the ensuing lecture, Brown accepted the superimposed reality on the subject of Tools, Care and Value of—and is, today, somewhat less than the architect of a better world he started out to be. Should neighbor Jones, today, invent a solution to war, in the shape of, say, an impenetrable individual defense screen, and need for the working model a part from Brown's power mower, and appropriate same, assuming the responsibility for sacrificing a mere tool of Brown's in the interest of a much larger project of tremendous potential value to all men, including Brown (these things happen!)—we send him to prison for larceny.

Very interesting things, tools.

An aside on "ownership": In studying Dick Biow's excellent codification "*Lingua Scientifica*" (don't miss it), I was struck by what appears to me the impossibility of delineating such a referent as "my possessions." Here is an instance, in the pamphlet's own words, where working with L.S. points up things "you have always known, understood, and used beautifully, without ever fully realizing it." For

me, "my possessions" is actually a completely-meaningless level of abstraction—and if this holds for your preclear also, you know what mammas and lawyers and authorities have done to him with meaningless phrases.

The inventor of that power mower owns it in a way nobody else ever can. The gardener who uses it owns it in a way the legal "owner" does not. Every human being owns it in another way—it's actually part of our *heritage*. And so on. Legal ownership would seem to be a very artificial, man-made thing—riddled with the same arbitrariness and aberrations as other less-than-natural things, like price controls. Such businesses have been used by others to control your preclear.

Who, for instance, first decided the earth's crust was an ownable thing? When is somebody going to think of cutting up the *air* and selling it?

Trace the ownership of any piece of land back far enough and you'll find somebody stole it. (The courts are thus forced to recognize the right of ownership by "conquest," so they tell me.)

Note that "Possessions" would be a sub-class under "Tools."

I have said a radical thing about the revered institution of land ownership. I understand that Communism—or perhaps I should say communism, I don't know—is against private property. Now I am not a Communist, that I know of, don't really know anything about it—and anyway it is sometimes necessary to point out a better answer in order to communicate full comprehension of how a poor answer is poor.

Therefore I submit my thinking on the subject to date:

Nobody owns the high seas. You own your ship, all right, but not the water under it.

Additional thought for fellow designers:

Essential difference between a building and a ship: mobility.

Force is wrong. You can't legislate things into existence. Any school or system of thought or government which propounds the forcible overthrow of existing institutions or acceptance of new ones is wrong. What you *can* do is analyze the natural laws involved, and then manipulate them. It is the designer, the inventor, who builds the reality of the future—not the politician. The Communists are all wet in trying to *force* the dissolution of various less-than-optimum institutions. It just doesn't work.

In my considered opinion, at this tender age, the question of which are the Goods and which are the Bads in our

case is simply a question of the Edisons vs. the Hitlers—the Inventors of Better Tools vs. the Users of Destructive Tools. I have no qualms as to the eventual happy ending.

A language is a tool, for communications. Christ advised: “. . . use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.” Do you know someone who attempts to gain your comprehension by repeating his same words over again—louder? Where is this in tone level?

If an auditing technique does not work, don't labor it vainly—maybe you're trying to drive the screw with the pliers.

And you know, any symbol is a tool. A word is a symbol, abstracted a number of degrees from reality, a tool for communicating that reality. Have you ever been sucked into a *semantic* argument with somebody—arguing the definitions of words (“Dammit—that's a *pipe* wrench!” “It is not, it's a *monkey* wrench!”) instead of the actual realities in question. We all have, of course. We somehow tend to substitute the symbol for the thing. We “somehow” tend to do it because we have fallen for being controlled by others via this very subtle method in the past.

A dollar is a symbol, representing a unit of *work*—work, that is, in its broadest possible sense, not just physical labor. It is a tool for the distribution of work. And we do the very same thing here: we let ourselves get snafued* into attaching meaning to the symbol instead of the reality. The symbol then becomes an entity in itself, and ceases to be a symbol—it ceases to represent the reality. Thus the flaws in the system: a man, in our society, does not at all necessarily receive in proportion to his contribution. (This is obvious, since I am not a millionaire.) Thus a politician can (seriously, again) hoodwink the citizenry, and himself too, into believing we are in a period of “inflation” on the grounds that the dollar is now worth only forty-seven cents, or some such nonsense—when the fact is that an hour's work is actually worth more than it ever was.

Here again I have said a radical thing, or something. Should point out, therefore, that your hour's work today in fact gets you more return than it ever did before—due to one thing, technological progress. Better tools available. Many things you can buy today with a few hours' work did not even exist a few years ago: television, coach flights, canned turkey.

As an auditor, you must understand the Symbol as a

* Neologism from Service Parlance meaning Situation Normal; All Fouled Up.—Ed.

Tool, and how many levels it is removed or abstracted from reality—because this is all, in a sense, that is messing up your preclear's thinking.

I have said that Tools of the hardware type are well designed. I would like to point out just how extremely well, from another angle: production.

Which is to say: price.

As you know, we have today a thing to handle which has never come up before—automatic production of all sorts of things by machine. Personally, I believe in this with heart and soul as an aspect of man's progress out of the Era of Wars and Inadequate Tools.

The lowly screw is not so lowly, considered as a creation of man at an extremely high level (upward toward simplicity, remember—complicatedness is downward). A screw is a device for attaching two things together. It is strong as the very dickens, it comes in a most intelligent array of sizes and shapes that literally covers the range of possible needs—and the automatic screw machine that makes it is a forerunner of the automatic factory of the future. Result: screws cost you peanuts. What your forefathers would have given for a few!

One speaks more and more, recently, of servo-mechanisms. It would seem helpful to pass along my first experience with the term—since it was a most ingenious and simple device that illuminate the concept in a unique way. This was in aircraft—you know an airplane is turned to right or left or nosed up or down via a rudder and an elevator at the tail. The pilot moves a lever, which turns the appropriate control-surface at the tail out into the air-stream. The air-stream hits the control-surface, knocking the tail of the craft the other way. Thus the whole is turned, in effect. Problem: As airplanes got larger and larger, it became more and more difficult for a pilot, of limited physical strength, to *push* that lever against the force of the air-stream. Solution: A tiny tab within the larger one, turning the *other* way. Thus this smaller, "servo" tab turned the rudder or elevator, which then rotated the system as a whole.

"Servo," "Tool"—same difference. A device for multiplying minimum human effort.

This writer holds the very happy conviction that his race is now moving into what might be called an Age of Adequate Tools. I look forward to—indeed, am working for—a new reality in which adequate tools handle the routine things, like production of goods and, perhaps, even food—freeing man for higher endeavors. (See Wiener's "Human Use of Human Beings.") On my data, a *vehicle* adequate for

human use computes out to be of Number One importance at this time; I feel that this is the best long-run answer visible to things like the cultural lag, the Iron Curtain, and war. A friend disagrees; he feels that the Machine Age brings with it too much *speed*, and speed is killing us.

It is partly to him that this piece is addressed. I would have him properly locate "Speedy Machines" in its minor spot under "Tools."

The entire business of Using Tools seems to be one of our inherent characteristics. You might even say that Tools are the difference between the animals and us gods.

Financial Advice

from an unwritten manuscript

By LYN D. STERLING*

(Reprinted from Vol. 1, No. 7 CADA Journal)

Whenever I get a few free moments away from studying the latest techniques, I idly pass the time by applying various phases of present-time existence to the tone scales which appeared in The Hubbard Chart of Human Evaluation. One of these applications worthy of passing on to others in the field is the answer to a vital current problem, sometimes referred to as "the pinch." (So far as I know, this is not the name of a new technique) [yet].

The *PINCH* is that moment when an ally, acquaintance, or perhaps a complete stranger approaches you with a *Bid for Gratitude*, one for sympathy, or other various and sundry tried and true control mechanisms, for the express purpose of transferring that valuable *MEST* commodity called *money* from you to him.

Diligent study of The Hubbard Chart reveals your chances of ever seeing said money again.

For instance, never loan money to anyone in the 1.5 level, that of *Chronic Anger*. He may convince you during the "pinch" that he has every intention of paying you back, but once you are thoroughly "pinched" (dianetic processing is somewhat unsuccessful in running out past "pinches," except for building up resistance to future "pinches.") and he can obtain nothing more from you and he has already spent what he "pinched" from you, you are then on his Black List (any similarity to actual techniques, living or dead, is purely coincidental). Any attempt to regain your investment will lose you both your money and your friend, according to William Shakespeare and L. Ron Hubbard's Chart, and, what with self-determinism being what it is, he will invariably announce that after all you didn't have to be "pinched" except by your own agreement. If you wish to validate this statement, the investment of very small sums is recommended.

* "Dianetics is my middle name."

Anyone in the 1.1 level will seem just as sincere while "pinching," but his reaction to repayment is quite different. He would really like to pay you back (you know this because he tells you), but there is the rent and the doctor bills and the payments on the new car and the visiting relatives, and so on . . . but he'll pay you back just as soon as . . . and there are always the most ingenious excuses to explain why "as soon as" never really occurs.

You have a different problem with those who are chronically 0.5, in *Grief*. These 0.5's never really "borrow" anyway; they beg, and when you expect to be repaid they are as resentful as the street-corner beggar for whom you buy a cup of coffee—just to satisfy yourself that your dime buys coffee instead of the booze he was really begging for in the first place. Besides, these 0.5's are so full of apathy that they aren't capable of earning your money back by any means other than robbing Peter to pay you. Here you have an advantage if your name happens to be Paul, but, if your name is Peter, run like blazes whenever you hear the *Bid for Gratitude* or see the outstretched palm.

Anyone who loans money should do so in the 2.0 level which banks employ. This is *Overt Hostility* where you doubt the other fellow's reality, intentions, and backbone, and where you defend your own in the form of mortgages, securities, and pledges of a pound of flesh. Notarized, of course.

Anyone above 2.0 is quite willing to negotiate loans in this manner. Of course, the difficulty here is that no one above 2.0 gets into a situation where he is likely to apply the "pinch" as such. Any way you look at it, "the pinch" is not a healthy investment.

So you can see that definite insight can be obtained in regard to current problems, just in the time you can spare from studying the new techniques.

Detection and Use of the Aura

Edward G. Robles, Jr.

For centuries a few persons in each generation have believed that every member of the human race possesses a certain non-physical force field, which, for lack of a more descriptive label, is called an "aura." Those who have spoken of the existence of such a phenomenon have been variously called "witches," "mystics," or "spiritualists," and at times derided, although it is extremely doubtful whether such derision has materially dimmed their belief in its existence.

The aura is said to be an attribute of the soul, and supposedly consists of a sort of vaguely defined nimbus surrounding the body, visible under certain special conditions. (Be it noted that these conditions are so special that one could expect to 'see' almost anything). Physical scientists for the most part scoff at such an idea, and rarely attempt to delve into measurements which might be performed in an attempt to prove or disprove the actual existence of the aura. Many philosophers, on the other hand, accept the idea that the aura might exist, but are not interested in its measurement or definition.

In the opinion of the author, there is such a thing as an aura. It is subjectively measurable, and its size and intensity are apparently directly proportional to the tone level of the individual possessing it, on the basis of a series of 46 persons, whose tone level was fairly well known at the time of measurement. The perceptic best suited for awareness of the aura's presence is the perceptic which occasionally makes one aware of being observed by another. It is the so-called "sixth sense," which has been mentioned in the literature of all mankind, yet to which a relatively small percentage of people ascribe any validity. For the purposes of this study it has been called the "extent" perceptic, although this may not be the best possible term.

There is an experiment which may establish the validity of the aura to you, and it is one which is quite easy to perform: pick up a metallic object from your desk, or take a coin from your pocket. With your eyes closed, bring it slowly toward your forehead at eye-level. Do you feel a sensation—a sort of “almost pressure—before the object touches your eyebrows? Pull the object slowly away until you can no longer “feel” it. The distance it must be before you are no longer aware of “feeling” it will establish your “range,” and indicates not only how far you “extend” beyond the physical boundaries of your body, but also, apparently, your tone level. The amount of free Theta you may possess seems to correlate directly with the distance over which your “extent” perceptive operates.

The testing of the theory resulted in the applicability of a tone-level chart; the following table is a rough correlation between distance of first awareness of an object as outlined above, and the dianetic tone-level of the individual under test. Certain exceptions are noted at the foot of the table.

<i>Tone</i>	<i>Distance</i>	<i>Remarks</i>
4.0-40	20' to infinity	Speculative only; 20' is the maximum range of the highest releases known to the author.
3.5-4.0	8' to 20'	Fairly certain; the 3.5 can ordinarily ‘feel’ the ceiling when lying on the floor.
3.0-3.5	2' to 8'	Definite, on the persons in this range who have been measured; fluctuations in tone can be very sensitively determined in this range.
2.5-3.0	1' to 2'	As tone drops the person has less free Theta, so his “extent” diminishes.
2.0-2.5	0' to 1'	As Theta becomes equal to en-theta, the person retreats completely inside his body.
below 2.0	no perceptive	The person in the anger zone will deny the existence of such a perceptive, rather than admit his inability to experience it.

For a quick, rule-of-thumb estimation of the tone of a person, the evaluation of the extent of the aura is quite useful; there have, however, been some noteworthy exceptions to the chart. Three persons who were evaluated by four auditors as being in the 3.0 to 3.5 range were incapable of using the sense; in two of these cases, however, the sense became available after straight wire on its invalidation; these two also mentioned that this was in some way associated with counter-emotion, but as to whether the shut-off occurred as a means of shutting out counter-emotion their concepts were vague. Hence, apparently, the awareness of the extent perceptic can be shut-off, as can any other perceptic. One case in the fear band had the perceptic "on full." The recognition of this fact, and the fact that it was thus by reason of enhanced survival, materially raised the tone of the individual. These four are the only exceptions noted thus far, but it is interesting to note that in each case the exception was due to invalidations of the person.

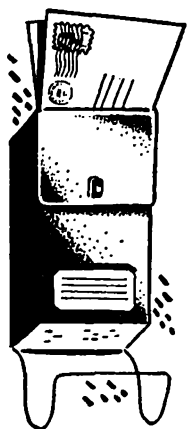
The awareness of the aura may also be extended to include non-metallic objects, so that, if properly used, it becomes possible to wander around a dark house without falling over anything.

It is also useful in estimating your own tone in the case that you have been restimulated. Usually, the better you feel, the farther you can extend awareness of your aura.

This perceptic might also become useful in determining how *clear* a person may actually be; if it is possible for him to "feel" someone approaching over two blocks away, he may be fairly clear. A word of caution is indicated here; if the perceptic is practiced, it seems to become possible to extend pseudopodia from the aura for specific purposes. These extensions are apparently quite small in cross-sectional area, but can be indefinite in length, or at least so it appears. Therefore, it would be well to determine not only the distance away from the body that objects can be felt, but also the apparent "area" of body surface with which they are felt, since, although the spot of greatest definition for the perceptic seems to be the forehead, the aura extends completely around the body, and the awareness of it may also be extended.

This perceptic, apparently, can be very useful, not only in auditing, but in other ways; the theory is presented here in order that other persons may experiment with it to determine its validity and usefulness. It is hoped that the awareness of the existence of the aura may prove to be as generally useful as the author has found it.

The Mail Box



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

Suffolk, Virginia
September 6, 1952

The Hubbard Dianetic Foundation, Inc.

Dear Sirs:

. . . I'm interested in anything new in connection with Dianetics and I'd like to hear something about your new theory and procedure. In the past, my own findings and experiments so closely paralleled the findings that were later to be published that I'm wondering if now we are paralleling again.

I'll tell you quite frankly that my discovery disposes of many of the tools that have been used up to this point and appears to be a shortcut to absolute determinism. It is based on the theory that there is no such thing as Time except Present Time; that the past is memory, having no MEST existence; the future is composed of dreams and plans, also having no MEST existence. This is purely theory, but it seems to work well, to wit:

It begins with effort and assumes that there is only one effort, the effort of the preclear, discounting counter-effort and what some of the most confused have termed contra-effort. Unlike those who go around sniffing out mis-emotion and counter-emotion, it assumes there is only one emotion, having two sides to it—or good and harmful emotion . . .

Whatever happens to you at this moment is in present time. If you have a headache or a pain in your stomach, either is in present time, regardless of the fact that it is attached to a memory of the past, or an unconscious recording which is pulled up into present time. It's all present time. There is nothing else but present time. That headache or pain is a result of effort on the part of your body—now—at this moment. There is no counter-effort or contra-effort in there at this moment. If you acknowledge time, you will discover that the pain results from counter-effort, but you have made it your effort and you are using your own effort in present time.

The aberration lies in the fact that you do not entirely control all of your present time efforts. If you were capable of controlling the effort which causes the pain, you would instantly relax the effort and relieve the pain.

The first loss of control, then, is the prenatal surrendering to autonomics. Ideally a man should be able stop and start his heart, to stop and start his respiration, to control cellular breakdown and rebuilding, all of which ordinarily function autonomically. He can do all of this—at least in theory, at this early stage. However, I wouldn't advise experimenting with stopping and starting the heart until other controls are regained.

The procedure is quite simple: begin with a somatic, which for the purpose of this processing, is considered an autonomic. If you are already able to control somatics you need have no fear. You simply keep it in stimulation until you discover precisely how you are making the effort which causes the somatic. It takes, at the outset, from minutes to hours to do this, but later it goes much faster. As soon as the "I" of the intellect perfectly records how the effort is accomplished, it then takes control of the effort and shuts it off or turns it on at will.

At this point practically everything connected with that effort comes up. This is not too important beyond the fact that it assures you that you can never again lose control of that autonomic.

Although man ordinarily thinks he has but a few autonomies, he has literally tens of thousands. Feeling tired is an autonomic which the "I" has surrendered to the body. Sleeping is an autonomic. Blinking, squinting, sneezing, all shades of emotion, all glandular activity or inactivity, hunger, evacuations, urinations, tinglings, and all forms of illnesses, and everything under the sun that you dislike about your own being—all are autonomies, and there are hundreds more. Anything about yourself which you cannot absolutely and irrevocably dominate is an autonomic.

I'm beginning to believe that all of those cells in the brain, which, it is said, we do not use, actually are inactive only because they have surrendered control over some part of the body or over some function and placed this part of the body or this function on autonomic, or stimulus-response, control.

A word of caution: Don't try to recover control of complex efforts at the outset. Go after the simplest ones until you gain thorough confidence and understanding. It should be obvious that Two Efforts of Equal Intensity register just about zero. But these can be recognized by a light confusion in the mind. One effort cancels out the other and thus is our memories blanked. But there is no such thing as two Absolutely Equal efforts. Hence a period of waiting will disclose which is the stronger.

Don't make the mistake of the proponents of contra-effort and try to equalize the two or try to run them both at the same time. Run the stronger. That is, feel it and study it until you consciously understand how you are making that effort, then take control of it.

It works like this: A baseball comes over the fence, strikes you on the head and knocks you unconscious. The next time you pass that same fence, hear the same youngsters yelling over on the other side, smell the same smells,

(even without a key-in), you may feel a trifle nervous. The third time you may have an inclination to put up a hand to protect yourself from a baseball. Now the thing will begin to spread. The next time you hear the same sounds and smell the same smells, even if there is no fence near, a very slight somatic may turn on in the form of a headache. The spreading continues. The mere sight of a fence, any fence which resembles that fence, may turn on the somatic. Any smell faintly like that smell may do the same thing. Now it goes clear across all the dynamics, for any time the somatic turns on it picks up other perceptions. Maybe you hear the sounds of yelling while drinking a glass of milk. If the thing has been well hammered in, in an extremely neurotic case, the drinking of a glass of milk will now give you a headache. This headache will attach to other functions—maybe fast pulsebeats, to a need to urinate, to hunger, to disgust at the sight of food, etc.—all of which becomes a complex autonomic. It becomes so involved it is difficult to recover in ordinary processing. But in due course you learn how to break down complex autonomies and regain control of one at a time in a matter of seconds.

Theoretically, a man should be able to heal a cut or bruise within minutes. He should be able to direct the healing consciously. And having absolute control over every cell in his body his confidence will be transcendent. Further, his reasoning capacity should advance ninety or more per cent over that of what is now termed an optimum individual. The basis of this is again simple.

It has already been fairly well established that there is minute reasoning capacity within a cell. Anything that is capable of functioning autonomically has likewise the ability to answer "yes" or "no." It has the ability to make one of two decisions. It must always make one of two possible decisions even if it is dominated by the "I." This is very simple reasoning. You feel fine and your "I" says "I feel fine" and then your body agrees and indeed you do feel fine. But if the "I" says "I feel fine" and your stomach is on autonomic, which turns on when you eat a certain kind of food, it makes the opposite decision: "No; I hurt."

By now you have grasped that the whole thing is the establishing of affinity first within yourself. This means recovering all autonomies and again placing them in communication with "I." That is really all there is to it—except that I believe we'll all be nearer God than man when we completely accomplish it. And I might add that when you work with this for a time you'll begin to discover new goals. Today may be considered the era of the search for justice. We are nearing the end of this search. Our immediate goal now is *To Know*. When we achieve this one we will then know the

Ultimate Goal and have within our grasp the ultimate understanding of man.

At an opportune time I intend to put on paper the proper procedure which can safely be followed in this processing. There are so many pitfalls in it that I am not, at this time, placing it in the hands of any who aren't already high enough on the tone scale to be termed a Fifteen. It may not be dangerous at all, but when a man undertakes to stop his heart or respiration he ought to be certain he can start them again. If he undertakes cellular breakdown he ought to be certain he can rebuild cells. And, further, nearly all efforts are compounded or complex, and, from my discoveries thus far, two efforts cannot be recovered at once. They must be recovered singly. Attempts to recover more than one appear to blank out the memory. This is the fallacy of the contra-effort theory, and the result of working with that theory is similar to results achieved by hypnotism, reflex conditioning, etc., and will eventually cloud the whole memory.

Actually, memory is not a time-track. It is a series of associations, not necessarily filed by time. In all reality, everything within memory is somehow associated, in some remote way, with everything else in memory. When the memory is entirely clear these things can be differentiated and none of them can then set off an autonomic or somatic. The entire process is a matter of clearing up memory, and this is done by regaining control of all parts of the body. It's that simple.

. . . The purpose of the time track, it now becomes clear, was to discover where and how one lost control. Obviously it resulted from an earlier decision which has been forgotten, a decision to perform a certain effort under certain conditions. To make it simpler, compare it to a man driving a new kind of automobile with complicated controls. He sees an obstacle ahead and suddenly switches on an emergency hydraulic brake. The car decelerates so rapidly the man loses consciousness. When he wakes he finds that he has not hit the obstacle, but has forgotten how he switched on the brake. The brake is still on and loss of memory of its function prevents him from releasing it. He has two choices. He can get a technical diagram of the brake (this is going into the past) and trace out its function. But drawings are complicated and the layman has difficulty with them. His second choice is to experiment with the instrument panel and trace the thing out right here in present time. (Danger of making mistake.) Realizing the danger, he applies logic. The wheels on the car are locked because the brake drums have expanded. Those tubes running to the brake drums carry the fluid that expanded the brake drum. On the other end is the pump. The pump is activated by this lever. He moves

the lever, again taking control, and by thus taking control he suddenly recalls exactly how he put on brakes in the first place, and everything else connected with the incident, for all of those things are associated.

I would like to know if this procedure in any way parallels discoveries at the Foundation. Let me hear from you.

Sincerely,
Hal Annas.

* * * *

Your editor wrote Mr. Annas for permission to use his letter in the BULLETIN almost two months following his first writing. His answer is so interesting and instructive that it, too, is included herewith.

* * *

Suffolk, Virginia
November 20, 1952

Dear Mr. Boyd:

You are at liberty to use that letter any way you see fit. Nothing I have discovered to date contradicts it. On the contrary, I have discovered what appears to be the single source of danger and we can now eliminate that.

It actually is quite dangerous, but the danger lies solely in the balancing of effort. This is precisely what psychologists undertake to achieve a balanced person, and it appears to be the natural tendency of a human being to seek the same goal. Effort canceling out effort leaves one quite comfortable and conceivably could eliminate most somatics, but it ties up so much of the mental and physical energy, on a substratum level, that it leaves one little with which to think—and live. I am beginning to believe that balancing is the primary cause of death.

By now you realize that nothing in that letter invalidates the early work in Dianetics. What we are actually recovering, in retaking control of effort, is the data in what Hubbard termed the *norns*.*

I have not the slightest doubt that a persistent person, proceeding as instructed in Hubbard's first book on the subject, would eventually arrive at that ideal state of clear—and for the purpose of this, I am defining it as a condition of complete memory, which indeed, it seemed to be at first.

I believe that I know a bit more about the function of a human now than I did when I wrote that letter. I believe that we, most of us, are capable of all the things Hubbard dreamed at the outset and considerably more. If there has been an error somewhere in the course of research, it may lie in the early misunderstanding that the *norn* itself can harm us. That is not true, if I may define a *norn* as the data in a chain of events external to us. What actually harms us, as Hubbard said all along, is our reaction to these external things.

For the purpose of clarity, I'm going to label complex and compound efforts *Areas of Conflict*. That is precisely what they amount to. Two or more efforts working contrary to one another would be what Hubbard termed randomness. This causes doubt and indecision and, of course, is the source of all neuroses.

First, examine precisely what happens when pain is received. The area immediately about the pain contracts. If one is neurotic, with randomness all over his system, one will contract all over, freeze immobile, possibly become paralyzed, for the duration of the pain or longer.

It is not difficult to understand the purpose of the contracting. It is a measure of self-defense against attack. Contract the muscles in the stomach and a blow can be taken there without damage. The theory behind it is logical. A solid, stiffened defense is best; if a small area is torn asunder the contracting will pull it back and allow it to join again. It is a perfect elementary defense.

Assuming that survival is primary, which it must be, as no other goal may within our present knowledge be achieved without survival, examine a single tendency of the mind. One receives some injury from a gang of ruffians who inhabit a certain neighborhood. The tendency of the mind at first is to cling to this memory, possibly with thoughts of revenge and certainly with thoughts of being better prepared next time. But if one holds this memory clearly in awareness, with the emotions that accompany it, one cannot then devote

* Street and Smith: ASTOUNDING SCIENCE FICTION, May, 1950

his energies to other things. All of us know the distractions of anger or irritations. And so the mind relegates this memory to a substratum level in order to free itself for immediate tasks. Therein lies the secret of the norm and the reluctance to give it up, for it is now compounded and locked away in what I term an Area of Conflict.

In order to recall that memory one must recall the unpleasant emotions, the humility, and the other things which distracted one from immediate efforts. It was displaced originally because it was an annoyance, something to be avoided, and one does not willingly beckon annoyances and scatter them about him. After all, if one got an arm broke in the incident, one would not willingly break one's arm again. And that is, in effect, what it appears to amount to. Therein lies the primary reason for forgetting.

And this is what develops: An injury received is in the course of time walled up on a low mental or purely physical level. We may assume that the mind, finding that this method worked, extended it over other unpleasant things besides physical injury. What is termed the wide-open case need not be considered at this point. It obviously has a quite simple explanation, but to undertake to deal with ramifications might make this seem complicated, and the purpose at this point is the utmost simplicity. The wide-open case obviously accepts defeat, resigned to the belief it can do nothing about it, nor much about anything else, and therefore does not wall up its injuries.

Now let's examine a walled-up injury, an Area of Conflict. In order to make use of it, when the identical situation is again confronted, it must be kept precisely as it happened. All of the contracting to defend oneself is there, and it is well to note that the muscles have the ability to contract and relax, and that is the full extent of their utility. In addition to this contracting, one must reproduce the effort against him. Thus we have some of his effort in direct and balanced counter to the defense effort—solely for the purpose of a recording. In order to wall up these efforts, they must first be balanced. If they were not just about perfectly balanced, one would experience somatics all the time—that is, if one relegated memories to this level. Let us assume that this balancing is done a cellular level, for that is inevitably the answer: cells countering cells in conflict. The solitary human functions precisely as does the race—he could not function otherwise, for the race is made up of him and his like—and, metaphorically, he spends the greater portion of his energy preparing defense. Like the race, if he is not at war, he must necessarily prepare for conflict which he believes will come—because it has come in the past.

A walled-up area or memory, like an army, is totally use-

less for anything but destruction and preparation for destruction. But, again like an army, it is potentially a terrific power for good, once its energies are turned in that direction.

As an illustration, consider one talking about his norns, as in psychoanalysis and as in much of the later Dianetics. As he talks, he is tense and unified, as a nation at war, or, rather, a world at war. Areas are unified and struggling against other areas. When he has talked himself out he is somewhat relaxed and feels much better. Isn't it rather humorous how it parallels war and the relaxation and general sense of well-being when peace comes? Like the populace of the world, the gullible sucker suddenly feels that now, with peace, he can build to new heights—and then, in due course, another conflict comes along, as do the wars.

Hubbard had the answer. Eliminate the reason for the conflict, resolve all conflicting differences, and there will no longer be any cause for preparations and the building up of further tensions.

Have you ever wondered how a soapbox preacher was able to perform a miracle on a very low level of reasoning? Have you ever wondered how Christian Scientists were able to testify, and quite sincerely, to astonishing cures?

In the first case, on an emotional level, the preacher preaches peace, at the same time stirring emotions until they are exhausted. The person to be cured lets down his guard, assumes that he is in the hands of God, and that God will protect him, and that he need no longer protect himself. Thus the area in his injured leg ceases its tension, which is simply effort in conflict, and he throws away his crutches. In the second case, theoretically on an intellectual level, the idea is belief that all is good, which presupposes the banishment of enemies, and again the disciple has no reason to defend himself, and the contracting, the preparation for defense, the preparation to meet that condition which is already in the past, is no longer necessary.

Of course such cures are not permanent, and therefore one must renew one's acceptance over and over, and thus we have religion. Well, it worked originally and it can work now, and there is no reason why religion cannot make the blind to see, the leper clean, or banish cancer, or grow a new leg for the one that was amputated. All one has to do is believe sufficiently in it to take the heat off those areas of conflict. But one still has not found and eliminated the cause, and short of understanding it one will not.

I am becoming more and more astonished, as an agnostic, to find so many of the old Bible sayings to be true. "You shall know the truth and the truth shall make you free." Repent could very well be defined as go back and take that

damned thing out of its wall and throw it away. Forgive your enemies. Ah! If it were not that we hold to ourselves the things which have hurt us we would not have areas of conflict. Faith! And this is the finest one of all. If you absolutely believe, and eliminate that tiny doubt which makes you prepare, you can do the damnest things you ever imagined. Why? No area of conflict to hinder you.

Bear in mind one more thing. The original counter-effort is gravity. Thus unbalance is an important thing, and I am not referring to control centers and other balancing. I am referring to balance in relation to gravity which is the source of the speculation on balance, no doubt. As your memory extends back to infancy, you will find that gravity was a very real problem. Nearly everyone, then, will have numerous areas of conflict against gravity alone. Many of these affect the whole body and no doubt cause considerable dizziness in adult life. Often they are connected with falls. A serious fall, such as to break limbs or bring unconsciousness, will scatter randomness over the entire body, in a sort of numbness, and will make one fear accidents and prepare for them and go about looking for them—because this is one of the earliest things one has prepared oneself to meet and deal with, and—this is important—we do not keep things we do not intend to use!

I could ramble on for a week on the various phases of this thing, but I doubt I would say anything you do not already know. In fact, I am sure that you, and most other persons, know, and have known all along, that the answer lay in the loss of control somewhere along the line. If you had not known this, or suspected it, and at sometime or other envisioned what a man would be when freed of these limitations, you would hardly be interested in Dianetics.

Later I should like to discuss with you something about the mind. Right at the moment we're on a physical level, or nearly so, in dealing with effort. Taking control of effort will, of course, free the mind considerably. Perhaps eventually, after it puts the physical on a highly efficient basis, the mind will be able to use much or little, at will, of bodily energy toward thinking. I am working on the theory that the brain is not the mind but the correlating center of the total energy of the cells and the converter of this energy, I believe that, with proper understanding, it can convert this energy to either thought or physical effort.

I have some basis of logic to begin with, but not much. Physical specimens are not always hefty thinkers. On the other hand, hefty thinkers seem to sacrifice something in muscular and physical strength. This is too tenuous at the moment to accept as fact, but it is a basis from which to

speculate. For instance, we know boxers become punchy. It could be that they gradually devote more and more of their mental energy to walling up areas of injury. If this proves true, it will establish something we need to be certain about, *viz*, the constant channeling of energy into areas of conflict, regardless of whether we are aware of this channeling. It is a matter of importance to learn the facts about this. The answer should definitely prove or disprove whether man can alter his I.Q. In the affirmative, it would herald a new age, an age of thinkers.

. . . Keep me informed of new findings and I shall do likewise for you.

Best wishes,
Hal Annas

* * * *

A very interesting theory, Mr. Annas. Would like to hear from our readers on this technique, or if someone has more to offer along these same lines we would be happy to delegate some space in the next BULLETIN for the letter.

—Ed.

* * * *

October 6, 1952

The Hubbard Dianetic Foundation

Dear Sirs:

I have studied your Dianetics, Child Dianetics, and Self Analysis. I have tried to apply it to my own problems, but feel that I need help.

The thing that most concerns me is the emotional development of my nine-year-old nephew who lives with me, his aunt, and his grandmother. The child's mother has been in a mental hospital for three years. His father is an alcoholic, and has completely rejected the child since he was two years old.

The child is mentally brilliant, but he is badly upset emotionally. His reactions have made the family critical of him, which makes his behavior worse, and that in turn makes the attitudes of his aunts, uncles and cousins more difficult.

I have tried to work out some of your suggestions with him. At first it seemed to help—then he began to resist, and

I stopped because I didn't want to antagonize him.

I am sure that part of the trouble is that I have had a part in building up his troubles. He feels that I am his ally, and I do not know how to handle the situation.

Is there anyone in my state who is qualified to help with such a problem? If there is no competent auditor near, have you any suggestions that could help me to help him? I love the child and want to help him.

My brothers think I should put him in a school or orphan's home. I am afraid that he would feel that I was rejecting him if I did that. On the other hand, he needs to be able to play with other children. He has never had any normal, healthy relationship with others; he is afraid of men, behaves badly around them, and they scold or ignore him.

I would greatly appreciate any help you can give me in solving this problem.

Very truly yours,
Name withheld

* * * *

This letter was included to give the BULLETIN reader an example of one kind of appeal often received by the Foundation. It points up the need for correlation of whatever work has been done with children. Letters or more formal manuscripts will be most welcome . . . what have you done?

—Ed.

The File Clerk

QUESTION:

The controversy over the validity of E-theory was particularly loaded with reactive material. Hubbard's logic No. 14 dealing with Authoritarian Command Factors aberrating solutions saved the day for me. I feel that more data is needed to solve the question, but the issue seems to be more of, as Hubbard said, "Does it work?" than whether it can be explained. It seems, perhaps, that E-theory does work—which leads us to the question: Under what circumstances should it be used?

ANSWER:

An answer to this question can, at this time, be no more than an opinion. The opinion which I have in regards this subject has resulted from a fair amount of study and observation: and that is, that E-theory is something that one can play around with if he doesn't have anything more pressing with which to occupy his time. I have found it very interesting. It does produce phenomena—but so far I have been unable to find any substantial evidence that it might improve the survival potential of the preclear upon whom it is used.

Again in my opinion, the practicability—the workability if you define "Does it work?" in this way—of any technique depends to a large measure on the preclear himself. It depends upon what the goal of that preclear might be. He uses a specific technique for a reason—let us determine the reason and find by objective observation whether he has accomplished the goal successfully.

E-theory is interesting. It has been said to be dangerous—but that word is "loaded." Let me sum it up in this way: I know of many more-effective techniques.

—W. Boyd, H.D.A.

The Field

(Continued from Page 332)

who studies alone all day, day after day, may become a very brilliant student, but what about Dynamic Three?

These and many more are what you can do, you who are The Field, to enhance the prestige of Dianetics in the public eye. And if you think of something you feel that we individually, or the Foundation as a unit, are failing to do—including the attention given to our own cases—write in and tell us.

We'd like to hear from everyone at least once a month. Could you make it a goal for the New Year? Some write more often, and others write very fine articles for publication. Everyone is anxious to see your point of view, so let us hear from you, soon.

W. T. B.

Announcement

Continued development of dianetic knowledge since its inception in 1950 makes it necessary for us to again extend the scope of our training program. The ever-widening acceptance of Dianetics demands the constant raising of our standards. The Foundation staff held a special business meeting during the week of December 29, 1952. The following policy regarding training was adopted: The Professional Auditor's Training Course will cover a period of sixteen weeks from matriculation to certification, effective March 1, 1953.

Most professional, business and home-making people are in agreement with this action. They find, however, that sixteen weeks residence in Wichita is impossible. The new course, therefore, will be offered with an option for completion, both leading to certification.

The Professional Course will be conducted in accordance with Catalog No. 4, dated September 1, 1952, and as published in the July, 1952, Auditor's Bulletin, Volume 3, No. 1. The advantages of sixteen weeks' continuous attendance are obvious. A desirable feature, apparently, is the number of hours of processing given the student. This totals one hundred twenty-six hours, including two intensive runs. The fee is \$750.00.

Option: The student selecting this option will spend eight weeks in Wichita doing intensive classroom work and clinical auditing. He will receive approximately fifty hours of educational student processing, will then return home and complete the sixteen week requirement by doing eight weeks of auditing under Foundation supervision, making weekly reports and submitting complete case histories. This work need not be completed in eight calendar weeks, but may be spread out over any period elected by the student. Certification will be considered only after this work is satisfactorily completed. The fee is \$500.00.

The requirements and regulations as outlined in the catalog apply to both courses. Students electing to attend the full Professional Course will be accepted for enrollment quarterly, March 1st, June 1st, September 1st, and December 1st. Students selecting the option will be accepted for enrollment on the first Monday of any month.

A copy of the catalog may be had upon request.

Students will be accepted for the present course up to and including February 16, 1953.

Special Announcement

Many inquiries have been received from all over the United States asking about the availability of a basic course. A few of our Associate Members have asked that we give such a course since the three other accredited basic training schools (Chicago, Los Angeles, Minneapolis) serve but one-tenth the area of interest.

In view of the above, and as an after-development of our decision on the Professional Training Course, the Foundation is pleased to offer a basic training course in Dianetics. This course will cover two weeks, a total of twelve days of intensive training.

We require that the student be in a state of reasonably good health. In order that the student may gain full benefit from this course, it is desirable that he have a *current conversant knowledge of Dianetics: The Modern Science of Mental Health*, *"Science of Survival"*, *The Auditor's Manual* and the *Notes on the Lectures*.

This course will be offered beginning Monday, March 2, 1953, and every second Monday thereafter. The fee for the basic course is \$125.00. Judging from the number of inquiries we have received, we expect that this course will be well attended during the spring, summer and fall months. Our facilities and our staff will have to be expanded. We would, therefore, appreciate at least seven days notice of your intention to enroll.

The course includes lectures, demonstrations, and observations, student auditing and student processing.

Material Covered

Effort Processing

Emotion and the Emotional Curve

Internal Awareness, Internal Repairs

Analytical Procedure

Auditing the Non-Psychotic

Application and Use of the Chart of Human Evaluation

The Dianetic Assist

Demonstrations of Techniques

Dianetics As a Way of Life

A certificate of attendance will be given those who complete the course. The time and money spent taking this course will be credited, at any time within a year from completion, to the Professional Auditor's Course.

NEW!

Analytical Procedure

\$2.50

Foundation Services

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

Processing

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

Associate Membership

The Science of Dianetics is a new and growing science. In order to keep interested people abreast with the latest developments and information regarding the science, the Foundation has established an Associate Membership. The Associate Member of the Foundation receives our monthly publication, THE DIANETIC AUDITOR'S BULLETIN plus many miscellaneous communications of technical and general information about Dianetics.

Associate Members also receive the following discounts:

Books and General Publications	___ 10%
The Auditor's Manual 35%
Conference and Seminar Fees 50%

Per Year\$15.00

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.