

The Dianetic Auditor's BULLETIN

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Official Publication



DIANETICS

The Hubbard Dianetic Foundation, Inc.

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

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The Hubbard Dianetic Foundation, Inc., Don G. Purcell, President; John W. Maloney, Secretary; Bette Jo Krehbiel, Treasurer; 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

Editorial

When Mr. Hubbard gave *DIANETICS: The Modern Science of Mental Health* to the reading public, he insisted that Dianetics was for all the people. I still believe this to be true, and I think he does. However, the further we move out of the framework of reference of these people, the less likely are the possibilities that Hubbard's gift will reach those whom he intended to receive it. In his first book, Hubbard seemed to feel the need for emphasis on conception, the prenatal period, and birth. A great many auditors as well as we at the Foundation have found that the preclear can and does derive a great deal, if not maximum benefit, simply covering the area from birth forward to present time.

If the ARC Triangle is valid, how, with it in mind, do we expect to make our advance into society? Ninety per cent of the world's population might accept dianetic theory as it applies to this life (birth to present time). Some eight per cent of the people will allow the possibility of the influence of the prenatal period. Something less than two per cent will go along with you as you speak of experiences beyond conception. Some fraction of one per cent will go the rest of the way.

Understand: I am not denying the importance of any phase of Dianetics. I am only pointing out that we have given society too big a dose to swallow. We have in Dianetics the finest tools with which man has been thus far provided. Ninety per cent of the people would have willingly accepted these tools, but we insisted on going beyond their ability to comprehend, beyond their margin of credulity.

More than a hundred thousand, possibly more than half-million individuals have read the first book and even now, three years after first publication, it is considered by book stores to be a valuable steady seller. And yet, the ranks of the truly interested do not seem to expand appreciably. We at the Foundation plan to work with the ninety per cent of the population that we feel are anxious and willing to accept Dianetics. We believe this was intended by Mr. Hubbard in the first place. The founder of Dianetics admits there is little in his work that is absolutely new; it is the re-align-

ment of knowledge that has made it more understandable and useful. We plan to make Dianetics more credible, more plausible, more understandable, more applicable to everyday life.

Recently I was mildly amused by a statement in a letter sent to the Foundation by the head of a large research organization that is devoted to research in what is publicized to be mankind's most dread disease. I do not wish to quote him, but what he said amounted to, "You can't talk yourself out of *this* disease!" What does this mean? It means simply that we have failed to communicate. We have failed to stay inside the frame of reference of the bulk of society. This man feels he knows and understands "automatic remission." People read and readily accept such startling news as appears in the daily newspapers; "Man blind for sixty years, sees again"; "Girl crippled for twenty years, walks again"; the mute talk, the diseased are cleansed. You name it, and if you go through a few newspapers you'll find an account of it. Miracles? No. They don't regard these things as miracles. It's only when it comes close to home that it moves into that category. Incredible? No; it happens too often.

Early in 1950 I discussed Dianetics with an eminent dermatologist. I asked him what he thought of Dianetics. In reply he said, "Jack, I think you fellows are on the right road, and even if not, you are on one that is close and parallel." He explained, as other doctors have explained similarly since, that among his patients was an eighty-year-old man with exterior biopsy-tested cancer, in the area behind the left ear. The patient was without funds and received what was considered by the doctor to be clinical psychological treatment once a week. This treatment had to do with the patient believing that he was receiving X-ray treatment, while in actuality the X-ray machine was not energized. (The carcinoma was considered inoperable and too far advanced for radiation therapy.)

The patient lived alone. He had been coming regularly and punctually for treatments covering a period of almost two years. When he missed an appointment, and failed to answer a telephone call, the doctor's nurse checked with neighbors. Their fears were unfounded. He was entertaining folks from California. Relieved and relaxed, they were not concerned when he missed a second appointment.

Soon thereafter, the doctor met the patient in a downtown store. The patient related how he was having the time of his life. He had been visited by his two great-grandsons and had been doing New York with them, the Statue of Liberty, the Empire State Building, the Bronx Zoo, Coney Is-

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The Auditor's Notebook

Up-to-date reports from auditors active in Dianetics

REPORT ON ANALYTICAL PROCEDURE

from **GRACE KRAUSY**

Minneapolis, Minn.

First of all, from my own experience, it works. It's the only approach that's worked really well—not for recall, but for *results*. It isn't new, any more than Dianetics is new, nor is it the only way. Also, it's been used many times already without its new name. It is just what it says: ANALYTICAL PROCEDURES—in other words, a new angle on Concept or Decision Processing, as compared to Straight Line Memory, Recall, or Individual Incidents. These latter come in too, but there is more emphasis, not on what happened to you, but on what you *did* about it, and why. The tie-in, the linking, even the philosophy is an approach that can grease your thinking until it runs on "all fours." Analytical Procedure is a direct approach. It's a tool which anyone can learn, and with which one can become unusually skillful. It's self-sharpening. You start being somewhat clumsy, having slow progress, but the technique doesn't wear out—it improves.

There are four main ideas in Analytical Procedure: these are B-A-M, BANE, C-E-D-A and Tracking. The technique itself is tracking, which is the direct parallel of returning. C-E-D-A is a part of tracking; B-A-M is a concept, an idea; and BANE is what you want to get out of your system. Let me start with consideration of the B-A-M, which is the relationship similar to the A-R-C triangle, but much more interwoven.

B-A-M stands for *Beliefs, Attitudes, and Motives*. We *believe* that there are about 20 other people sitting in this room with us, apparently peacefully. This belief is acquired through the data brought to us by our eyes, ears, etc. We have an *attitude* toward them that we expect them to be friendly; at least they aren't at the moment setting off stink-bombs and fireworks. We have a felt need, each of us, to

learn something. As a result of the felt need we have a *motive*, leading to action, to behave in a sociable, interested manner. As a result of this *motive* we *believe* we can learn things from each other. We have a new, resultant *attitude* that these people are friends. Add another motive, a felt need for them to be friendly towards us, and to talk to us; and as a result we laugh, talk, argue, and exchange ideas. This is a convenient B-A-M triangle—notice that each influences the other. Your attitudes come from your beliefs, your beliefs come from your data, your data comes partly from your earlier actions and beliefs and attitudes. Your motives directly influence your attitudes, etc.

Let's put what we know now into practice: Let's say I have stage-fright, that I don't want to get up and give speeches, that I don't want to stand up before a lot of people and be stared at, and so forth. SOP would have me go back to the earliest available incident of having stage-fright, run locks, try to find basic and so forth. Analytical Procedure, on the other hand, would have me ask, "Why? What do I *believe* about this situation?"

I believe I have stage-fright. Why? Because I had it before. But that's not a *motive*. Well, what is my *reason* for having stage-fright? So I don't have to get up before a lot of people! I then find I have an attitude—that is, I *expect* to be very uncomfortable in such a situation. My belief then is that to have the attention of many people is undesirable. My attitude is that I expect harm from them, and react by having the motive to escape. What is my belief behind *this* attitude? In some such times I have been ashamed, failed, laughed at, punished, and numerous others. During these times I have had *partial anaten*. During this partial anaten I decided (not my reactive mind, but I) I decided a new belief, that to have the attention of people was harmful, hurtful, and to be avoided. This belief has been unknown to me, but it has influenced my actions, as I tend to avoid anything that makes people notice me. If I act contrary to my beliefs, and talk before a class or a group, I expect the belief to happen. That is, I *expect to get hurt*. So, I have stage-fright.

Incidentally, this explains why fear can be removed without dianetic "running." Success in a fear-situation can feed in new data, which the mind can evaluate into a new belief such as, "Public speaking does *not* harm, but even benefits one."

But back to the B-A-M. Note that this is the changing of a decision without running incidents. The basic decision must be reached, however, in order to accomplish this. The basic belief must be brought out for examination, for a good squint at the *why* of it, but not necessarily the incident. Pos-

tulate Processing reaches the same goal by having one go through the incident, for the express purpose of extracting the belief or postulate resulting from the incident asked for. Then the postulate is worked out from a standpoint of eliminating its effect on present behavior, or the chain comprising similar postulates is lock-scanned. Analytical Procedure starts with the present time aberration and causes one to work back through the beliefs, attitudes and motives to the original aberrative belief, which was formed during partial anaten, and doesn't require that the preclear go through individual incidents. (Complete anaten is unconsciousness; partial anaten is likened to times when you're sick, or scolded, or punished, or injured, during which moments you do not have all analytical facilities free and unencumbered.)

I will say in all fairness that the mind which is not used to thinking in the sequences required by Analytical Procedure can have very slow going until it learns how, unless a good auditor is working and asking why's at the right places. But once the technique is learned as a part of the mind's own thinking procedure, the results get better and better. To learn the real reason why, the basic B-A-M behind your action, is identical to being honest with yourself! If you go far enough, if you're *completely* honest with yourself, you're *clear*.

Now let's pick up the second idea, that of the Bane, spelled B-A-N-E. It's an Anglo-Saxon word meaning "destroyer of life," and why in the devil they couldn't stick to Service Facsimile is a mystery to me. Everyone seems bound and determined to invent their own little words and slogans and alphabets for their particular contribution to thinking. Of course, Service Facsimile is a mouthful, and Bane is easier to say, but the way new language and new terms come floating at us from two main sources plus other areas is unnecessary. Hubbard's latest is Black and White technique, and Black Dianetics, something called DED's and DEDEX's, Iron Maiden, etc. We know already about E-therapy, Archeneitics, Eidetic Institute, and then a few more from the Foundation too! Oh, well. In any event, Bane equals Service Facsimile. The most important Bane is the Basic Service Facsimile, or *Basirvac*.

The Bane floats free in time, as one of your Prime Beliefs. It can be reached directly, without going through past happenings, because it's in effect *now*. It can only be reached by asking and answering a series of why's. Incident running can give you confidence in yourself, ideas, insight, memory, recall; but until you know WHY you act—that is, what your belief is—you don't get very far.

We've talked about "your reality" and "my reality"

quite a lot. If a thing is real to me, I *believe* it is so. I believe that there are people in this room. I act according to that belief. It works. I don't even think about that belief, I'm not aware of it consciously; I just act as if it were so. As I talk . . . *but a belief can be held without its being so!* That's a Bane. I can believe that there are white doves flying in this room, because I see them. I can wonder why nobody says anything about them, but I figure, "Well, after all, we're at Wade's and we don't want to embarrass him by talking about doves." So I don't act on that belief. I disregard the doves. Incidentally, *are* there any there? Let's take a third kind of belief: food is unpleasant. For most of us this belief is contrary to fact. But let us say that I believe it. I am not aware that this belief is actually untrue; for me it is true. Food is unpleasant. This is a general, undifferentiated belief. There would be exceptions, as, I like milk, I like liquids, I like to drink—but anything liquid is not food, so I get along fairly well. My stomach acts up if I eat solid food, because food is unpleasant. I can't stand to be where food is cooked; the smell of onions or turnips nauseates me. This could be a Service Facsimile, a Bane, for somebody. The idea would be talked about—I'd go to doctors, I'd run incidents on family quarrels over the dinner table and spoiled meat and greasy fried potatoes and nausea. I'd perhaps reach the point where I could eat solid food, but I'd still feel, and say, "It doesn't taste good; food is unpleasant." Standard dianetic procedure would have me run incidents until I first hit the decision, the happening, that made food unpleasant—maybe baby cereal at eight months of age, or three months, crammed down by defenseless gullet. And locks, restimulations . . . Analytical Procedure would have me ask: "Why?" Why is food unpleasant? What do I get out of food being unpleasant? I, being adult, can look around and see that many people believe that food is pleasant. I know I don't like food. *Why?* If I ask this of myself, without an auditor, I may answer, "So I won't have to eat. I don't want to be stuffed. I believe that being stuffed is to be fat, logy, uncomfortable in my stomach." I have an attitude that expects food to result in discomfort. I have a motive to live in comfort. So I don't eat. Belief, Attitude, and Motive: equals action.

Now an auditor who was on his toes would by his separate computation know I was still running in circles, analyzing lesser reasons. The original baby incident had partial anaten, discomfort, and resulted with a belief that food is unpleasant. But that doesn't make sense—I lived through childhood, hotdogs, dagwoods, triple-treat-sundaes, and so forth; and I liked food . . . then. What do I get out of not liking food NOW? What happens when I order milk and

soup instead of steak? The waitress has to make a special note of it. My friends register in their minds, "I feel sorry for you." I have ulcers; *I'm important!* I have a perfectly justified reason for being special. If the true motive behind the false belief is brought up, and data exists so another belief is possible; the false belief can be recognized fully, analyzed, and replaced. And if the motive is answered in another way, and handled directly, and traced back to *its* belief and attitude and motive—you become a MEST *Clear!*

The principle Bane then equals the basic Service Facsimile. The basic Service Facsimile, just like the other Service Facsimiles, is a belief, decided by the aware mind during partial anaten. Similar incidents and anaten reinforce the belief. There is motivation that keeps this Basirvac in effect. The belief is not fully analyzed, it is valuable to the person having it, otherwise he wouldn't have it still—and it is the major aberration affecting action in present time. Removal occurs when the preclear recognized, *for himself*, that the belief is not true. He has to do it for himself; no one else can.

The third idea in Analytical Procedure is the C-E-D-A sequence. Consider, Evaluate, Decide, Act: C-E-D-A. Think about it, weigh it for value, decide what to do about it, and act. The "consider" is to scan quickly and pick out the most important thing now, to you, that you want to run, or that you want to do. Pick up what you want to place in the focus of your attention. Perhaps it's an immediate present time problem, such as a Siamese cat just brought in by your wife, who knows you hate cats. And you recognize it's irrational to feel that way, but the damn cat's sitting in your living room this minute—and you wish it were dead and gone. The next step is to evaluate. You've done part of that, when you recognized that a cat shouldn't affect you that way. Further stages are to figure out what can be done about it. You can get rid of the cat, get rid of your wife, get rid of yourself, or a combination or modification of these such as saying the cat has to be kept in the basement while you're home and you don't want to hear anything about cats so long as you live, or find out why you react this way. The third step is *decide*. You have all the ideas available to you in your awareness—and you decide the best step is to find out why you object to cats. Or, you could decide to kill the cat, or even your wife. And the fourth step is *action*. You *do* what you have decided to do.

You start a new sequence. You consider, and start on why you don't like cats in general. You think of all the reasons, and examine them for truth value—are they actually so? You may run a few incidents in here. Or you may use

the BAM triangle—beliefs, attitudes, motives. And you keep mulling this subject in your mind until you reach a decision. Maybe you find you're most afraid of being spat at, clawed, and scratched. Then you decide to examine this, perhaps experiment a bit. And you act. You try to make friends with the cat and it doesn't scratch, at least after the first dozen gashes. You run through all your ideas about cats, and apply them to this particular cat, and find they mostly aren't so. It isn't a venomous green-eyed giant going to eat you for an appetizer, and—oh! oh! a new idea! Your wife didn't kick you out when she brought home the cat; she still loves you. The cat isn't a rival; it's only a cat—and by golly that cat's got brains. You know, I like that cat . . . And you have a new belief, a new reality, replacing the old.

What is the problem, what do you know about it, and what can be done? Decide what you're going to do, and do it. C-E-D-A.

Both of these concepts, B-A-M and C-E-D-A, should be tried consciously, and practiced until you're aware of them. You use them, just as anyone can type on a typewriter. But if you use these patterns fully and automatically after learning to use them efficiently—it's like typing with ten fingers instead of two; you get more and faster results in the same time.

Now we come to the fourth idea: Tracking. Analytical Procedure consists of three areas: Basic concepts, negative procedures, and positive procedures. Basic concepts is why and how techniques work. Positive procedures are those directed toward developing the human powers to their utmost, which is yet known—abilities like telepathy, control centers, perfect recall, and similar "clear" abilities both postulated and as yet not even guessed. These haven't been worked out yet. Negative procedures are those directed at removing aberration. The new basic technique here is tracking . . . it's an added technique; the others are not kicked out. Straight Line Memory, Effort Processing, Incident Running, Postulate Processing are still good as gold. I would say Tracking is like platinum; but gold is still good, too.

Tracking is a method where the preclear uses his own mind to direct, plan, analyze, and solve his own case. The responsibility is with the preclear, not the auditor. The paper says this technique is for the mild neurotic and up; below this level it is not available for the simple reason that the preclear is not yet capable of full responsibility. The auditor, then, must assume responsibility. I will go along on that. However, the B-A-M and C-E-D-A can be learned and used at any level. You remember the example of the unpleasant food; the preclear came up with a true answer, by himself, that

he didn't like to be stuffed and uncomfortable, hence didn't like food. The significant motive which he would have worked up to had to do with being a special problem, of waitresses and friends noticing him. A preclear at any level who wanted to, would eventually hit pay dirt; he would raise his tone level, and analyze and reject earlier answers, until his mind would be able to hit the binding motive behind the belief. But an auditor would help immensely, by asking additional why's that the preclear wouldn't even think about. The asking and answering of questions helps turn on the analyzer, better answers show up, more anaten can be handled without dope-off, and as a result events move much, much faster.

There is a fifth idea in this paper which clarifies experiences some of us have had—or perhaps I should say “partly had.” It can happen in Dianetics or out, with AP and A or Analytical Procedures. This is the “Clear-Shift.” It is NOT being a clear; but it is the self-realization of how capable one is. Let me quote what the Foundation says:

“A clear-shift does not mean the person is actually clear. It is so breath-taking he may believe he is clear, and announce it—but it may or may not be so.

“What it does mean is that he has suddenly found, himself, that he has discovered with a powerful and vivid sense of reality the giant of intellect; that he is ready, willing and able to assume full responsibility for his own case. He develops a tremendous confidence in himself. He feels free of any technique or group, and objectively it can be observed that he can, and does, transform himself and those around him.” End of quote. Does it strike any bells?

Before this, the PC's responsibility for his own case is more lip-service than real. He should be encouraged to assume as much as possible, as it'll help the clear-shift happen earlier. Also, the paper says a clear-shift is followed by moments of primary anaten—unconsciousness—in which new Banes occur. (Here the writer contradicts himself, because he said earlier that a Bane cannot occur in primary anaten because the “I” is not at all aware in complete unconsciousness, and hence cannot decide beliefs.) There's more about the clear-shift. I'll quote again:

“There is a stage of ‘Power intoxication’ following a clear-shift as the individual surveys his world. As one observer has described it, ‘they become awfully self-determined.’ This stage is quite harmless and does not last, as they adjust to their own level of being. Once a clear-shift has occurred the individual never relapses to his former state. It is too mighty an event. It is well worth experiencing.” End of quote. Of course a child of about two is supposedly optimum, and look at us!

Let's go back to the fourth idea: Tracking. The subject directs his own mind. First step is selection of the aberration to be tracked, and turning on of full attention. Second step is a series of B-A-M triangles and C-E-D-A sequences until the basic reason behind the aberration is contacted. Third step is a survey—in which basic reason and belief are examined and evaluated, and related to possible other aberrations. Fourth step is clearance, in which a rational true belief is substituted for the aberrative belief, and conclusions and attitudes thereby changed down the line. The four steps are: 1/ selection and full awareness 2/ uncovering the basic reason 3/ examination and cause relationship 4/ removal and replacement.

The auditor's role is the same—education and computation. Education helps bring vague relationships into full awareness, furnishes new data, can open up new possibilities to the PC. Computing enables the auditor to ask why's that would not occur to the preclear. And the best auditor talks least! He may have to talk to educate, and he may interject a why here and there, but it's the preclear who's important.

There are several additional hints and suggestions in the paper, but these are most important. The only difficulty with tracking other than lack of practice is in new material and restimulated anaten. All this means is that your mind wanders off, gets bored, doesn't want to stay on the subject. Just raise your conscious control by its bootstraps and stay on the track. If something interesting on the side comes up, notice where you are on the main track and come back to it. Evasion and sidestepping just mean you haven't yet assumed responsibility for your own running. So if you do step off, get back on as soon as you can. *YOU* are in control of your running unless you permit your aberrations to take over.

There's another term, which is self-explanatory. This is the B.I., or Burst of Insight. It doesn't mean black eye; it means sudden realization that you know or can do something. B.I., Burst of Insight.

The four main ideas in this pamphlet, then, are the beliefs-attitudes-motives triangle, the Bane which is free-floating in time, the Consider-Evaluate-Decide-Act sequence, and the technique of Tracking. The goal is the Bane or Service Facsimile. Tracking is a technique that *improves with use*.

Incident running, emotion discharge, Effort Processing, SOP, or any others can be used in the Search phase, if desired.

Backdoor Into Emotion

By DON SCHUSTER, HDA

One of the ever-present problems in Dianetics is that of getting the preclear to experience emotion. Associated with this is the problem of recalls of emotional upsets. When properly applied, the method described here is literally a "backdoor" into running emotion.

First let's consider that we can artificially split emotions into two parts: internal efforts and thoughts. There is a type of mental thought pattern usually associated with a given physical feeling; it's these two parts of emotion we will consider separately. This procedure is more than a new twist to Effort Processing where the preclear first runs Effort to get emotion, then Emotion to get thoughts and decisions. The physical-physiological side of emotion is how the body itself is operating and feeling, or briefly, the physical tone level. The mental side of emotion consists of the ideas, thoughts, concepts, and patterns of ideas associated with physical feelings; from the thought side come aberrations. Therefore the thoughts are the target. How is this done?

Two observations should be noted at this point. One is that in an attempt to become aware of how a given part of the body feels at a given emotion, recalls are used, perhaps unconsciously, in trying to be aware of the body part being focused upon. That is, trying to develop awareness of part of the body will often result in that part of the body feeling the way it does in that specific emotion. The second observation is that once recalls of specific parts of the body (somatics) are turned on, it is easy to start looking for the associated thoughts. This can be done in specific incidents or in scanning of related incidents. Bear in mind that it is the emotion that is being worked with: physical feelings and thoughts. Further, this is done on a unit-as-a-whole basis; the preclear eventually runs his total awareness which we have first tackled separately as the physical and mental aspects of emotion.

What the preclear is doing, along with working toward other goals of processing, is learning to control his own tone

level. With a little practice, he can make himself feel at will the whole gamut of emotions. This is in itself a valuable thing to know about one's abilities.

The method described here is similar to those put forth in DEVELOPMENT OF AWARENESS OF PRESENT TIME and in GESTALT THERAPY. As used here, there is considerably more detailed systematic attention paid to parts of the body.

It was found later on that a knowledge of how the different parts of the body feel at the different tone levels is of definite help to the beginner in this type of processing. For this purpose, the PHYSIOLOGICAL TONE SCALE was developed. The references for this are: SCIENCE OF SURVIVAL, PHYSIOLOGICAL PSYCHOLOGY, and personal experience. This extension of Hubbard's tone chart gives an overall but detailed account of how different parts of the body feel in different emotions. This chart is in its developmental stage and any constructive criticisms would be welcome.

The next big question is: how does one put this to use in processing? This can be done in three simple steps:

1. For a given tone level or given situation, ask the preclear to become aware of different parts of his body in a random order. Then ask him to try to be aware of all these different parts of his body simultaneously. If his body does not feel by this time the way it does in the given tone level or situation, have the preclear try to make it feel that way. "Control" and "turn on" are useful words to do this. Incidentally, the word "control" as used here means to turn on and off a particular emotion or tone level, not merely society's use of the word to mean "keep your emotion turned off."
2. Now direct the preclear, if he is not doing so already, to look for the associated thoughts, ideas, concepts, and mental feelings that accompany the particular tone level he is working with. This brings in the theta or postulate side of the emotional picture. Now have the preclear try to be fully aware of both the physical and mental aspects. An integrated overall awareness is the goal here. This step is the synthesis of the artificial division of emotion into the physical and mental aspects.
3. The preclear may be asked to think of the times that he has felt this particular way, either on an individual incident basis or in scanning a chain of related incidents. In any event however, the target of the preclear and auditor is the basic aberrative agreement or decision for that particular tone level or situation.

Let's take an example to see how these three steps are actually used in a session. It works like this: let's assume that the preclear is attached yet to Mother's apron strings, but doesn't realize it fully. The target thus would be his mother's expectations of him and her methods of controlling him to meet her expectations. A typical sequence of conversation follows:

Aud: Let's see if you can be aware of how different parts of your body feel, or have felt, in a situation where your mother tries to get you to do her bidding against your wishes. For instance in such a situation, how would your stomach feel?

PC: A little tense, I'd be resentful.

Aud: Ok, how would your circulation and breathing feel?

PC: I don't know about the circulation but my breathing would be up a little.

Aud: All right, how would your skin feel?

PC: Warm, as if it were slightly flushed.

Aud: Fine, can you be aware how your muscles would feel?

PC: Tense, as if I wanted to do something.

The auditor continues this process further, inquiring as to the awareness of different parts of the body in a situation where Mother would try to control the preclear against his wishes. References to the physiological tone scale here may help in indicating what parts of the body to ask about. Next:

Aud: Now see if you can be aware of how all of these parts of your body feel all at once. Take a little time, silently, to see if you can build up this overall awareness. (PC and auditor silent for a minute.)

PC: Yes, I almost feel that way right now.

Aud: Ok, see if you can continue this overall awareness and now bring in the associated thoughts. You may want to think about times in the past when you felt this way to find out what is a typical set of thoughts that go with this physical feeling.

PC: Right now I can't think of any specific times I've felt this way; I know there were some though. It seems to me that I didn't want to do what my Mother wanted me to; I objected and she made me do what she wanted me to do.

Aud: All right, continue to see if you can become more aware of your physical feelings and thought patterns in these situations.

When physical and mental tension build up as at times like this, recalls may be helped by releasing the tension

through some harmless physical outlet such as pounding the pillow. In addition, a good type of question to ask is: "What do you feel like doing?"

The auditor continues further along the line of developing an overall awareness in the preclear of his feelings, mental and physical. Then the questioning is directed towards the decision or agreement to use that particular habit pattern and what results it got.

Aud: What happened as a result of all the times that you felt this way mentally and physically?

PC: Why, I just got into the habit of feeling it was useless to disobey my Mother and tried to do everything she wanted me to do.

Aud: What sort of things do you still think your Mother wants you to do, now, in present time?

PC: Not any that I think of offhand. However, I still do react this way when some one tells me to do something in a commanding tone of voice.

The auditor would continue to check for the agreement to use this type of reaction in present time; also he would check to determine how and in what ways the preclear wanted to change his reactions.

The above example is a typical but shortened sample of how-to-do-it. As you use this method, you will of course add your own ways to use this to advantage. When you do have some developments which you feel would add materially to this process' being effective in helping people, we would appreciate hearing about them. In any event, once you have tried this method on a reluctant preclear, I'm sure you will agree that this method is a backdoor to emotion.

References :

DEVELOPMENT OF AWARENESS OF PRESENT TIME, Green, Knowlton, and Powers
SCIENCE OF SURVIVAL, Chapter 3, by L. Ron Hubbard
GESTALT THERAPY, by Perls, Hefferline, and Goodman
PHYSIOLOGICAL PSYCHOLOGY, pages 164-169, by S. R. Hathaway

Four Efforts to Provoke Discussion

By CLIFTON AMSBURY

Structure — Function — Intent

The question of structure and function is one which has plagued philosophy, science, and Dianetics beyond need. Especially need it not plague Dianetics. Dianetics is a set of techniques, and techniques or technologies have no place for such idle speculation. They simply operate as if the problem had been solved and by doing so they demonstrate the solution itself. Consider then—what is a function?

A function is an operation or series of operations performed by a structure in order to accomplish (execute, carry out, effect) an action or activity. The structure is the environment of the function and the functioning structure is the environment of the action.

There is no assumptions of desire or purpose when the word *intent* is used. Neither are they excluded. Intent can be purely mechanical or teleological. The interrelations of heredity and environment are illustrative.

Heredity is “intent.” Heredity indicates that under such and such conditions, such and such must come to pass. Environment is the set of conditions actually existing. It is a set of opportunities and limitations in and through which intent must fulfill itself or be considered to have failed of fulfillment.

How, then, can we resolve the question of structure and function? How does technology demonstrate the solution? We may start with a machine. Let us take a fairly complicated organic machine operating in a narrow temperature range with an internal-combustion carbon-hydrogen-oxygen motor maintained by self-regulating internal and external chemical processes—in short, a life-form. This life-form has chemical monitors (chromomeres) to pass on its intents from one generation to the next. The life-form which comprises its chief source of chemicals is rather faster on its feet. There is a “need” for more speed. By chance or intent (which would

set up another cycle, if true) the proper chromomeres are altered. The natural environment does not inhibit the new intent, and structural changes are made so that future generations will be more fleet. Here is function altering structure and structure controlling function. This efficiency can be overdone. A whaler called at Southhampton Island in Hudson Bay and sold guns to the local Eskimo (Sagdliirmiute) in return for pelts of local sea and land animals. Next year they returned and found no survivors. The people of Sagdliirn had become so efficient at getting food that they starved to death.

So function becomes the intent of structure, and action is the intent of function. But the actions have their intents, and often the intent of action has to do with structure. There is interaction here in which neither function nor structure is the determinant. The determinant is a "function" of intent and results, or the relative status of CAUSE in producing EFFECTS, where each effect in turn plays its role as cause.

And what is the ultimate cause? Well, that is rather out of the field of Dianetics. It is stated to be within the field of Scientology, and I am tempted to predict that, static or no static, it will turn out to be an action.

Levels of Organization

After reading *Science of Survival* (which was my first knowledge of the full development that had followed a bare mention of a "theta quantity in the book *Dianetics: A Modern Science of Mental Health*), I was moved to put down on paper my objections to a "life force" which would set life off so thoroughly from the rest of creation. I still object to it, but I found at the end of that paper that I had made a vastly different point than that I had set out to make. That paper belongs here, but it is not now available, so I shall summarize it:

Why should the argument that life differs sharply from non-living matter require a special life force for its resolution? There are many levels of organization within the physical universe. All differ sharply from those above and below, and between no adjoining levels can a clean line be drawn.

The physical universe is composed of motion; space and time are methods of measuring motion. All the motion in the universe behaves as if it follows certain rules, many of which we seem to have discovered and many others for which we believe we have answers. In other words it behaves as if it has been organized. At the lowest levels are some motions (c.f. "cosmic rays") which seem almost random. We don't have much in the way of rules for them—yet. Higher levels of

organization concern things that act like tiny particles—but also like vibrations of?? nothing?? Somewhere there is the level of organization we call *matter*. Is it an *alpha* particle? a *beta* particle? Are ions matters as long as they are separated from their completing charge which renders them indubitably *matter*?

Where is the line between the levels of organization we call physics and the levels we call chemistry? And how is it that there are nuclear chemists? Within chemistry there are levels which are strictly inorganic and levels we call organic. At present we cannot conceive of protoplasm without life or life without protoplasm and yet we're not too certain of what either of those consists. At the present also there are many forms of life whose main contribution to the balance of nature is the tearing down of lifeless (or even just not too ardently living) protoplasm into simpler components.

Are *Rickettsiae* life? Are viruses living? Many say yes, some say the former, no, the latter yes, many say neither. Yet wherever you draw the line the properties of the substance "above" the line are clearly different from that of the "lifeless" matter below. Just where is this life force injected into lifeless matter: at which of the intergrading levels of organization is theta assumed? For that matter does the heirarchy of organization stop here?

Of course not. At the "lowest" level are active, chlorophyll-bearing, plant-animal cells. Of the levels of organization of plants there is no great necessity to speak, but note the gradual transitions, yet the sharp contrasts between grades which characterize both plants and animals. First colonies of "independent" cells, then communication between grouped cells; then differentiation of function, finally in animals specialized communication cells (no such system in the plants, but some plants *act as if* they have one.) From the purely "instinct" stimulus-response psychologies of invertebrates and lower vertebrates there is a gradual transition through accumulation of abilities to make, in the individual, decisions which have not been worked out by the ancestors and incorporated in the group heredity. Gradually, terrestrial and aerial locomotion was solved in several different ways. Yet such gradual advance at some point becomes a "higher" level of organization.

Within the mammalia and especially the placental mammals, the central nervous system switchboard became a complex computer and simple reaction of effort to counter-effort was supplemented by true emotions and by reason, whose only purpose, apparently, is to see to it that insofar as possible we have "pleasant" emotions (these being equated to survival-value).

About this time I began to see that this argument works much better in reverse than in a forward manner. This argument demands that there be an organizational principle in the universe (or before it). It requires that each "random" wavicle have its theta endowment, and that each time an energy particle fuses with another or with others, that their mutual organizational endowments fuse at the new level. At these levels the theta (thought, organizational principle) involved need not be active. It can be entirely passive, like the thought energy which has been put into a hat or a ship. This mental blueprint will slowly "decay" and relax in the case of our manufactures, and there are those physicists and chemists who say that is also true of the basic motions and matters of which we construct our artifacts. They say the "red shift" may be due to light waves getting tired crossing intergalactic distances and they say electron-orbit behavior not only violates place-valence behavior, but must require input of energy to maintain the system.

So when "minds" appear they may well be composite minds of the chemical and physical constituents in the cells and then again composites of the cell "minds." (What is this Somatic entity we're hearing about now?) And overall theta or Theta would be the overall organization of the universe (God). And each of us would be a god for himself and all of us working together might be God—together.

But it demands integration without coercion. It demands cooperation; interdependent independence.

ARC, The Emotional Spectrum, And The Dynamics

In the discussion of point-of-view processing, a suggestion was made that emotions be classified as submissions, antagonisms, and satisfactions.

In discussing ARC and aberrations, these three groups were related to the Reality, Communication, and Affinity corners respectively. In the same discussion it was noted that antagonism was a very unsatisfactory term from the point of view being exploited here, and it was suggested that self-assertion might be a better one.

Very early in Dianetics it was suggested that the spectrum be represented by a series of triangles, one above the other, since ARC exists in some form at each level. So, as previously emphasized, they appear in every emotion. Here is a paradox like that of electromagnetic energy which appears as both wave and particle. Therefore, an emotion appears as both a position on the spectrum and as a whole spectrum.

The three components are not equally evident in each emotion. In the limited range available to us ordinary pre-

clears, two harmonics are noticeable. We are assured that similar harmonics continue up the "higher" reaches of the tone scale. The first zone of 0 to 1.1 accents submissiveness, but contains a "poor kind of satisfaction" (self-affinity), and its self-assertion (insistence of communicating if only with itself) ranges from hatred to the continuity of apathy which appears to be submissive but which actually can only with the utmost difficulty be diverted from its settled ruts. As L. Ron Hubbard says, "motion goes through him."

From 1.1 to 2.0, self-assertion in destructive form is the accented. It is indeed antagonistic. Yet at top and bottom of this range it is as anxious to submit as it is to conflict and the vacillating, elusive states of antagonism and covert hostility get their satisfactions in rousing and avoiding wrath rather than in blood and thunder.

From 2.0 to 2.7 there is higher satisfaction, but this is a harmonic of the submissions. Self-assertion is held not to be in good taste, but submission is disguised as conformity and avoidance is disguised a langour (ennui).

2.8 to 3.5 or a little wider range stresses the self-assertions again, but in a more intellectual and more eminently satisfactory manner. Center and type of the range is about 3.0 and is a harmonic of 1.5. It is, however, not dedicated to the destruction of opposition (communication from others), but to adulation of the *status quo* in other more "peaceful" ways. It has been called conservatism, but a better term than this would probably be "smugness." At the top of the zone is 3.5, a harmonic of 2.0. Here again, deviousness accents the derivation of satisfaction from a balancing of self-assertion and seeming submission. Like apathy, covert hostility and antagonism, it is an elusive, fluid condition from the point of view of others. It is best characterized as flippancy and in an excellent description was referred to as a plateau, separated by a fog-like membrane from 4.0, where "one circles the edge and hoots at the audience."

4.0 again stresses the "submissive" aspects, but on a much higher plane. Satisfaction is very high and self-assertion is considered included in the special aspect of submission wherein "counter-efforts" are incorporated in the individual's own effort pattern; "submission is a form of control" and "control involves submission." With the action-band where methods of control are used, the 4.0 is highly successful.

There are a number of other systems of harmonics and dis-harmonics on the tone scale. Mr. Hubbard has pointed out those based on stability of emotional state (stable alternating with unstable) and upon patterns of flow in the "fields" of attention units and personal behavior. In the

latter series "orderly" flow of attention alternates with inflow (enturbulation) and outflow (dispersal), the pattern being: enturbulation, flow, dispersal, flow, enturbulation, etc. This repeats on "up" the emotional tone scale as we stationed now near the "bottom" tend to look at it.

Interaction of the various harmonic systems as well as "level" on the tone scale itself will impart specific characteristics to various emotions. Another component which affects the reaction at various emotional levels is relation with the physical universe. One who regards himself as purely physical or who is struggling to avoid or escape from (not quite the same thing, though it sometimes looks so) the physical identification, will have a vastly different emotion than one who has a harmonious attitude of using or working with physical "tools." And these attitudes are in some degree related to tone scale position. Direction of movement on the scale also is of marked importance in the exact manifestation of emotion. The fear or shamefaced anger of the upsurge is in distinct contrast to the rage or terror of the down-skid or the solid emotions of more stable duration.

One question which bothers many is the paradox of "being" the entire scale and yet seeming to be at a particular emotion on that scale. This is less of a paradox to anyone who has seen a beam of yellow sunlight passed through a prism to become a fan of separate colors shading into each other from barest visible low red to barely visible high violet. Add to this the knowledge that below the visible range are heat and a host of other "lights" and above are still others. We are not insensible or immune to these other bands of the spectrum, but just don't "see" them.

Similarity with levels of the emotional tone scale. Though a person seems to be operating at a pinpoint emotion, all the other gradations are available and being used.

The spectrum analogy is valid also in the case of the dynamics, although in this case it is only an analogy. There are only artificially eight dynamics. There is only one dynamic; there are an infinite number of dynamics. Dynamics are what the zoologist calls instincts. Dynamics are what the psychologists call basic drives. They can be lumped together or infinitely subdivided.

Earlier, for the purposes of illustrating that each person is God *for himself*, the eight dynamics were represented by seven sections of a circle. To illustrate a different point we could draw eight concentric circles. Each circle would include those basic urges within it. Each circle would include those basic urges of man having to do with the fullest manifestation at that level. Each circle would represent a new level of manifestation available to the individual with refer-

ence to the dynamics. Ability upon or existence as any dynamic seems to have an intimate relation with the position of one's apparent emotional tone in the tone-scale spectrum. Thus these circles would actually be inscribed upon an inverted cone. All of the infinitude of dynamics would be present in some degree to the very tip (bottom).

In order to operate efficiently as an individual one must have reached a high tone. The "first book" said it would be 4.0, but we have higher data now. In order to operate efficiently on those drives which pertain to sex, family, reproduction, and related subjects one must first be an efficient individual; similarly the efficient group demands first the satisfaction and reproduction of its members; the race demands survival for its groups; the whole of life presupposes satisfaction of the survival demands of each life-form; the physical universe includes life and is included within the goals of the organizational principles pervading all we know. And that which may lie beyond all and which each of us will include satisfaction of the goals of those organizational principles—which are referred to in Dianetics as *theta*.

Within all this there is a basic unity intrinsic, but there is also some compulsion to unity and some insistence upon individualism (at each level). So here is one root of the basic conflict in ARC which leads to aberration. The dynamics say integrate at each level to integrate at all levels and each level says "I must maintain my integrity!"

This conflict can be resolved; proper processing can do it.

Running Emotion In Effort Processing

As an auditor, are you aware how your preclear's stomach feels when you're concentrating on getting him to run an anger charge? Did you know that a chronic cramped stomach (better known as "stomach ulcers") is not necessarily the result of having been kicked in the stomach but is simply the physiological side of the emotion of anger (1.5)? A chronic 1.5 thus has digestive troubles. Were you aware that hemorrhoids don't have to be the result of an AA but may just be due to a chronic tone level of 0.5? The apathy band is characterized by the urge to void in all possible ways. The next time you encounter a preclear with a chronic somatic, first check the tone chart for the tone level wherein that effect occurs.

For the generalized aspects of the physiological tone scale, check the chapter on behavior and physiology in SCI-

ENCE OF SURVIVAL. For the specific use of the physiological tone scale, keep on reading.

As to *how* this part of the tone scale is used, this is where Effort Processing comes in. The auditor makes a random survey over the check list of the preclear's awareness of his body for the parts most directly involved in a particular emotion and its tone level. To illustrate, take the 1.5 mentioned above and his stomach ulcers. When the preclear's ulcers are giving him trouble, how does his mouth feel? How does his eyes, his palms, his bladder feel? For a tone level of 1.5, you as an auditor would expect his mouth to feel chewing and swallowing motions. You would expect his eyes to be dilated and watery, his palms to be sweaty, his bladder to be contracted.

For the example of the 0.5 preclear with the hemorrhoids, how does his heart feel, his eyes, his lungs, and his nose? You as the auditor would expect them to be: decreased rate, watery, with constricted pupils, constricted, stuffy, respectively.

For general processing, do the following: 1. have the preclear be aware of how the different parts of his body feel at a given tone level. 2. have the preclear go over the same parts of his body and make them feel that particular tone-level way. 3. Now scan the preclear's life for time when his body has felt that way; pick up decisions.

In the following tone level, only the rough bands of 0.1 to 1.1 and 1.1 to 2.0 are considered. Of course, there are gradations that include the in-between tone levels; there are the tone levels above 2.5 where the body is functioning ok. Consider the peaks for the bands to be at 0.5 and 1.5 respectively.

Part of body	Craniosacral Nervous system	Thoracolumbar Nervous system
Tone level maximum	0.5	1.5
Pupil of eye	Constricted	Dilated
Tear glands	Secreting	Secreting
Heart rate	Inhibited	Accelerated
Lung arteries		Vasoconstricted
Skin arteries		Vasoconstricted

References:

Fubbard, L. Ron., SCIENCE OF SURVIVAL, pages 27-29
 Hathaway, S. R., PHYSIOLOGICAL PSYCHOLOGY, pages 164-169

Sweat glands		Secretory
Bronchi	Constricted	Dilated
Sex organs	Vasodilated	Vasoconstricted
Salivary glands	Secretory	Trophic (sucking)
Cerebral arteries	Vasodilated	Vasoconstricted
Adrenals		Secretory

Tone	Emotion	Motion	Attention	Nervous System	Adrenals
4.0	Eagerness, exhilaration	Swift approach	Excellent	Full cortical control	Slightly on
3.5	Enthusiasm	Approach	Good	Moderate cortical Sympathetic depressed	Off
3.0	Caution	Hesitant approach	Fair	Slight cortical control	Off
2.5	Boredom	Recede	Wandering	Sympathetic start up, para- sympathetic slightly down	Slightly on
2.0	Antagonism	Slow attack	No concentration	Sympathetic on, para- sympathetic depressed	On
1.5	Anger	Destroy	Irritable	Sympathetic full on, para- sympathetic inhibited	Full on
1.0	Fear	Flee	Suspicious	Full on sympathetic, inhibited, parasymphathetic	Full on
0.8	Grief	Retreat	Cry for help	Moderate sympathetic, mod- erate on, parasymphathetic	Slightly on
0.5	Apathy	Slight	Apathetic crying	Sympathetic off, full on parasymphathetic	Fully off
0.1	Near death	None	Shock reaction	Sympathetic off, para- sympathetic going off	Off

Tone	Muscles	Skin	Mouth	Throat	Nose	Eyes	Face
4.0	Excellent tonus	Vibrant awareness	Full control	Vibrant awareness	Full control	Sparkling	Vibrant awareness
3.5	Good tonus	Aware of	Normal	Normal	Normal	Normal	Aware of and control
3.0	Poor reaction time	Normal	Aware of and control				Aware of and control
2.5	Restless	Slight tension	Normal	Aware of and control			Aware of and control
2.0	Tense	Slightly prickly	Slight swallowing	Swallowing	Slight dilation	Smarting	Flushed slightly
1.5	Tense, in use	Prickly	Swallowing	Swallowing	Dilated	Narrow pupils	Flushed
1.0	Taut, in check	Hair on end	Dry and working	Trophic	Dilated	Wide pupils	Flushed, paling
0.8	Blood to muscles	Slightly prickly	Watering	Choked	Stuffy	Crying	White
0.5	Fatigued	Loose	Watering	Choked	Stuffy	Tears	Blanched
0.1	Limp	Flaccid	Open	Wet	Clogged	Listless	Flaccid

Tone	Breathing	Heart	Stomach	Intestines	Bladder	Hands	Legs
4.0	Vibrant awareness	and full control					
3.5	Normal, aware of	and control					
3.0	Normal, aware of	and control					
2.5	Normal	Increased slightly	Slightly inhibited	Slightly inhibited	Slight tension	Slight sweat	Slight tension
2.0	Increased slightly	Slight increase	Slightly tense	Some spasms in gastro-intestinal tract	Slight tension	Sweating slightly	Some tension
1.5	Deep and fast	Fast, blood to muscles	Tight	Stasis in gastro-intestinal tract	Tense	Sweating	Taut
1.0	Rapid	Fast, blood to muscles	Leadens	Impassive, "knots"	Constricted	Clenched sweating	Taut
0.8	Rapid, shallow	Rapid, shallow	Tied up	Tied up	Burning	Slightly sweaty	Slight tension
0.5	Sobs	Irregular	Vomit	Discharge	Discharge	Dry, lax	Wobbly, lax
0.1	Shallow, irregular	Thready pulse	Discharged	Discharged	Discharged	Limp	Limp

With the Sense of Justice

By HAL ANNAS

The single source of all disturbance in man lies in the conflict between thought and action, between thought and thought. This is solely a disharmony beginning at some early point and spreading through the accumulated experience of a lifetime. Its manifestations are an inability to do precisely, to think precisely, to feel precisely, as one wishes.

Disharmony is an interruption of the conversion of thought into action, into other thought. It has an external source and is adopted involuntarily. It is most apparent in the lower bands, anger, rage, hate, but actually is distributed quite evenly from apathy to ecstasy, from hate to love. It is neither more nor less than an intrusion between thought and action, between thought and thought.

To avoid anguish and survive, man balances disharmony against disharmony. On the disharmony of hate he superimposes the disharmony of love and balances between the two. This achieves a measure of happiness by force and is the state of the normal well-balanced person. This is the goal of psychology and the tendency of man. It gives one freedom of decision within limits circumscribed by the extremes of the balance and imposes the danger of tilting either way.

Balance is negative. Unbalance is positive and may be directed toward construction or destruction. When it tilts involuntarily it leads to neurosis and psychosis. When this danger threatens, the individual imposes another voluntary balance or submits.

Out of this oscillation between balance and unbalance man conceives a Sense of Justice. Some things are good and some are bad. Out of a Sense of Justice man undertakes to correct Injustice. The impossibility of modifying external concepts leads to the use of force. The use of force or threat is an intrusion between thought and action, between thought and thought, of another.

This is the era of Justice. It is the natural outgrowth of the primeval drive to survive. It is composed of all of man's beliefs concerning the best way to survive. Incorporated in it are all of the rules by which man lives.

Justice is essentially a system of balancing: a life for a life, a disharmony for a disharmony. It is essentially a step upward from the primal drive to survive. Unfortunately it imposes limitations. Its boundaries are the narrow circle within which it functions.

Another step upward is Understanding. Within Understanding man's Sense of Justice falls away and ceases to confine him within a brutish circle.

In rising from his primordial drive to survive, it was essential that man pass through an era of justice. It is a step above the brute and it enables man to dominate life on the planet—with the exception of his own.

While a Sense of Justice gives him power over others, it restrains man, makes him subject to others, and offers no ultimate solution to anything.

Injustice exists only because of a Sense of Justice. A Sense of Justice exists only because of an intrusion between thought and action, between thought and thought. Intrusions spring from intrusions plus the will to survive.

Out of this circle are two possible paths: upward to Understanding or return to the primitive. All other courses lead into complications, superstitions, and a more and more acute Sense of Justice.

A Sense of Justice is a division of thought, as a pair of scales, weighing one factor against another and seeking a balance. It is hardly conceivable that man could have accumulated his mountains of experience without developing this sense. It is likewise inconceivable that he could have any woes without it. But having experienced it, he needs it no longer.

A division of thought must begin early to halt one from becoming what in this era would be termed a genius. It is a simple inability to align thought and action, thought and thought, and is that intruder plucking at one's mind when one cannot bring his full mental powers to bear on the problem at hand. It is what makes one confused or angry or determined or reluctant or stubborn or ill. It is the mainspring behind passion, success, drive, psychosis, neurosis and all the other *curiosa* to which man subscribes. It provides illusions, dreams, compensations, the spark of imagination, and everything to which man is heir—except understanding. It provides that within limits.

It is apparent there had to be a division of thought somewhere in order to create. An animal, with the single goal of survival, merely evolves. It does not compound thought upon thought and out of them create a skyscraper or a magnificent painting. A division was necessary to man. He had to divide his thoughts between survival and justice.

To get a quick grasp of how this division takes place in each new generation, picture a child ordered to leave what it is doing and to do something else against its will. This matter must become emotionally important to the child to have much force. And it essentially must carry a threat; it must be a compulsion in order to divide thought.

It is possible to make a child do something or to restrain it from doing something, but it is not possible to command its thoughts at the same time. Wherever it is compelled to do something against its will and to leave something it was doing voluntarily, some of its thoughts will remain for a time with the voluntary task and it will perform the other task half heartedly. A division has been set up.

If a child is shocked or frightened sufficiently to bring its attention to a focus, and then threatened with punishment and compelled to do something, its thought will remain on the threat—all its life, or until the threat is lifted.

This is quite simple. It is the law of drama, the device every author uses to hold his readers' attention. It is practiced all the way across the board of life. It is neither more nor less than suspense. Adults are gripped by the drama in a play, knowing it is make-believe. How much more so is a child held by a genuine threat! To get the sense of it, recall the inability to concentrate on other things when a loved one is on the verge of death.

With this division of thought arises a Sense of Justice, a need to correct an injustice. In this instance it would be a need to lift the threat. The action will turn upon the experience of the child. It may weep or go into a rage. If the parent lifts the threat at the point of rage, the child will swing wildly toward relief or cling stubbornly to rage. In either event, it must smother the emotion accompanying the compulsion with a demonstration of affection. It cannot lift the injustice short of understanding. It can only balance it.

Now exercise Understanding. There are not thirty-six emotions as Polti would have it, but two, pleasant and unpleasant. Rage is not a native emotion but an irritation accompanying an endocrine disturbance out of harmony with the course one desires to follow. All lower band emotions, with the exception of apathy, are irritations. Because it is inevitably intermingled with love, apathy is comparably

placid and much more productive of thought than laughter, jubilation or ecstasy. All emotions out of harmony with the course one is pursuing become irritations and devolve upon a division of thought.

Because a division of thought is brought about by a compulsion the emotions associated with it become compulsive. One laughs involuntarily when something is funny; one broods involuntarily when something is sad. This springs from the need to lift the disharmony of a threat and is an effort to get in harmony with a prevailing situation. Many persons call it acting human. It is an effort to balance the scales of justice.

After a division of thought has begun, the individual will begin establishing a code of justice. The child, again doing what it wishes, will be sensitive to interruption. It has balanced rage against affection. A lesser interruption now will tip this rage, but the rage will be modified by affection and so turn back against the child.

Now be realistic. Many qualities attributed to man are not native. Hate as we know it and carry it is not native. Neither is love as commonly associated with a bond between sexual partners or a bond between mother and child. There is neither inherent good nor bad in man. These things arise from a division of thought, a Sense of Justice, a knowledge of good and evil, and are adopted into the culture of man as a system of conduct conducive to survival.

Because, on a justice level, it will be hard to accept the thought that love is not native some explanation need be made. It will occur instantly that creatures mother their offspring. True. Love was mentioned as associated with a bond. There is no evidence anywhere that creatures are bound to their offspring beyond immediate necessity. A cat must suckle its young out of necessity to avoid uncomfortable swelling. The instinct of fowls seems a trifle higher. There is no evidence of a prolonged bond. Neither is there the slightest evidence of prolonged hate.

Passion, or any emotion which expands and grows, is more than one emotion. A mother's passion to shield her child, to rear it according to rules, springs out of a Sense of Justice, a division of thought, a belief in good and evil. It is not inborn. Examine history to observe patterns of conduct between parents and children. Glance at a newspaper to observe deviations from accepted current patterns. There is no point in dwelling on monogamy. The purpose here is not to make light of the Justice era, but to understand it.

All good and evil arise from a Sense of Justice. Animals do not observe a code of right and wrong. Justice alone separates man from animal and provides woes alien to animals.

All woes of every nature can be traced to an interruption of the conversion of thought into action, into other thought. All happiness, above the happiness of a creature, can be traced to the same source.

It should be clearly understood that all changes of emotion accompany an endocrine disturbance and when out of harmony with a course of action or thought are irritations. Out of irritation man is compelled to action, to create, to destroy, to propound new combinations of thought. Sexual love, or any love which demands fulfillment, is a chronic irritation. Fulfilled, it ceases to be an irritation.

One can see the pattern of creation, the course of man's path to understanding.

Having experienced all these things, man no longer needs them. He needs no Sense of Justice, no oscillation of emotion, no whip to drive him to his destiny. This does not mean that without a Sense of Justice man would impose injustice. On the contrary, injustice would be alien to him. In the realm of Understanding, Justice and Injustice would not be a deep-rooted sense. They would not exist in fact, but as a part of understanding. Emotions would exist only at the will of the individual, and not as the leaves on a tree quivering in the wind.

In the realm of Understanding man withdraws his control and judgment over others and takes instead his true heritage: control of himself. He does this by removing the intruder between thought and action, between thought and thought. He vanquishes disharmony and achieves the harmony he had sought throughout the entire era of Justice.

Earlier I labeled that which comes between thought and action, between thought and thought, *Areas of Conflict*. No more apt term could be applied, for it in truth puts thought and thought and action and thought at variance, but it is nothing more than an enforced division, beginning early and continuing throughout life, or until an understanding is reached. It functions within an individual precisely as a disharmony functions among men.

The mirror of man is men. To observe himself, man needs only to look at man-in-the-mass. Mankind could not avoid reflecting the inner workings of man.

To remove disharmony man needs only to remove that first division of thought. There may be more than one division, but apparently all succeeding divisions, and all disturbances of every nature, build on the original, gaining strength until eventually, like mankind, man is torn by strife. With the resolution of the original division, and the understanding that comes with it, succeeding divisions may be readily dealt with.

To gain confidence to do this it is sometimes necessary to make a demonstration for oneself. Most of the mooted miracles reported in processing can be duplicated readily. They all belong to the Justice era and are a demonstration that man does not control himself but is controlled by a code of justice he has laid out.

To gain control of the heart it is necessary only to practice briefly feeling a sense of urgency or fear and a sense of lassitude or depression. The beating can thus be hurried or slowed at will. This demonstrates only that man has surrendered control of his organs to symbols. This is his code of justice which says that his heart shall beat some seventy times a minute. The intruder between his will and the function of his heart is the emotion which is associated with the early intrusion. This emotion now controls the change of pace and the endocrine disturbance. By bringing this emotion into play at will, and recognizing its association with a change in pulsebeat, one loosens the grip of the intruder and can soon determine, without resort to a symbol, whether one's heart shall beat slow or fast.

As man compounds his Sense of Justice, building on endless divisions, he surrenders control of his organs and himself to symbols. This is tantamount to surrendering control of himself to others in exchange for control of others. In the course of time he learns to think in symbols or analogue. He functions then, voluntarily or involuntarily, according to the array of symbols he displays, voluntarily or involuntarily, in awareness. If another can bring to his awareness a symbol associated with happiness, such as a feeling of love, he experiences happiness, not because he has decided to be happy, but because he has surrendered his dominion to a symbol. This is part of his code of justice and, feeling happy, he will exercise similar symbols to make others happy.

One knows in advance, of course, what he will do when he gets in awareness hate, rage, anger. His code of justice will eventually compel him to impart these or re-establish a balance. It is curiously odd that a Sense of Justice is the only thing that can impart Injustice, and a Sense of Justice is the only thing that can receive Injustice.

With his symbols, and his need to correct injustice, man can perform seeming miracles. Advertisers correct the injustice of their need for money by forcefully symbolizing ailments to the gullible and offering for sale a remedy. The miracle that is man, who can readily grow a tumor or a wart or cyst, or clog his chest and head with virus manufactured by himself, who has surrendered control to symbols, accommodates the advertiser, produces the ailment, and buys the remedy. Then he performs the same miracle in reverse and

credits it to the remedy which has become the reverse symbol, But he is not done with his miracles. While he suffered the sniffles or pneumonia he imposed this same injustice upon others. When he rebalanced he undertook to correct the injustice of his own imposition: he recommended the remedy.

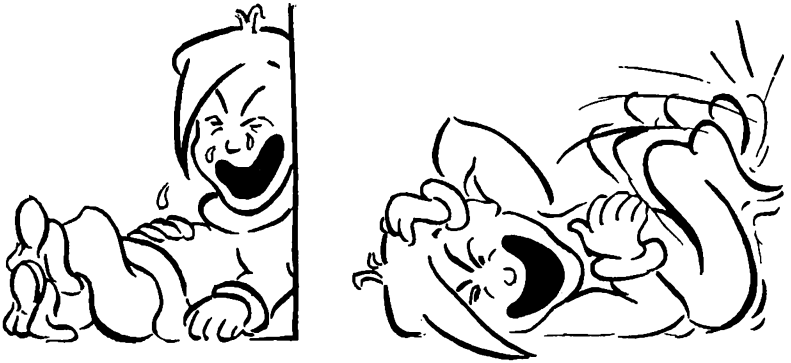
The term Blank is sometimes used by doctors and nurses, but its medical meaning is seldom confided to patients. It is a capsule filled with a neutral ingredient and given to patients who are thought to be taking too much dope or whom dope might harm. It is generally followed by all the relaxation and rest that would accompany a sleeping tablet, not because it contains barbiturate or soda or nothing whatever, but because it is a symbol.

Hitting upon the proper symbol or analogue, man can make many changes in the body, from removing ulcers to correcting deformities. He will, of course, credit the results to medicine, to God, to an ethereal body, to a blue and green corpuscle, or to whatever seems to him a proper symbol. Short of understanding, he will hardly give himself credit, for the whole basis of analogue thinking, which is the thinking of an era of Justice, is to surrender power to analogues in order that one may have power over others and thus correct injustice.

One should not, out of enthusiasm, decide to dispense with doctors. If he is ill he still has a high sense of justice and is thinking in analogue; it will take an analogue to cure him. There is nothing really wrong with analogue thinking except that it restrains man within all the rules he has ever made for himself. It compels him to occupy himself correcting injustice. It has lifted him to his current level. But a Sense of Justice is much too brutish to be tolerated forever. It will eventually drive man to Understanding. That, of course, is an upward step. †

The answer lies in resolving the interruptions to the voluntary conversion of thought. The justice band breaks, losing no wit of experience, but allowing one to begin over as clean as an infant. Should one marvel? Christianity is not the only religion in which the prophet said, *To enter the kingdom you must become as a child.* The thought is well-nigh universal.

The Mail Box



The Foundation wishes to express its appreciation for the many Christmas and New Year's greetings received by its Members, Associate Members and friends. Thank you, one and all, and may your wishes in our behalf be reflected in your own lives.

The Foundation

January 1, 1953

Dear Friends:

One day the Dianetic Community is going to have the opportunity to place its case before related scientific, industrial and educational groups for evaluation. If we were required to do that today we would not be able to acquit ourselves well. There should be a way to correct this situation.

The development of a central case history file is now in progress by the Foundation. Although this is a valuable facet of the solution, it is by no means the whole solution to the problem. I have a suggestion to offer that may be another contribution to the total solution.

I propose the development of specific types of communication networks, such as that organized for the development of Analytical Procedure, for the purpose of solving specific problems in the field of Dianetics, such as the problems of cancer, heart disease and arthritis. The results that have been achieved in the development of Analytical Procedure have given us a blueprint for the further development and expansion of dianetic knowledge, demonstrating the effectiveness of such a network.

The first step in the organization of such networks is for interested auditors to write me expressing a desire to become a part of a particular network. The auditor need not be an HDA or a member of the Foundation.

As soon as a sufficient number of auditors to form a working group have expressed a desire to work on such a project, I will send out the first network communication announcing the formation of the network.

Thereafter, the network will be conducted in the nature of a panel. Until the network is solidly formed and a coordinator has been selected, I will act as the monitor. Information, data, reports, suggestions, etc., will be sent by each member, periodically, to the coordinator, who will consolidate all such material into a single report which will be sent to each member of the network.

When sufficient results have been accomplished it will be the responsibility of the coordinator to make a formal presentation of the results for distribution to the entire Dianetic Community and to all other interested agencies and groups.

Dianetics will be three years old in May. A great deal has been accomplished by individual auditors but little coordination of effort has developed. The full power of the Dianetic Community cannot be used until such coordination is effected.

This network idea is a suggested way of accomplishing

the coordination that has been heretofore missing from the Dianetic Community. Do you think it is a good idea? Do you think it will accomplish what it is designed to accomplish? Let me hear from you.

Don G. Purcell

* * * *

The Seventh Letter

(Bulletin No. 5 carried a series of six letters which were correspondence between a service man working in a neuropsychiatric ward in a service hospital, and the Foundation. The following letter was received just after we had published the other six.)

Post Libraries
U.S. Army Library Service
Camp Kilmer, New Jersey
November 19, 1952

The Hubbard Dianetic Foundation

Dear Mr. Boyd:

. . . As you see, I have moved! Just when life was beginning to look interesting in the N-P ward I got orders overseas. Just a few days after my talk with the doctor, I received orders to report here at Camp Kilmer. I will be here only a few days, then I will be Europe-bound . . .

Much ARC
A. E. C.

* * *

Ocean City, New Jersey
December 31, 1952

Director of Publications
Hubbard Dianetic Foundation, Inc.
211 West Douglas Avenue
Wichita 2, Kansas

Dear Sir:

Having just read **SEX IN THE BASIC PERSONALITY** by D. L. Sterling, HDA, I take this opportunity to express my opinions regarding the value and comprehensive nature of the book in the practice of Dianetics.

Both Sterling and the Foundation are due the highest of commendation for the writing and the publication of **SEX IN THE BASIC PERSONALITY**. The nature of this work is such that no professional auditor should be without the understanding to be gained from a study and practice of what Sterling has set forth. The non-professional in Dianetics, co-auditor, study group member of preclear may gain considerable new insight from this volume. In short anyone who desires the optimum results from Dianetic Processing should read **SEX IN THE BASIC PERSONALITY**.

Previous dianetic publications have not placed sufficient specific emphasis on **SEX** in dianetic processing. Nevertheless, these previous writings have contributed material of value to Second Dynamic considerations, but not in sufficient detail nor extent of expression. Though Sterling's work makes many major contributions, perhaps the most important are the existence of **SEX** factors in **FIRST** and **THIRD DYNAMIC** activities, as well as the more generally known reference to **SEX** in the **SECOND DYNAMIC**. Also of great value is the work performed to expand the scope of **THE HUBBARD CHART OF HUMAN EVALUATION** (see *Science of Survival*) with new **TONE SCALE** columns relating to Sexual Behaviour. These are subdivided into **FIRST DYNAMIC EXPRESSION**, **CHILD'S HETEROSEXUAL PREDISPOSITION**, **HETEROSEXUAL** and **HOMOSEXUAL POTENTIALS**, with chapters of text devoted to each.

Of course, adequate knowledge of dianetic fundamentals and texts is of help to proper understanding, and essential to proper practice of what is set forth in **SEX IN THE BASIC PERSONALITY**.

With A-R-C,
James F. Pinkham, HDA

Amarillo, Texas
December 28, 1952

The Hubbard Dianetic Foundation

Dear Friends:

May I wish the Foundation every success in its aims for the coming year? To think that a Foundation even exists—this is miracle enough for me. Five years ago, who would even have dreamed—who would have dared prophecy—the grouping of people toward the one great, universal goal of us all—self-knowledge. That you exist, and your affiliates, as cells in the body of humanity—what fact could inspire us more!

Thoughts on my mind . . . about processing . . . relationships therein . . . the really vast amounts of literature on technique. With few exceptions, almost all technique has been structuralized from the point of view of the auditor! Like operating instructions for a lathe, or other machine, this approach is valid only if the preclear is a machine. The beautiful truth is, he's not! A hard task I set, but should we not try developing realities of processing from the preclear's point of view? Or is this process so subtle as to defy communication via language?

I do not know what the new year will bring, except change. Certain I am that if we align our efforts we can direct this change toward the goal of optimum human beings, a new, wonderful reality for all mankind. Be assured my efforts are aligned with yours toward that attainable goal.

Sincerely,

John H. Trapp

Our thanks for your good-wishes, John. So long as the New Year brings change, we can have some measure of contentment. What would be more undesirable than to live 1952 over again?

—Ed.

Chicago 7, Illinois
December 19, 1953

Dear Editor:

Received Supplements 5 and 6 for which I am now enclosing \$1.00. Thank you for your trust—it aided my tone somewhat. HOWEVER, tone dropped a little when I read that these are the last Supplements. I was thoroughly disgusted with this news because we were made to believe that they would be easily obtained (for 50 cents per) by the readers of the textbooks. Now a person has to send in \$15.00 to get new material and of course, he can throw away the rest of the coupons. Promises to the public not fulfilled will result in another ultimate bankruptcy. Very few people have tone high enough to accept the whims of whomever does the deciding of such things. I, for one, would like to get "The Auditor's Manual" but how can I be sure, after this, that I will get the additional supplementary material free for one year? What is to prevent another such action so as to limit information (at expense and I *do* mean expense) only to Foundation and Associate Members? I see no advantage to it. So you give a discount; so what? Why not have a subscription rate for the Bulletin (reasonable rate), a separate Associate Membership to include all this along with the discount, and *no* discount to those just subscribing to the Bulletin? I am sure you would find many people in these categories and many more would join their ranks.

I think I've had my say. Now tell me about my low tone.

Sincerely yours,
Milton J. Souza

* * * *

Mr. Souza has made a few points here. The Supplements were a part of the obligations of the bankrupt Foundation. They were a financial hazard. Continuing to fulfill our entire inheritance would lead again to insolvency; we continued it for a reasonable period beyond the point of average good business judgment. No one lost any money on their orders for Supplements, since they were refunded or credited with whatever they had paid in advance for issues Seven to Twelve.

We are investigating the possibilities of an inexpensive, frequent publication to reach everyone interested in Dianetics. Any decision or action along this line will be communicated to you forthwith.

—Ed.

Detroit, Michigan
December 1, 1952

Dear Sirs:

. . . I suggest that an engram, any engram, is difficult to recall because, to the preclear, it is a *fearful* thing.

In the beginning it was merely unpleasant. Why should Mary, age five, recall falling from the swing the day before? There's the swing, and here's the ache. It's unpleasant—forget it; think of something else.

A year later she sees another swing and has the same somatic. Swings are unpleasant. Change the subject; look at the pretty bird. Now there is a built-up occlusion in Mary. When the engram is restimulated, she knows vaguely that there is something unpleasant in her past. It's unknown, and she's a little afraid of it. And the older she gets the more unknown the engram becomes, and the more terrified she'd be if she thought she had to recall it.

I believe anyone who has audited under SOP will recognize this picture. The preclear may not tell his auditor he is frightened, but his actions speak for him. Mary may say, as she contacts the incident, that she is afraid. Afraid of what? She doesn't know. She later rationalizes her action by calling it the fear-of-falling-from-the-swing. But Mary, on the couch, isn't afraid of falling from any swing. She's afraid of the unknown.

I doubt if the unknown, in itself, is fearful. But an unknown engram is fearful because the preclear has been getting unpleasant samples from it for many years. Judging from the difficulty preclears have in recalling engrams, this fear is a very real thing. I freely admit I am afraid of my engrams. How about you?

If we, as auditors, accept the preceding as a working hypothesis, several courses of action are suggested.

(1) We can ask the preclear to recall, first, such things as efforts, thoughts, or any thing he doesn't seem afraid of.

(2) We can have him contact his engrams little by little, and get acquainted with them gradually. If Mary becomes "aware" of exactly how her somatic feels—this is what we used to call "taking the curse off the somatic"—then that particular engram is less unknown, and consequently, less fearful.

(3) We can have him "erase" his "fear of the unknown," or his "fear of recalling an engram." If he has already recalled and erased at least one engram, have him return to that auditing experience and recall the fear he had.

(4) He can "erase" words and phrases from his engram bank. The auditor can make him angry with Powers'

Present Time processing, and secure a wealth of aberrative words and phrases.

(5) Running the Emotional Curve, as outlined in the *Auditor's Manual*, will erase much of the content of his engrams.

(6) Acceptance of this hypothesis by the preclear will, in some cases, tend to raise his auditing tone out of the fear level.

I have been using the word "erase" rather freely in the foregoing, and now I suggest that the erasure of an engram, or any part of it, is simply the realization by the preclear, after he has recalled it, that there is nothing there to be afraid of.

We have seen a preclear struggle through an incident, crying, trembling, tossing about, all the way to the end. Then he does it again, more smoothly, picking up more detail. And again. And again. Suddenly he laughs, opens his eyes, and makes some sort of a remark that indicates he is in present time, and feels fine.

This is just his way of telling the world he has gone through the engram thoroughly, from first at last, looked under all the beds, and there isn't anything in it to be afraid of.

It would be wonderful if we could get our preclears to come to this conclusion without recalling each engram,—without recalling any engrams. It should erase all his engrams at once. Perhaps something like this happens when he "projects the thetan outside the body."

Sincerely
William Sell

* * * *

Thank you for your letter, Mr. Sell. In your last paragraph and your thoughts on processing without the necessity of "running" as it has been known, see Analytical Procedure.

—Ed.

Valdosta, Georgia
October 5, 1952

The Hubbard Dianetic Foundation, Inc.
211 W. Douglas Ave., Wichita, Kansas

Dear Mr. Maloney:

. . . The conference issue of the BULLETIN was the nicest thing that's happened around here in some time. It answered a lot of questions, particularly with reference to the Dianetics-Scientology hassel. I joined the HAS, reluctantly but without much hesitation, and have ordered a couple of Ron's new books. The name, "Scientology," sounds like Lawsonomy or Peruna or Hadacol, or something, and aroused my suspicions immediately, but as long as L. Ron Hubbard is in back of the thing, I expect results (of one sort and another) to be forthcoming. Van Vogt pretty well stated my feelings as to what can and can't be handed to the newcomer. I didn't even tell my PC about birth until Effort had carried him into it. Even then, I let him figure it out for himself. We're making nice progress, incidentally. He's getting some free auditing, and I'm getting experience, and his tone is now uniformly high. It wasn't, to begin with. I've confined myself almost entirely to lock-scanning and running out anything heavier that came up, and believe you me, I've made a convert. I'm using the Auditor's Manual religiously.

As I see it, the "schism" in Dianetics need not be a schism, at all. L. Ron Hubbard is at outs with the Foundation, and the Foundation doesn't see eye to eye with Hubbard on quite a number of things. That, however, is something for Hubbard and the Foundation to settle between themselves—or not, as the case may be.

I am an Associate Member of the Foundation and I intend to take the professional course next year. I am a general member of the Hubbard Association of Scientologists, and I may, or may not, take a course or courses later, at Phoenix. I intend to use the information I obtain from both sources, using those techniques that I find most useful to me in auditing my preclears. Any information I get from Wichita or Phoenix will have to stand up to examination in the course of auditing or other use

To date, there seem to be as many techniques as there are drugs in the pharmacopeia. Different doctors have favorite drugs that suit their needs, their patients, their geographical areas, etc., etc. . . . They use the ones that suit them best.

Sincerely,
Robert R. Buntin

* * * *

There is lots of work to do toward clearing the world of its aberrations, leaving little time and expendable effort for arguing the relative merits of various techniques. Thanks for the nice remarks about the Bulletin.

—Ed.

Clayton, Alabama
November 27, 1952

The Dianetic Foundation
Wichita, Kansas

Gentlemen:

First of all, I want to say thank you for keeping the Foundation intact. Your faith and hard work in the face of such odds as you have had, has meant much to me, and I'm sure to many others like me. It is wonderful to know that there are people who believe in Dianetics as I do and it is satisfying to have a Center; I seem to be quite alone in my belief in this particular area. It is quite frustrating.

Two years ago I read a review of Hubbard's DIANETICS in *Time* magazine. I ordered the book immediately and read it thoroughly—closed the book and put my seventeen-year-old daughter on the couch. The result was a rise of ten points in her I.Q. and her grades were much higher, consistently, all year. This is on record at her school. She overcame a feeling of inferiority that she had always had. Well, this just spurred me on.

Why doesn't anyone ever mention the Dianetic Assist? To me, it is simply miraculous. I have saved many medical bills for my thirteen-year-old son. Cuts, bruises, strained muscles, stubbed toes (two particular instances I'm ashamed to tell, because no one would believe me) all vanish with the Assist. Even high fevers have been reduced to normal in twenty minutes. I have learned some amazing things about why we do these things to ourselves and I want to shout them from housetops—but no one will listen.

I want to take your professional course, but at present I do not have the money. I hope to have, in the future, and in the interim I do not want to lose touch with you and your work. I have proved to myself that I can do it and would like nothing more than to help people through auditing and I am very anxious to have auditing for myself.

I have been an Associate Member since the memberships

were first offered and have read most of your publications.

In the BULLETIN I read of your intention to sell stock in the Foundation. I would like to buy a share or two. Please let me know your completed plans and the cost of the shares. I'm for you one-hundred per cent.

Thank you again for the work you are doing.

Sincerely,
Louise Martin

* * * *

It is refreshing to know that some of the reviews which were written on Hubbard's first book caused some persons to buy the book in spite of the general tone of the review.

—Ed.

The term "Dianoetics" was first used by Sir William Hamilton to indicate the science dealing with the "elaboration of thought." Reference: **The Metaphysics of Sir William Hamilton,** edited by Francis Bowen, Cambridge: Sever, Francis and Co., 1868.

Editorial

(Continued from Page 380)

land, and all the rest. Leaving the store together, the patient, without transportation of his own, accepted the doctor's invitation for a ride to his home, by way of the doctor's office where he would stop off for a check-up.

On examination of the patient the doctor was amazed to find almost no evidence of cancer. Shortly thereafter, after extensive testing, the specialists had to agree: The man was without cancer. The doctor concluded his story. "Jack, the visits with the grandsons whom the patient never expected to see may or may not have had something to do with this man's restoration to health. I believe you have in Dianetics the possibilities, the scientific means for making this sort of thing happen more often and more consistently."

Most of the things related here have been happening and have been accepted since the beginning of time. Dianetics, of a sort and without name, has been practiced by many for just as long. I believe there have been Clears and that near-Clears are all around us.

The only thing incredible about Dianetics is its simplicity. Mr. Hubbard has helped us find a scientific method for making these things come about more frequently and more consistently. He has, above all, given us a new way of life.

—J. W. M.

"It's In the Book"

A number of inquiries have been received of late concerning the *Service Facsimile*. There seems to be some difficulty on the part of auditors in recognizing the here-and-now mechanism of the preclear while he is coping with his environment. Suppose we quote from DIANETICS: *The Modern Science of Mental Health*, by L. Ron Hubbard.*

"The parable of the black panther is appropriate here. Let us suppose that a particularly black-tempered black panther is sitting on the stairs and that a man named Gus is sitting in the living room. Gus wants to go to bed. But there is the black panther. The problem is to get upstairs. There are five things that Gus can do about this panther: (1) he can go *attack* the black panther; (2) he can run out of the house and flee the black panther; (3) he can *neglect* the black panther; and (4) he can *succumb* to the black panther.

"These are the five mechanisms: *attack, flee, avoid, neglect or succumb.*"

What of the individual who is constantly seen to find fault with his friends, his country, his environment in general, making loud and blatant demands that such and such be corrected? Do you suppose he is using the mechanism of *attack* as his Service Facsimile?

Suppose your preclear refuses to face his engrams, dodging into fantasy or trying every ruse to distract your attention from what is obviously a genuine incident? Do you suppose he might be using a lifetime of *flight* as his Service Facsimile?

And the individual who is always too busy to be processed, or who thinks it would be better if he walked down the center of the street late at night rather than face the dark doorways—is it possible that he has been avoiding things all his life? And that his avoiding of processing is simply an extension of his Service Facsimile?

Now that you see the trend of thought leading to recognition of a Service Facsimile, your own experience can supply you with examples of the *neglect* and *succumb* type of case.

* Hermitage House, New York, \$4.00.

Recognition of your preclear's (or what is more important, your own) Service Facsimile is an invaluable aid to processing, since all your work can be directed in one main stream, that of examination and evaluation of the postulates which go to make up a static approach to living.

—WTB

**Never take more than you can use.
Taking more than you have capacity
for is a common cause of indigestion.
Mental indigestion is no more comfortable
than the other kind. Take what
you need—all you need, and use it well.**

—L. Ron Hubbard

From THE DIANEWS, Vol. II, No. 10. M. E. Forbes, Editor:

Childbirth Without Fear, by Grantly Dick Read, M.A., M.D. Harper and Brothers Publishers, New York. Copyright 1944.

This is the book on Natural Childbirth which has become the handbook for mothers who want . . . to make childbirth as unaberrative for both mother and baby as possible.

Dr. Read's thesis is that normal, uncomplicated labor is not meant to hurt, and that in most cases anesthesia is unnecessary. Fifteen years of study before the publication of this book confirmed his thesis and provided numerous case histories (many of which appear in the book) to bear him out. Years of testing by doctors and hospitals and mothers everywhere, since the book came out, have verified his statements. Normal childbirth is not meant to hurt!

This is the theory of Natural Childbirth. In the womb there are two principal sets of muscles. One set encircles the mouth of the womb and acts to hold it closed; the other set runs longitudinally up over the front of the uterus and down the back, and acts to expel the baby in labor. The circular muscles are stimulated by fear and tension; the longitudinal muscles are not affected by emotional reactions nor are they under voluntary control.

The mother approaching childbirth usually fears that it will hurt, because all data coming to her assures her that it will. When she feels the first contractions of the longitudinal muscles, she interprets them as pain, and becomes tense with fear. This causes the circular muscles, which close the mouth of the womb, to contract, impeding the expulsion of the child. The longitudinal muscles, being completely automatic in action, go right on pushing. The baby, compressed between the two, is pushed hard against the mouth of the womb, hurting both the mother and itself. When the mother feels this real pain, she becomes more frightened and tense, and is off on a spiral of agony which rapidly becomes unbearable—and is wholly unnecessary.

In Natural Childbirth, the mother does not fear labor, because her doctor has sensibly told her all the facts of childbirth and what to expect in labor and why. He has also taught her how to relax, if she doesn't know already (some

don't). When labor sets in, she interprets the contractions as just what they are, and deliberately relaxes. The circular muscles do not contract, the baby's progress is not hindered, and the mother is not in pain. During the second stage of labor, just a few minutes before the baby is born, the contractions may become somewhat painful, but not unbearably so. At this stage, the mother feels a desire to help, "bears down," and the baby is quickly born. (When the mother is tense and fearful, she is usually torn by the passage of the baby, and requires stitches; but in Natural Childbirth, she is relaxed, and the baby passes out easily without injuring her.)

Besides the negative advantages of less pain for mother and baby, and the absence of drugs to poison their systems, there is a great, previously unsuspected, positive advantage. Mothers who have their babies naturally experience a feeling of great joy and anticipation, which reaches a climax when they hear the baby's first cry and he is placed in their arms. Instead of being a time of terror, childbirth becomes for these mothers a supreme pleasure moment whose repetition is eagerly desired. And those who have recalled their own birth will see in this situation great advantages for the baby also.

I had the first two of my six children in the usual way, and the last four using Natural Childbirth. I can testify, out of my own experience, that Dr. Read is so right. Even before I learned the dianetic reasons why this is the best way, I had determined never to have mine any other way. I unreservedly recommend it to all normal, healthy mothers.

—M. E. Forbes



Don Purcell

Margaret Purcell

Rosalie Gordon

Open House At Purcell's

For the first time since institution of the Professional Course at the Foundation, attending students were free to go home to their families for the annual visit with Santa Claus. However, Wichita can be a long way from home. For those who would find the distance and travel time prohibitive, a rather lonely Christmas Day was in the offing.

Margaret and Don Purcell foresaw this possibility and opened their home to staff and students on Christmas Day.

A buffet turkey dinner was served, followed by a lively discussion of our favorite subject. It was midnight before the last group of guests departed.

Among the guests present were Mr. and Mrs. J. W. Maloney and children, Mr. and Mrs. Gene Benton, Mr. and Mrs. Wayne L. Dunbar, Ward Smith of St. Louis, Mo., Foy Higgenbottom of Bainbridge, Ga., Rosalie Gordon of Indianapolis, Bill McKorkle of San Francisco, and Dan Sullivan of Boston.

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%
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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.