

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

WALDO T. BOYD
Editor

The State Of Optimum

To reach a state of Optimum behavior it would seem that an individual must possess certain basic requirements in order to achieve this goal. Many more features—the features varying with every single individual who achieves this state—may be present, but there is a minimum of requirements, and below this minimum the individual will very likely fall short of the goal of Optimum.

The basic requirements for the state of Optimum are as follows:

1. The individual acts along all the dynamics in accordance with the RFP triangle.
2. The individual can track by himself, and has taken full charge for his own case.
3. The individual is completely honest with himself.
4. When a tone drop occurs, he can and does bootstrap it up again. Not only does he do this, but he uses the tone-drop as an information source in tracking down and eliminating the impedances involved.

When a person can honestly fulfill these requirements, then he undertakes clear shift. If he fails in his first attempt then he doesn't brood about it . . . he keeps tracking until he *knows* he can. The steps in filling these basic requirements are sane, rational and ethical. One only has to keep trying which, in essence, means to keep tracking.

There is nothing magical about this procedure. It does not "happen" to him—he produces it. He is not yet clear, i.e., free of all impedances, and he knows it. But he knows how to become clear without depending on anybody else but himself.

Now the question may arise, when does one know he's

optimum? The individual himself is the only true judge of whether or not he is optimum. Others may make evaluations; but he alone knows. He *knows* himself. No auditor can tell another "you are optimum." No board of observers, no matter how impartial, can test such a person and say "You are optimum." Only the individual can make this evaluation, and know it to be right.

It may be objected that this is too easy, that a person can just decide arbitrarily to regard himself as optimum and use this as an excuse to avoid further processing. This is a point worthy of discussion.

To counteract this point is the fact that for a person to use the state of optimum as any type of excuse, he will have to advertise it in some manner, either by implication or attitude. An optimum individual does not advertise his state of behavior. He is what he is by acting with complete self-honesty along the eight dynamics. In doing this he will use the RFP triangle. The Optimum goes into silent and productive action. There is no compromise with this. And the simplest way to tell others about your state of mind is to *be* that way.

There seem to be two parts to the tone scale—one part, where a person is "tone-bound," and the part above that, where a person is "tone-free."

An Optimum usually functions in the tone-free state; he turns on whatever tone is appropriate to the situation. He may go anaten and drop down sometimes, because he isn't clear, and therefore is subject to restimulation from remaining impedances. But as long as he functions in accordance with the fourth criterion he still remains optimum.

What are some other characteristics of being Optimum? One is the feeling that responsibility is fun. This is the consequence of deciding to act in accordance with the RFP Triangle. The individual is in a state of mental freedom which allows him to act harmoniously along the dynamics. This is living in freedom and it is fun.

Another important feature is the feeling of affinity for others. This is affinity in a spiritual sense—a feeling of love that comes from the understanding of anybody and everybody, including one's self. There is the effortless desire to

(Continued on page 474)

The Occluded Case

from a lecture* by

DON G. PURCELL, H.D.A.

What is occlusion, and why does one become occluded?

When we go back over our basic theory in Dianetics, we find, of course, that the word of greatest importance is SURVIVE. Evaluating the behavior of human beings on the basis of this word, we make some entirely new assumptions about human behavior—evaluations that have never before been made. We can certainly evaluate behavior to a lot greater.

It then becomes logical to investigate all of the mechanisms of the human being in terms of SURVIVAL, and when we do this we discover that we have a more coherent picture of the human being. We have developed a tone scale which runs from 4.0 down to 0.0, and discovered from the observation of human behavior that there is a range of emotional tone in which a human being functions when his survival is threatened. We had at first postulated that a human being would behave at optimum for his type of organism if he were behaving at an emotional tone of 4.0 on the tone scale, and that his emotional and physical behavior against survival threats would be activated at 2.0 on the tone scale, and that all of his survival actions against actual physical threats would take place between 2.0 and 0.0 on the same scale. If he didn't succeed in resolving or avoiding or stopping the threat before he arrived at 0.0, then he would be the complete loser, at which point he would be dead. Above 4.0 on the tone scale is an area in which it is possible for a human being to exist. Our 0.0 to 4.0 tone scale has been extrapolated in terms of attitude, self-determinism, and responsibility. We have been able to postulate that if a person were to assume complete responsibility for the universe, he would be functioning at 40.0 on the scale. He would be in complete control of all motion. The optimum point of attitude and responsibility in control of motion, however, would probably be in the

* May, 1952, to students in the Professional Course.

vicinity of 20.0 on the scale. A person who is functioning at 20.0 would have such control of motion that no threat in his environment could exist as a threat. He would be able to deal with possible threats under any circumstances. We haven't proved this yet, but it is a very logical conclusion to draw from the observations that have been made of behavior.

We are now interested in the things that keep us from functioning at that desirable point on the tone scale. We find that all human beings in their "normal" condition are functioning below 4.0. Let's expand this portion of the tone scale a moment in order to study it more closely.

Normal creative activity is that kind of activity in which a human being engages when there is no direct threat to his survival from the environment. He is engaged in an orderly conquest of his surroundings, and is going forward on a program that is expanding his control. Such activity is conducted on an emotional level that ranges from 4.0 down to 2.0. The emotions involved in that area are to a greater degree constructive than destructive. They are the emotions that successfully turn counter-efforts back against the environment and use them for further control of that environment. Any threats that can be handled with counter-emotion and can be completely avoided or disposed of will allow the organism to function above 2.0 on the scale. However, as soon as the threat becomes so great that physical action is required, emotional hands which control action necessary to combat such a threat are used. We drop down to a 1.5 emotion, which is in the *anger* band.

Here, the organism expresses anger as a counter-emotion and also initiates physical action against the threat. Thought, working through the motor-switchboard, is translated into action by use of emotion. When a threat is posed against the organism, there is an emergency situation. The translation of thought into action has to occur very rapidly in order to maintain a high survival-value for the organism, so patterns of action are, apparently, set up on an automatic level to use in an emergency.

There is a specific type of emotion that creates a specific type of action against a specific degree of threat. Thought calls for an emotional tone of anger; the whole category of action required has been developed from experience in combating previous threats and is initiated through the emotion of anger. If this emotion and action does not succeed in stopping the threat, the next lower emotional tone and its corresponding action is called for. This is perhaps a little above 1.0 and would be *fear*.

If the organism cannot flee, then it goes into *grief* at about .06 or .05 and pleads with the threat not to destroy,

and cries for help. If it still has not been able to resolve this threat against its survival, it goes into *pretended death*, in the hope that the threat will go away.

This is the tone scale and action used against threats as has been developed from the experience of evolution. When man was finally evolved, another situation developed which has been responsible for the development of another type of mechanism used in combating threats.

A child six months old is being unjustly handled according to his evaluation. Of course, the child does not have a great deal of experience or data with which to evaluate; he would have an entirely different evaluation of justice than an adult. The child is being handled by an adult mother, father, aunt, uncle or grandmother. In the evaluation of the child, such action is unjust action. A six-month-old child isn't very big, physically, and doesn't have much of an opportunity to resist this injustice with its own physical strength, and yet its survival is being threatened. It is a valid threat, as far as the child's computation is concerned. He needs something with which to protect himself. He discovers, by becoming ill for one reason or another, that becoming ill immediately stimulates the sympathy of the person who is engaging in an unjust act or an overt act against him, and the act stops.

This, then, would become a valid survival-computation for the child. It would be a rational computation of survival, from his point of view. He would remember, the next time an injustice or overt action was directed against him, that the last time this happened he was ill, and the illness stimulated sympathy; that sympathy put a block between the overt action and the child, and the overt action ceased. Thereafter, the child would develop some sort of a symptom that would stimulate sympathy every time he thought he was being unjustly treated by people whom he could not physically combat.

Thus would be developed a long chain of successes in survival as a result of a certain type of action. Each one of these actions that was successful would carry a belief of success. Eventually, a very strong chain of beliefs would develop in the case of the child which would be constructed on successful avoidance of threats from the environment.

Therefore, at about 0.8 on the tone scale, where the child has "arrived" after using various emotional levels that evolutionary experience has demonstrated as being the ways of handling a threat, and having failed in all of these because of his lack of physical ability to back up the action called for, the child finally finds, by trial and error, the mechanism with which it can combat, on a very "rational" level, the threats from his environment. Thus we have developed a

new mechanism of survival, and we call it the *Sympathy Exciter*.

The Sympathy Exciter is restimulated by an overt act from the environment or by an overt act of the organism itself, but it is first developed by an overt act from the environment against the organism. The organism finds that by doing something to excite sympathy in the antagonist a change in its own survival potential takes place, so it does something to excite sympathy in the antagonist.

A little later on, this same individual commits an overt act against another individual. The overt act is a result of a restimulation. The individual goes into a re-dramatization on this restimulation and commits an overt act against another individual.

This hurts the other individual, driving him into a "sympathy exciter" of his own, causing the person performing the overt act to make a rational evaluation at the point where he has unjustly acted. Immediately, there is keyed-in within him the secondary emotional curve, and the individual committing the overt act begins to demonstrate a certain group of emotions in an attempt to correct the injustice which he has committed. He first feels sympathy for the person, then regrets that he did the thing. He feels self-blame because of the act, then a complete rationalization of the thing by assigning the cause elsewhere than to himself. Following this "easy-way-out," he makes a complete negation of the reality of the whole incident. Presto: Occlusion!

We know that on certain specific types of incidents that this is the way occlusion comes about; we know it because it comes apart in just this way, when run in the processing room. After the individual has brought the various emotions of the secondary emotional curve into recall, and addressed them specifically, running them out, the incident comes back into recall and the postulates are picked up. The overt act appears, and after running the entire thing out, including the postulates and belief, it is no longer effective as an aberrative source.

Your preclear is an organism which has accepted a lot of just this sort of thing—a lot of aberration. The aberrations of its own overt acts have been acquired, those of the overt acts of others, and yet the organism knows that it has the ability to behave rationally. It has at least an intuitive knowledge of the power of the aberration which exists. He does things which he cannot at the moment explain. He does things which he knows, even while doing them, are irrational. In order to be "right" he rationalizes his behavior—but he does something else as well.

In addition to rationalizing the behavior already engaged

upon, he applies a considerable amount of effort toward the source of aberrations (this power which he does not fully understand) to keep it from making him have more irrational behavior. He tries to eliminate further irrational patterns which he knows will have to be rationalized later. So, knowing, he sets up a continual application of effort against his aberrations.

This effort is always on, and is the one saving grace which allows us to exist at a high plane of behavior. Some individuals are able to accomplish this to a greater and more "successful" degree than others.

The effort so described is evidently directed toward the goal of completely invalidating the reality of the power causing aberrative behavior—and the result is occlusion. It is a prime effort in an organism which is directed toward the complete negation of a power-source that is known to be non-survival. The result is occlusion. Therefore, occlusion, in this one respect, results from effort.

Now let us examine the power of aberration from a different point of view. Let's see if there is another explanation for occlusion.

A threat from the environment approaches the organism. It drops down the tone scale to 2.0, but its counter-emotion hasn't done a thing to slow the threat, or blunt it in any way. The thought then calls for emotions required to "trigger" rapid action against this threat, but still the threat approaches.

Suppose, for example, a hunter has just been hit in the chest with a thrown spear. Let's go over it as it happens, in slow-motion.

The man is walking through the forest, expecting no threat to his own survival. He is happy, for he is on a hunting trip for the purpose of supplying food for his family. He is carrying his own spear at a somewhat alert position, in terms of survival in the form of food with which to alleviate hunger.

An enemy appears, an enemy who has been lurking in ambush, awaiting an opportunity to finish off this threat to whatever survival he computes is necessary for himself. The enemy has seen his quarry long since, and hides behind a tree, waiting expectantly for his chance to dispatch the hunter.

As soon as the hunter is within range, the enemy suddenly steps from behind the tree, arm upraised, and hurls the spear with deadly accuracy.

Our hero is at tone level 4.0 just before the attack. Very little time is available in which to protect his own survival, for the enemy is deadly and sure. He quickly goes down through all the various emotional levels to 2.0 in an attempt

to stop the spear which is leaving the antagonist's hand and is hurtling through the air toward him.

At about the same time as the hunter's emotions have died to 1.5, the spear contacts his flesh, and the emotional curve continues to descend until the spear stops its motion. Quite possibly the hunter has descended to 0.1; the spear doesn't quite kill him, but it certainly has incapacitated him.

All the way through the sequence of events his mind has been triggering the various emotional levels of the tone scale, calling for the various actions and efforts in turn, to stop the spear. Each time the mind calls for a new emotional level, a new kind of effort and a new kind of action, it doesn't change its previous order for the action and effort it has just been using, but leaves it activated, since analytical control is shut off. All of the effort and all of the action that can be initiated is absolutely necessary for survival in this situation, as evaluated by the reactive mind, because this is a Prime Survival-Threat. Therefore the reactive mind leaves all the effort turned on, right through the entire change of levels along the emotional curve.

At 1.5, an effort will resist the spear just as it touches the skin, an effort which has been turned on to the full potential of the organism. Every bit of effort that the organism can muster for its survival is directed against the spear as it touches the skin. **THAT EFFORT REMAINS RIGHT THERE AT THE POINT OF CONTACT, TRYING TO KEEP THE SPEAR FROM PIERCING THE SKIN OF THE ORGANISM!**

The spear overcomes the effort applied against it, so another all-out effort is activated to keep it from penetrating any further. This effort, too, is left there. The spear overcomes each effort in turn.

Let us return to the point in our recounting to the place just before the spear made contact. Just about this instant a postulate was made: "I have to exert all the physical forces I can muster to stop this spear before it penetrates." The postulate is made, an emotional level and effort is established, and an action initiated. But it is an action which fails.

As soon as the mind recognizes that failure has occurred at this point, it immediately makes another postulate which calls for another emotional level, another effort, another action. More postulates are made as the spear penetrates deeper.

Each one of those postulates sets up a whole new pattern of effort in the organism and each one of them is left right in place to assist the one below it. Then, our hero loses consciousness. The spear drives him down to 0.1, and finally

stops. Communication from thought through emotion to effort is broken down. It is going to take quite some time for the sub-optimum randomness thus set up in the organism to begin to come back into some sort of optimum operation. It has gone clear out of bounds.

As optimum randomness returns, the lines of communication within the organism are re-established and awareness and consciousness finally comes back. As consciousness returns, the lines of communication between the "I" (conscious awareness and all of the postulates are not re-established, and these postulates are left entrapped in the effort area.

Now the spear is removed. The hunter gets well and goes on about his business of living. But in the future, every time he sees a tree something like the tree that hid the enemy that hurled the spear, or if the sun happens to be at exactly the same angle from which it shone that fateful day, or if any other similar data enter into the environment which reminds him of the time the spear overcame his every defense—something turns on.

All of the efforts previously experienced are turned on again, to keep that same spear from once more entering his chest. This is a "rational" thing, and is the only danger that the thought recognizes. It is the danger in this old incident, and the postulates then made control the motor-switchboard once again.

The postulates, or thoughts, have at their disposal *emotion*. We call it *mis-emotion* when it occurs on a restimulative level—which is to say, from a pseudo-threat. Mis-emotion can activate the organism through the motor switchboard with the power of thought behind it, just as well as emotion with the power of rational thought behind it.

Thus, we have irrational behavior evidenced in an organism. These incidents develop during the lifetime of an individual, one, two, ten, twenty, a hundred and all are common in this respect—that they have data relative to times when the organism's survival was threatened. These are emergency situations, all below 2.0 on the tone scale, and they key-in together and chain-up as a result of common data in the various incidents.

The emotion of anger is associated with the greatest directed physical effort that is made against a counter-effort. When the action "triggered" by anger fails to turn away the counter-effort, the emotion of *fear* turns on. Fear is the first signal that predicts failure, and is responsible for wild, frenzied action against the counter-effort. From your own subjective experiences in processing, you know that fear is really the emotion that upsets the calculated efforts of you and your preclear.

Two things in particular have had light shed upon them: magnitude of emotion and magnitude of effort which are not under the direction of the "I." Fear is the predominant emotion used by the thought that is out of communication with the "I." Fear "triggers" wild, frenzied action in a desperate effort to survive. In the upper band of fear, this action is against the counter-effort; in the lower band of fear, the action is flight away-from the counter-effort.

After so long a time enough of various kinds of restimulative data occur that almost anything which occurs within an organism's environment is restimulative to some degree or another.

The entire vocabulary becomes restimulative, and even the entire association of other organisms.

The degree of restimulation can change from time to time, but it always exists; there isn't any time when an organism is completely free of restimulation. Therefore, at all times there is an effort in some degree turned on, and THAT IS THE OTHER OCCLUDING FACTOR! This effort is an effort toward survival. It is rational. The only thing wrong with it is that it has computed on wrong data.

How do we use it? Now that we know it is there, how do we reduce it?

After the preclear has been advanced through the first four acts of Advanced Procedure, or Stage One, and his case is showing signs of being difficult, then you can address his *General Effort*. This general effort is his present-time effort-to-survive, and is usually associated with the emotion of fear. It may be the effort to hide, or the effort to run or shrink out of sight.

Pick up this general effort of fear. It is not difficult to get an individual's feeling of what he is doing all the time. How is he existing, as far as effort is concerned? What is he doing in relation to other organisms, in respect to effort?

Observe the preclear's general behavior pattern and, as an auditor, you would make an evaluation such as, "What is this person doing? How is he using his efforts? Is he friendly? Is he *too friendly*? Is he trying to be close to people, or trying to keep his distance, and more? Is his an effort to go too fast, or is it one to go too slow? Whatever it is, it can be run as a General Effort.

And now, in summary, our first premise is that effort is the basic occluding factor in a case. In cases that are otherwise wide open, effort is addressed in individual incidents to bring postulates out of occlusion. In cases not quite so wide open, the running of specific kinds of effort in a chain of locks will loosen up this chain so that incidents will

come into view. It is well to point out here that efforts should not be run just for the fun of running them. Effort Processing is a very effective type of processing when occlusion is a definite factor. Otherwise, efforts fall out easily when the postulates are brought into view and evaluated, but when occlusion does exist emotion will not resolve. Then Effort Processing is the tool to be used.

In cases occluded to the degree that the preclear cannot recall anything, we have a problem. Occluded cases have been our greatest concern. Careful, patient, straight-wire, lock-scanning, emotion scanning, physical discharge, and other things have effected a measurable progress. However, the going is slow and the work is hard. Why? Again, we turn to Effort.

At higher levels of processing, we have found Effort to be the occluding factor, therefore we look for Effort to be the occluding factor in the problem of major occlusion. The efforts and postulates bound up in facsimiles represent a great deal of strength which can be observed in the behavior of occluded preclears.

At the heart of the reactive situation is the basic postulate on how to survive. This basic postulate seems to be associated with a particular level of emotion. In the majority of cases observed the emotion associated with the basic survival postulate is FEAR. The "I" knows analytically that optimum survival is not accomplished with this emotional tone and the actions energized by it, hence the "I" sets up an effort to damp out the influence that the chronic emotion of fear exerts on the motor switchboard. In other words the "I" directs the body to make an effort to behave rationally in spite of the reactive effort to behave irrationally.

Thus, we apparently have two efforts turned on throughout the organism at all times; first, the effort to behave according to the basic reactive postulate; second, and directly opposed to this first effort, an analytical effort to behave rationally.

These two efforts can be addressed to resolve primary occlusion in many badly occluded cases. You, as an auditor, can look first for the Effort to Survive, as activated by the chronic emotion on the case. This may be the "effort to remain in constant motion" or the "effort to remain always at rest" or the "effort to run away" or the "effort to hide" or the "effort to withdraw." There are many, many ways in which this effort may be expressed, and this will be, however the preclear describes it, the thing he is trying to do twenty-four hours a day. Opposed to this effort will be found the effort of "I" to make the body behave rationally.

With the assistance of your preclear, you must evaluate

these efforts in terms that the preclear can grasp. You must assist him to identify them for recognition so that he may contact them and run them. In those cases where you are successful with this technique, the prime occlusion will begin to resolve quite rapidly.

In conclusion, it might be interesting to speculate on physical function and how effort might affect such function. Effort cannot exist without physical action. This action can be on a body level, on a muscle level, or on a cellular level. Those who can run Effort will readily testify to the fact that cells can definitely exert effort in the form of physical action. Physical action destroys cells and creates waste material and bodily toxins. These toxins act as inhibitors to optimum bodily function if they are not immediately disposed of through the various systems of elimination.

We have an over-all Effort to Survive that is activated by the emotion of fear in chronic restimulation. We also have the major effort of "I" to damp out this irrational effort. These efforts exist in the form of physical action within the cells. Excessive amounts of toxin and waste material are constantly being poured into the blood stream as a result of these excessive efforts and the elimination system is unable to dispose of all of this toxin with sufficient rapidity to maintain the function of the entire organism at optimum. The result is a deteriorating body that becomes more and more susceptible to illness and malfunction.

In the light of this speculation, you might review your knowledge of chronic somatics such as arthritis. Such a concept as this might well lead to some very interesting results regarding the specific release of somatics.

The Auditor's Notebook

Up-to-date reports from auditors active in Dianetics.

From ELLEN CARDER, R.N.

Another dianetic marriage on the rocks! How many many times this has happened in the past two and a half years. What is wrong? Do optimum people scorn marriage? Does Dianetics wreck marriages? What happens? Here we have a science which is said to produce optimum or at least superior people. How come all these broken homes? It just doesn't make sense. Or does it?

Recently I conducted a series of lecture discussions on "Family Relations." Our emphasis was on sex education, not because sex education is any more important than some other areas of our living, but because sex is the field in our civilization that has for centuries had a big taboo sign hung on it. It has been said that "We have had a legacy of darkness handed down to us, a legacy compounded of shame, handed down from father to son and mother to daughter, until it is no wonder we are like the college woman who said to her doctor: 'How is it that a woman with as many degrees as I have, can be so ignorant about her own body?'"

When I mentioned, early in 1951 in a group of HDA's, that dianeticists needed sex education badly, I was laughed at. "Dianetics is a liberal sex education in itself," I was told. But it isn't. An auditor only hears over and over the aberrations of our society. We are learning as Kinsey has already revealed that what people say is not necessarily what they do, but this has not helped bewildered couples.

If, before Dianetics, sex education alone could reduce juvenile delinquency by 40 percent and divorces to an even greater degree, isn't it reasonable to assume that it might be profitable to include it with Dianetics?

In our series we spent 14 evenings from 8:00 to midnight and in that time we were able to cover a lot of material but the group realized that we had only made a beginning. One counsellor I knew once said, when mention was made of a six-weeks course in sex education: "I guess it is alright but I don't see how anyone could possibly talk that long on that subject." To which a minister replied: "There are people

who could talk for six months on just one book of the Bible, and there are others who could tell you all they know about the whole Bible in 30 minutes." I often say to myself as well as to others: "You don't know what you *don't* know." Not only were we taught to forget what we knew on this subject but we were forbidden to learn. Thus we do not have the data. Granted this is changing, there is still a long way to go.

In our series we started with the parents of an infant and attempted to aid parents in knowing how to avoid shutting off the knowledge the child already has and how to give him wholesome information as fast as he asks for it. To do this parents themselves must most of all have wholesome attitudes. Dianetic processing helps but also parents need information, so as we proceed along telling parents how and what to tell their children we are at the same time giving them the information which was denied them. In the discussion period we are giving each a chance to express him or her self and thus run out some of the charge on the subject. One night it was one and another night another who became restimulated and ran some charge off an experience in their early life. One night we had to take one man out and run a rugged grief charge. (The teacher's dress had restimulated this.) Another evening the whole group ran a line charge on four letter words.

We started with the infant and came right up through school days, adolescence, preparing for marriage and then spent several evenings on marriage itself. As some one said early in the series: "Yes, this is all about our children but pretty soon we will get to the place where it is us, and then we will have to look at ourselves." And that is just what happened.

Early in the series we closed the class to newcomers. Thus we had a small closely-knit group with ARC running high. More and more they felt free to let their hair down. One man said: "Every evening we come prepared to bring up a problem but each time we have the solution before the evening is over without bringing it up."

We used all the good films I could find that fit the subject matter and I tried to weed out and fit the material to what we are learning in Dianetics. All along we were open to criticism and correction, constantly checking with our new data, aware that much of our thinking is being changed but at the same time learning from what is available.

The best part of the whole series was the discussion period. We met in a private home. There were five couples besides myself, and we discussed freely problems of interpersonal relationships in the family, Psychological differences in men and women, and without shame or embarrassment the

most intimate details of married life, so each couple learned from the others and could evaluate their own marriage for themselves. One man in summing up the course said something like this: "I believe that what happened in the group was this: I came to this class thinking, it would make my wife a better wife. I am ending it with a lot of ideas about how I can be a much better husband."

I believe, in Dianetics, in our efforts to be completely self-determined, we are overlooking the greater joy of a shared self-determinism. I think too many are like one preclear I had who in trying to free her husband to be fully self-determined said to him, "I don't care what you do. If you want to go with other women, go ahead, I don't care." But then she realized that that was not what she meant. She discovered that the "don't care" attitude was what was holding her own insecurity down, and came up with: "There are different kinds of care. A care that gets you what you want; a care that is jealousy; a care that is hatred; a care that is malicious; a care that is only for yourself; a care that is only for your own advantage. But there is another care; a loving care; a care that understands; a care that frees him but loves him too."

She was finding what love really is. There are scores of definitions of love. Many poems and much prose has been written on the subject. Some say it is hell. All too many husbands and wives are like the person who says: "I love oranges." If the orange could answer back it would say: "What do you mean you love me? All you want to do is squeeze me, take the best out of me and then throw me away."

Dr. Harry A. Overstreet says: "The love of a person implies, not the possession of that person, but the affirmation of that person."

Howard Whitman says: "Love might be called the soil in which the loved one grows. It enriches him, without limiting or restricting him."

I think it was Frances Bruce Strain who said: "The love you make is the only love you will ever own."

I do not believe our people who are dashing off searching for love are going to find it until they look within themselves and break down the barriers that are hiding their own basic personalities, and I believe that some education along with processing can speed this day.

If you are interested in the films we used:

1. Human Growth.
2. Human Beginnings.
3. Human Reproduction.
4. The Story of Menstruation.

5. Labor and Child Birth.
6. Heredity and Prenatal Development
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HANDBOOK FOR PRECLEARS

L. Ron Hubbard

Forward . . .

Concerning The Dianetic Language Series

We, along with others, are finding agreement as to what is an adequate theory of the mind. Meanwhile we who are working on the Dianetic Language Series hope to make simple descriptions of the fuller meanings which dianetic knowledge is bringing into our use of words—descriptions which will represent agreements achieved.

We believe that a good explanation of how minds operate should be understandable to everyone. If you agree with us on this, you may participate; in fact you are in that case participating and already one of us.

(signed)

Alma Hill and George R. Tullis

* *

Dianetic Language Series

1. *Affinity-Reality-Communication*

By ALMA HILL and GEORGE TULLIS

There seems to be a natural connection in the human mind between any word and the meaning we are trying to convey by means of that word. This can be more important than it sounds. For the purposes of this discussion, it is a very important consideration indeed. Therefore let us agree to accept it for the time being; after the explanation is all in we can go and see how it works.

An opposite but related point, which is also as important as it seems simple and obvious, is that the word is not the same as the meaning. Let us be in no hurry but make sure we understand and agree about this too. For example, when we speak of the color green, we can understand one another very well, for we have all seen green-colored things and can attach similar meanings to this word. Yet how many shades of green are there? Has anybody seen them all? Is the maple tree the same green in June that it was in May? Is it the same green in sun and shadow? Is the shadow as deep everywhere? How about the time of day and what about the weather? Why, there may perhaps be meanings which include both color and motion, a green when a cloud passes over a hillside, or wind blows through the leaves, or rain beats down the grass.

Have we words for all these meanings?—Or are these meanings taken from observations made without words by each of us in our own way, and only a little expressible in words? How many times have you found words wanting to carry all you mean?

Surely, then, the word is not the meaning. It is much, much less. Perhaps it is the meanings which are the real thought, or perhaps it is the connection and differentiation of meanings which are thought; but it certainly seems that words are not thoughts at all.

Still, the connection is there in the mind. We can think of meanings without putting them into words; but if we

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want to speak of these meanings to others, then we must attach the same words which mean similar things to those others; then by combining these words, with their associated meanings, we can even develop further ideas and agree about them, as we are doing now.

The mind does this so fast, faster than an eyewink, and the connection is so closely made, that the distinction is often overlooked. Now, if we can agree that this distinction is, in fact, real, then we can keep comfortably out of those two old bonestrewn pitfalls: we will not make the mistake of supposing that any old word will serve so let's use our own and see who's loudest; also we will not make the mistake of supposing that any word can serve unless it stands for the same thing at both ends, sending and receiving. We must agree in both word and meaning, and if these reasons are good we can be willing to try.

That is how each kind of work develops its own vocabulary. If you know the work you need it, but if you don't, you can't. Like this: What is a gangplow? Not being a farmer, I don't know. I can suppose that it is a special kind of plow, that therefore the farmer must have needed a special name for it, and so somebody made one out of two good old words, gang and plow. But real meaning have I none until I see one. What is a clavicle? A bone, I suppose—but a doctor would have more meaning, needing to particularize each bone for instructions and records; and he could think better about bones, having both seen and sawed them.

Some dianetic terms require a practical use and observation of dianetic process before meaning is there to any useful extent.

Dianetic terms, however, that have been taken straight out of ordinary street-book-and-schoolmarm language, and that describe operations of the mind that can be observed in daily life, are accessible to anyone who will examine the matter and decide whether or not to agree.

Affinity, Reality and Communication are such a concept. As dianetic terminology, you might say that they are all one word, because they stand for a specialized interrelated concept. Luckily, it is also an easy concept which anybody can explore for himself. It is also so closely related to the dictionary definitions already in existence that the usual agreements about the meanings of these words are not in any way broken, only expanded.

Communication (to take each part separately first) is something we all know about. It is that tough job of swapping different views so that we can have the advantage of the difference. If we all saw alike, we should have no need

to communicate; if we saw entirely differently, we should be unable to communicate. In between is the hazy half ground of ordinary life, where words can be so serviceable if we do not expect too much of them.

Affinity we also know. Affinity is the force that draws people or things together. You might call the force of gravity a kind of affinity; but since we are speaking of the human mind, everybody can see from personal observation (for there will never be any help in the dictionary) that there is a kind of rapport which the word seems to cover. The early Christians observed it and called it "*caritas*"—modern scholars feel they know what they meant, but sadly enough they find no modern word, the transliteration "charity" being poorest of all, a weak one-way sort of thing that begins by meaning well, but gets grounded, and has no return communication, and so comes to nothing. We have other affinity words, all related but specialized: friendship, love, kindness, kinship, regard, respect, understanding, and so on. These words vary as we use them, and so cannot carry the full power of these great meanings; but we all know what those meanings are. And we can also observe that where communication is good, so is affinity. It pays to advertise. It pays even better, in the long run, to advertise honestly. There is a woven relationship between affinity and communication. They help one another.

You can find examples of this all around you. Take two teen-age girls, good friends. They chatter all day. Affinity is high, so is communication. One day they quarrel, affinity breaks. They stop speaking. Childish? No, universal. Consider two nations, trading, communicating freely. They go to war. What is the last step before the shooting begins? They call the diplomats home. They stop speaking. There will be no good affinity until communication is resumed with peace parleys.

Now there remains one more word in this group, and for some reason it is the hard one. We have even a common phrase, hard reality. Well, usually reality does not get hard unless we take it too easily. So let us see how much we can make of it and it won't be too hard either. Reality, properly understood, does not just happen. We make it happen, and to that extent, and no more, it exists for us. That is because reality is built from agreements.

Does that need more explanation? Reality, to the human mind, is not just the same thing as the material universe. It is, instead, just what we perceive of the material universe. For purposes of this discussion we need, and indeed must, accept nothing more as real. For, except as we perceive things, we can never communicate them, either within our-

selves or with one another. Colors we cannot see, events we have never felt or heard of, wave lengths we cannot measure, the other side of the moon—they may well exist in some reality, but not, as we are using this word, in ours.

Of course this is a quite arbitrary assumption. But if we can agree that it is reasonable to find this meaning to go with this familiar word, then we have a name for the great essential of communication.

One's reality is as the communication between oneself and the physical universe. And the amount of reality held in common between people must determine what they can talk about. Most of us have seen the color green in many manifestations, and can discuss it to good purpose if need be. But a few are blind to that color. As it is out of their reality, so it is out of their communication. They cannot use traffic signals, they cannot have a driver's license.

We can extend our reality a little, however. Supposing we have enough mutual reality to set a good value on another person's reports, we can use them without necessarily having to confirm the observation unless there is time and good reason. If a friend looks behind you and tells you to duck, you would duck first and look later. If we hear a house is afire we know what to do because we have seen fires before; if we hear it has burned down we can know what has happened. If a friend makes a promise we can tell what will happen. We can also theorize about the other side of the moon, from what what we are able to perceive of the near side.

There are advantages in being able to do this as long as we keep the distinction clear. Reports vary in degree. Some friends are better known than others. Some are more reliable. It is the amount of personal reality, personal observation, that makes us able to tell fact from fiction, or to choose between Galileo and Copernicus.

This is perfectly simple. It is in common use all the time. It is a regular test for sanity. A mind with good reality (considerably like your own, in other words) is considered to be working well. But if a person gets excited where you see no harm, or talks to people you cannot see or hear, or brushes things off an apparently clear sleeve—then you feel that all is not well with that mind. Your communication is not so good, and your affinity shudders away.

These three words are for three activities of the mind, and they are interrelated as the workings of the mind. We might find other activities, but all seem to come under one or another of these classifications. Hate is a low or negative degree of affinity. Silence is communication at zero. So is blindness, for its perceptic. A lie is a negative aspect of reality; also it is bad communication and does not go with good

affinity. A plan is a projected reality; if it can be communicated, and affinity with others is good, it will the sooner become present-time reality.

Thus Affinity, Reality and Communication must be considered an interrelated concept describing all the activities of the mind.

Now here is where the common sense value of the whole thing comes in: if this idea is truly descriptive, then it will probably be predictive too. You can use it. You can tell what will happen. When you have a choice, you can make it more freely because you can make it with knowledge. See where it fits, then you can begin to see where to fit it.

So there are two things you can now do: observe for yourself whether this is true, and then adapt it for yourself to whatever you want to do. The first is something you can do easily, for every human action will be an example in daily life if this is all true. The second, if this is all true, should profit you greatly, that is, unless you are already applying this by instinct.

The fairest business deal is the best communication. It is also the best business, provided the reality of both buyer and seller is clear enough on all points. It will also be the best affinity; the buyer will come back for more.

You can look out for negative aspects of this too. You can expect beforehand that absence will not make the heart grow fonder. You can then provide stop-gap communications: previous agreements, messages of one sort or another.

History and the headlines become much easier to understand. If one country's planned reality (say to add the other half of the Saar Valley's coal to its own) is seen to conflict with another country's planned reality (say to keep its coal or even to swipe the other country's, etc.), then we can expect affinity to weaken and the diplomats to go home. Communication will naturally become negative, with weapons and propaganda. According to the abstracted reality of those of us who read history and the headlines, this particular ARC break has already happened four times, counting from Napoleon only, and we now have our doubts (qualified communication) about Stalin. The big difference is just that now we know how it operates, so we can be sure of what can happen.

Because the concept is so descriptive of the behavior of the human mind, it is used very much in dianetic terminology, so much that it is usually abbreviated, as ARC, or just an equilateral triangle. The triangle is handy symbology because it seems to be a fact that as you extend any aspect of this activity, the others increase in proportion.

The human mind just seems to work that way. Do you want better affinity or communication with somebody? Increase reality; pick an agreement. If you both think it is a fine day, you can establish that agreement. You can both speak from personal observation. Having extended reality so far, you can go on to more abstract realities and agreements, such as hoping that the Braves will win or the Democrats get theirs (depending in part, of course, on what your affinity, reality and communication with the Democrats make you think is theirs). Pretty soon you and the other can do some real business.

Why do boys take girls out dancing? The increased reality is good for communication and affinity. Why do men most incline to take wives from their own villages? The reality is more alike, communication is fuller, affinity is of course greater. Why do wives stay faithful in absence, perhaps for years? Affinity and reality, if great enough, can keep up the feeling of communication—they know what is expected of them. How do business partners reach agreements with a glance at one another, or act for one another without conferring? They have built reality, and therefore trust exists and communication is high.

This much anybody can understand without direct observation of dianetic process. Where it applies to special techniques, these techniques must be used and observed, otherwise there will be no reality to use as communication.

But it can be said that insofar as dianetic process is communication—between preclear and his past, between auditor and preclear, between auditors as consulting groups—the degree of reality, affinity and communication has a direct bearing upon success.

It is for these reason that the auditor must (not should, but must) be kind, courteous, quiet, patient, thorough, courageous, trustworthy, and be very, very careful of the kind, quality and amount of communication.

* * * *

2. *The Auditor*

Auditor: The Word Defined By Past Performance

At least as far back as the Latin language, which had predecessors but no very good written history, an auditor has meant, approximately, a hearer. The pronunciation is said to have changed, but not the spelling or the general meaning, which is rather more general than any word now used in the same area of meaning. If we were translating a Latin text

containing this word, we should probably have to fit the context with something else—a hearer, a listener, one who gives heed, somebody who is paying attention. More primitive languages are like that;—we now have a wider stock which is usually more specific, and these push the old word aside so that it either falls into disuse or learns to specialize too. This particular word, however, has never lost its connection with listening, and has kin-words to keep us reminded, such as audition, audible, audience, and so on.

Definition By Recent Performance

In recent years the auditor acquired a white-collar job, which came about in this way: People have long found it convenient to keep records, especially when these records are good and true. For some reason, however, people can have lapses of memory even when they are writing down their observations as fast as they are made, and this lessens the value of the records. Somewhere in prehistory a fortunate observation was made, namely that two people seldom make the same mistake together. Comparisons thus took on an odor of sanctity and progressed into custom. To this day you can see, wherever there is enough office help, bookkeepers assisting one another, one reading off numbers while the other listens and writes. They can then, if they wish, check back by reversing jobs. Proofreading is often done in this way too. Wherever data is important enough to require minimizing the likelihood of error, there you find the practice of one or more people auditing, or listening to, records and data.

The modern auditor is more specialized than a medieval clerk in a cowl, but his total function differs little. He sits at a different-looking desk, he probably uses comptometers instead of abaci, but these differences are not so great as the abstract resemblance. The auditor examines records, compares data, and draws up conclusions for the benefit of the owner of the records. This definition came from a certified public accountant, and is a very precise description of the function of a dianetic auditor, if we think of records as being all the observations a mind can make and keep.

Definition By Hubbard

An auditor is a person who listens and computes.

Definition By Dictionaries

You may safely skip this section if you wish to do so. There are several leading dictionaries, including the Oxford, Funk and Wagnalls, and Webster's New International. Copyright rules prevent their quoting one another exactly; it would be unfair to quote one in preference to another; yet it would be a petrifying bore to list them all; who would enjoy

it? This writer can report that it makes an interesting paper chase to compare all obtainable definitions, and that they seem to cover substantially, though more sketchily, the ideas already given. What they say applies equally to dianetic auditing if you know how that operates.

Definition By Dianetic Performance

In standard procedure, the auditor is to the process what the points are to the compass, what the compass is to the course, what the helm is to the ship. To have dianetic process you have to have at least one human being operating as auditor towards at least one human being operating as pre-clear towards his own data until all data are accessible and without internal contradictions.

The pre-clear is concerned about the data and the auditor is concerned about the pre-clear. The pre-clear concentrates upon the data in order to report findings to the auditor. The auditor, being unable to see the actual data, increases his observations by watching the effect of the recalls on the pre-clear — degree of awareness, voice tone, expression, foot twisting or other changes of position, action or lack of it, kinds of perceptics available—and thus considers what causes might be producing such effects. The auditor reasons from the obvious to the less obvious. Voice tone rising from apathy through grief to anger and final loss of interest—oh, tone rise. Ask for one more recounting; it may likely blow off as laughter, that being the end of the familiar sequence. The auditor listens and computes. The pre-clear is computing too, but he is in the thick of events and may even compute that he cannot notice anything. He is holding one hand with the other; does it hurt? If he is not feeling pain, why not? The auditor listens for reasons and asks accordingly. If the auditor asks the right questions, the pre-clear will find the right answers, and that is the purpose of the teamwork.

The pre-clear has to take attention from present time in order to improve past awareness. The auditor therefore must listen to present time for the pre-clear—explain noises which act as disturbances, answer the doorbell, keep out intruders. The auditor has a high necessity for staying alert. Preclears send so much energy out of present time that they usually need a couch to relax on. The auditor's chair is usually most advantageous when it is good and hard. Those upholstered armchairs really have bonier edges.

No description of the auditor's work can be complete without a few words about the pre-clear, since auditor and pre-clear are a team. Results depend on the utmost from both. In the last analysis, the auditor's results are up to the pre-clear—and why not? Who is the chief beneficiary?

All pre-clears should, I believe, keep in mind that auditors

are human beings, and none are telepathic that I have heard of. Most admit to being aberrees themselves, and I for one would hesitate over an auditor who claimed to be all-knowing. There does not seem to be any design for a stainless-steel infallible model which would work. But that is the best part; the auditor can be mistaken, therefore the preclear must think for himself. The advantage is not in having no mistakes, but in having enough overlap so that few mistakes are concurrent.

In other words, an auditor need not know everything—just be able to listen—and think.

If this seems understandable so far, you are now ready for the *actual* knowledge of the word's meaning, which can be gained only in action—studying auditors, whether as privileged observer, preclear, or co-auditor; and by auditing cases yourself. No paper work can give you this; you must find it for yourself if you are to have it at all.

Everything in your mind must be found by yourself for yourself.

* * * *

3. The Nomenclature of the Auditor's Code

The Auditor's Code is a working unit made up of several essential moving parts.

As a more tangible example of what we mean by a working unit, consider an electric fan. Is it just an accumulation of its parts? Can you have an effective electric fan without electricity? Without blades? Or with everything there but the motor? Suppose that you know which are the critical parts of an electric fan and that you have a source of 110-volt electrical power, the heap of parts, and diagrammed instructions—you may then put yourself (if you can and will follow the instructions and have a handy set of tools to use) in a position to make use of something which results from combining the indispensable elements—something which will do a job that the elements could never do when they remained unrelated, or when one or more essential factors were missing.

The purpose of this paper is to reach an understanding of the Auditor's Code piece by piece and also as a whole, and in so doing to present certain laws of communication in the interpersonal relationship which is dianetic process. Some resemblances may be noted among the various parts as we reconsider them, but there will be no part which may be overlooked by anyone who wishes to be known as a dianetic audi-

tor. To get us off to a good start, the reader is first requested to be kind, courteous, patient, uncommunicative and courageous, and to agree to some persistence and thoroughness.

THE AUDITOR IS KIND. What is the auditor's purpose? To help another person find ways of thinking better. Surely this is almost the kindest kindness in all the world. Anything unkind would be out of keeping with the concept of auditor action in general. There is not supposed to be anything strenuous about the application of this: if you are ordinarily kind in your everyday life, please forgive us for mentioning it here. Kindness is always good survival. The kinder you are, the closer to optimum you are,—and the better will be your auditing.

THE AUDITOR IS COURTEOUS. Now see how these two ideas link: Can one be courteous without kindness, or be kind without courtesy? If one remembers at all times that the preclear is a human being and is entitled to respect as such, one will automatically be courteous. Formality or any other sort of rigidity is usually out of place in dianetic processing, although there may be times when formality is advisable in dealing with the reactive mind. Kindness and courtesy are matters for which we have a feeling—not matters for rules; nevertheless when unkindness or discourtesy appears, the preclear leaves. Who wouldn't?

THE AUDITOR IS QUIET. This is a particular courtesy and kindness which is indicated because preclears need room to think in. Fidgety auditors are too distracting. So are loud questions, complicated questions, or questions that come too closely together. (And the loud tones of anger have already been ruled out by the two points which preceded this one, kindness and courtesy.) Quietness appears to be a negative virtue, but with practice it develops into a positive style. Quietness of manner is usually the mark of the experienced auditor. Notice also that it makes for better communication anywhere. Dianetics is a cooperative process. Two voices together only scramble sound, and it is the preclear who should have the floor.

THE AUDITOR IS PATIENT. Without patience, neither kindness nor courtesy nor quietness would be enough, for the aberrated mind, in giving up its aberrations, can make itself hard to deal with. Thus the auditor has to have a certain quality of endurance. Unkind auditors may cease being auditors by choice of the preclears, but impatient auditors will cease because of their very impatience. Dianetic process takes just as long as it takes.

THE AUDITOR IS COURAGEOUS. Courage comes from knowledge which comes with practice, which takes courage. After all, the reactive mind is scary. The auditor has

to be willing to have the preclear tackle anything—battle, murder, birth, death . . . anything which appears to be the next incident. Most incidents that interest preclears are so remarkably dull that it takes auditor patience just to keep awake . . . and then, when it may be least expected, the preclear will suddenly go into, maybe, a major operation. That is when the auditor does well to remember that it's the preclear's operation, and that the unkindest thing to do would be to leave it in restimulation.

THE AUDITOR IS TRUSTWORTHY. See all the points above: what preclear could possibly trust an auditor who broke any?

The interrelationships of the points we have thus far discussed have perhaps made it apparent that the Auditor's Code is a whole which, while greater than any of its parts, is just not a whole without every one of its parts. We are speaking of natural law in communication;—if any of these points is violated, it is only at the cost of breaking the communication as a whole.

Consider, for example, the necessity for trustworthiness if a case is to be dealt with at all. No auditor is required to be perfect, but he is required to be trust worthy. Admittedly this may seem a large order, but a break in trustworthiness is a break in affinity, and affronted preclears have subtle ways of avenging such a break.

THE AUDITOR IS PERSISTENT. Persistent, in Diagnostics, means patiently recurring, rather than doggedly hammering without remission. Insistence in some parts of the country is taken to be a sort of discourtesy, but it need not be if it is combined with kindness, patience, courage, quiet gentleness, and other such matters. Staying power, yes;—staying power is always needed when obstacles are found. If one approach does not work, what others are there? Keeping one's eye on the point at hand, until it is dealt with, is the way of progress.

THE AUDITOR IS THOROUGH. Persistence and thoroughness are also interwoven with all the other points. Without thoroughness there comes a time when restimulation is left in, and it takes very little of that to block most cases. Thoroughness is of course a part of kindness, courtesy, patience, courage . . . and how could one who was not thorough be considered trustworthy?

THE AUDITOR IS UNCOMMUNICATIVE. Now this is the hard part for most people. There is a certain common sense to it which one can glimpse, but then again, how can one communicate, uncommunicatively? Here is how we have figured it out: Communication is used to compare data. But no preclear gives a hoot in the holler about the auditor's data ;

—it is the preclear's data they are working on. The auditor/preclear relationship is conducted largely on the first dynamic: the preclear's first dynamic. They have two different minds, which gives an improvement in perspective;—yet although they are working on the same problem, only one mind will benefit, only one personality will undergo structural changes. Because this mind, this personality, is the preclear's own and not the auditor's, only the preclear's mind can or should, in the last analysis, make the evaluations.

Once this is well understood, many procedures can easily and plainly be labelled as dianetic or undianetic. The auditor can only supply data which are needed at the moment by both and available only to the auditor. Such information might be that the fire engines are further up the street, the next appointment could fit in on Monday, and so on. It is absolutely undianetic for him to communicate evaluations, or additions to the preclear's recalled data. For one thing, it would be an awful lie were he to try; after all, only the preclear has access to the preclear's perceptics; and only the preclear knows what his past postulates have meant to him. It is good dianetic practice, therefore, to ask questions rather than try to refresh the preclear's memory, offer permissive suggestions, give personal advice, or otherwise make assertions. It behooves the auditor to be surprised at nothing, to be openly skeptical of nothing, and to keep his computations to himself. The auditor and the preclear seek, but it is the preclear who finds.

When one first sees a formulation of the Auditor's Code, one thinks "Yes, well, very worthy; of course it's impossible. Though the man does claim it's necessary." With this attitude one can begin by breaking every rule in the Code. This is learning the hard way.

For the Code is necessary. Moreover it is, just as the man also said, for the auditor's benefit. The preclear has been restimulated before; life does it right along. The preclear wouldn't suffer any permanent harm, and would have no discomfort of a type that he didn't know before Dianetics. But the auditor who cannot do the job has lost the job. The Auditor's Code is a chart for success in dealing with people. It can be practiced all around the clock and all around the world. You might find it the greatest discovery that you ever ran across.

If the details and some of the interrelationships of the Code are now understood and its necessity as a technical basis apparent, then the rest of the meaning can be worked out in practice while you apply it.

AFTERWORD on "THE NOMENCLATURE OF THE AUDITOR'S CODE"—By George R. Tullis

As to KINDNESS and COURTESY, the matter of validation-invalidating of the preclear might well be mentioned here. Running pleasure moments and moments of triumph should raise his tone and validate him as a person. It should not be necessary for the auditor to indicate approval of the preclear or his activities; merely getting an understanding is sufficient. Naturally the auditor does not blame the preclear, even for attitudes and behavior which would be roundly condemned by society. A desire to punish is altogether incompatible with the auditor's purpose; the preclear's recognition that he was a cause of undesirable effects will in itself be sufficient to effect reform. Any auditor expression of praise, blame, or desire to control would equally be ruled out by the principles of being QUIET and UNCOMMUNICATIVE. The auditor aims always at removing the maximum charge from incidents; he scrupulously avoids installing new locks, or ARC breaks, whether by words, tone of voice, gestures, or even counter-thought in the form of tacit disapproval, if it can be avoided.

As to TRUSTWORTHINESS, Mr. Hubbard emphasizes in his later books that it is the auditor's responsibility to keep raising his own tone to new heights. He can do this by applying dianetic philosophy to his daily living, and by being himself processed at regular intervals. New and old systems of processing should be evaluated by the auditor in order that he can assimilate their good features and reject the unscientific or doubtful ones.

It is best for the auditor to avoid expression of sympathy whenever possible, for his own sake and that of his preclears. As James Welgos pointed out in "SIMPLIFIED PROCESSING" (a brochure), one who is sympathetic is agreeing to be an effect to the same cause which made the other person an effect. Thus sympathy creates the possibility of contagion of aberration, or contagion of psychosomatic ills. If you look at the sympathetic people you know, I believe you will find examples of this.

Yes, the Auditor's Code may look like a tall order for one aberee on a chair to live up to in his relations with another on a couch. But ask the best dianetic auditors you know about this. Some would phrase a few points a little differently; some would allow almost infinite flexibility in the formulation of the Code. But don't they *all* tell you that the Auditor's Code is a *minimum*—not a *maximum*—standard of auditor performance?

This is one case where it is the part of kindness not to learn the hard way if you can avoid it. *Try* to apply the

Auditor's Code; better yet, *do* apply it to the best of your ability. Skill should come with practice, and what began as an effort will become part of your nature. Suppose it doesn't? The efforts can still be run out the next time you are on the couch!

And there is no corresponding discipline which the pre-clear must observe.

\$5.00

SCIENCE OF SURVIVAL

L. Ron Hubbard

The following two papers were published independently on September 6th, 1949, and September 18th, 1949, by Donald H. Rogers, one of the original officers of the Elizabeth Foundation. The papers are of such interest and historical significance that it seems fitting they be given a wider circulation in the BULLETIN.

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Dianetics---A New Science

*An outline by D. H. Rogers, based on discussions with
L. Ron Hubbard, founder of the science*

Dianetics is an engineering science—the science of the operation of the human mind. For the fog of quasi-knowledge which constitutes much of current philosophy, psychology and psychiatry has finally been dispelled, and a true technical basis has been found for thought and human personality.

This revolutionary discovery brings to birth a new civilization, for its contributions to political science will be no less miraculous than its contributions to medicine, its gifts to art no less astonishing than its gifts to technology. It is now within man's grasp to realize the full potential of his own organism, a potential suspected but unproved.

Glimpses we have had, in the performance of mathematical prodigies, of hypnotic subjects, of insane persons, and of geniuses through the whole range of specialties. But we have been unable to prove the function and secure the use of the whole twelve billion nerve cells which constitute the human brain. Other glimpses we have had also in the miraculous cures of autosuggestion and Christian Science, of shrines and

of the will to live, but we need the stupendous self-repair power of his own cells.

The first contribution of Dianetics is the knowledge that man is inherently a rational being, that each man is capable of being entirely rational and unimpeded, entirely free of the aberrational behavior which we describe as emotion, and which emotional people have glorified in a rationalization of their own weakness. For sanity lies in the ability to distinguish truth from non-truth, and to reason accurately from true premises to true conclusions. An example: the thought chain, "some paper crackles, crackle is noise, hence some paper makes noise," is rational, but the chain "paper crackles, crackle is fright, hence paper is frightening" is irrational.

The second contribution of Dianetics is the knowledge that man is inherently good. Credit for this goodness need not be given to religion, philosophy or special uplift. It is built into the organism, and precedes all systems of ideas which may claim credit for goodness while rationalizing that goodness in terms of aberrant behavior. The false maxim, "you can't change human nature," yields to the true idea that you need not change human nature, because *human nature is right for humanity*.

The third contribution of Dianetics is the knowledge of how we may attain this birthright. And since this knowledge is tied up intimately with the nature of the human mind, we are brought immediately to the heart of that subject.

The human mind has five major components. These are (1) the drives, (2) the time track, (3) the analyzer (4) the memory files and (5) the reactive mind.

There are four drives, or sources of the energy of the personality. These are self, reproduction, group and race. They all have a common goal, survival, and the latter two are most powerful. From this arises the basic goodness of human nature for humanity, and not from any system of learned ideas. The exact seat of the drives has not been determined, but it is known that their activity depends in some fashion on the nerve connections to the prefrontal lobes of the brain.

The time track is a continuous thread of time measurement in the mind of the individual. It starts at conception

and runs through life, serving as one of the indexes of the memory files. Its accuracy is phenomenal, and represents one of man's facets of identity with the universal, just as another facet is represented by his ability to sense absolute temperature and so maintain a constant body heat regardless of surroundings. Under proper conditions the time track enables the individual to name the day and hour and recall his memories photographically and phonographically, even from before birth, and sometimes nearly from conception.

The analyzer is the part of the mind which thinks. It operates after the fashion of one of those electronic calculators known as a binary digital computer. The analyzer, however, with twelve billion nerve cells at its disposal, is infinitely more capable than a man-made calculator using perhaps ten thousand electron tubes. It does its own programming under the guidance of the drives, it sets up calculating circuits as required by the problem, and like the Political Science Computer in the science fiction story, it continuously calculates and recalculates the organism's next proper move for survival, on the basis of the data in the memory files and the new data being currently received by the senses. Its decisions, however, are not deterministic; the analyzer exercises a definite power of choice.

The memory files are a complete record of the experiences of the individual. They contain a detailed record of every perception, action and thought from the first awakening of the organism, which may take place early in foetal life. And these files are indexed by topic as well as by time, in all their exhaustive detail, which covers periods of sleep and unconsciousness as well as wakefulness. The mechanism of the memory files is not well understood. Experiments with foetus memory from the weeks after conception prove it impossible for the memory to be stored by an arrangement of cells operating like the memory bank of an electronic calculator. The survival of vast memories through the thorough adding and disorganization of tissues by abortion attempts, and the very existence of these memories before cellular differentiation has reached a high level, can be explained only by postulating a cellular memory which duplicates and reproduces with the cell.

The reactive mind is a special charged memory bank which has a very limited reasoning power. It is incapable of analyzing, but builds chains of identity. "Paper is crackle is fright" is typical reasoning of the reactive mind. The charge on the memories in the reactive mind is a charge of pain, stronger if recorded with antagonism or during unconsciousness. The existence of memories in the reactive mind rather than in the memory files is due directly to this charge, which blocks them from access by the analyzer. For one of the functions of the analyzer is to check each new addition to the files and establish it in factual relationship to previous data, weighing it without emotion. The charge on memories in the reactive mind blocks this analysis, and the reactive mind accordingly contains unchecked data, such as "crackle is fright," from which to draw emotional false conclusions for action of the organism on a stimulus-response basis of reaction.

In this outline of the nature of the human mind we have the basis for setting a norm and understanding aberrations from that norm. For the average individual recognizes an ideal and that certain of his behavior falls short of it. Although he may be unable to distinguish whether it is the ideal or the failure to achieve it which constitutes the aberration, he is none the less aware that an aberration exists. Higher proportions of aberrant behavior cause the individual to be classified as neurotic or psychotic, but these distinctions are in degree only. They reflect the extent to which the reactive mind rather than the analyzer governs the behavior, and contain no implication of derangement in the structure of the mind (except, of course, in a few cases of organic damage).

The basic of aberration is impedimentary material in the reactive mind. For material recorded with pain and antagonism, which is therefore unanalyzed, not only produces irrational responses to stimuli on the direct reactive basis which is the natural function of the reactive mind. It also impedes rational thought by presenting the records of this aberrant reactive behavior to the analyzer, which is obliged to accept the behavior of the organism as factual, and which therefore computes answers containing the original aberration and giving rise to further aberrant behavior, this time as the product of thought. One result is that an impediment, or charged

area in the reactive mind, gives rise to a continual train of aberrant behavior throughout the life of the individual. Another result is that the analyzer, being rational, works backward from its own aberrant answers to synthesize rational bases for these answers, and provides these rationalizations on demand.

The toll which these aberrations and rationalizations take on the individual is fantastic. First, they tie up his analyzer circuits. It is estimated that the average person has available for directed thought only two or three per cent of the circuits which he ought to be able to use in computing the answers to daily life problems. Second, they cause him to squander himself in useless and even harmful activities which compute directly from the original impedimentary material and often include dramatizations of it. The compulsive behavior of the kleptomaniac, the accident prone, the sex fiend, the virago and the dipsomaniac all illustrate this waste.

Third, these aberrations interfere with the physical well-being of the individual by forcing his body through physical reenactments of impedimentary disorders. Hence we find him exhibiting any of the psychosomatic ills which medicine alone is powerless to cure, such as some types of ulcers, asthma, headaches, neuritis, arthritis, sexual impotence, heart disease, constipation and nervous breakdown.

The third contribution of Dianetics is then the knowledge of techniques for recovering impedimentary material from the reactive mind and permitting the analyzer to compute its relevance, refile it in the memory files, and reanalyze all subsequent data for changed significance. By these techniques the reactive mind can be cleared of all impediments, leaving it free for stimulus-response action at both the instinctual and training levels, releasing the full power of the analyzer for normal execution of the survival drives, and ordering the memory for deliberate recall.

The fourth contribution of Dianetics is a new frontier in human knowledge and human ability. It has been proved that the foetus retains visual records of the surroundings of the mother, apparently through extra-sensory perception. It has been proved that the foetus repairs itself after physical damage, surviving intact a series of destructive experiences

tion. It has been proved that insanity and insanity are curable if there is no organic damage. It is suspected that contributions to cancer and heart disease may appear as well. It is obvious that the tremendous upsurge of intellectual ability in cleared scientists and artists portends unimaginable advances in all fields. Dianetics itself, particularly, is in its infancy and presents a fascinating field for research. For example, the individual who tries to explore the region before his own time track begins at conception finds dreams of swimming. Why? Racial memory? Who knows?

The fifth contribution of Dianetics is world well-being. For the cleared individual is wholly rational, wholly sane and wholly good, with a stature barely conceivable to the average man. He will rapidly become the new normal, and will guide the affairs of the world so sanely and wisely that slavery, war and hunger will vanish.

\$2.50

SELF ANALYSIS

L. Ron Hubbard

The Nature Of Aberration

*An outline by D. H. Rogers, based on discussions with
L. Ron Hubbard, founder of the science of Dianetics*

We all know people who are termed "eccentric" because their behavior departs noticeably from the socially acceptable norm. Among these are the man who carries an umbrella in dryest weather, the man who eats orange marmalade on his beef steak, and the man who protests his neighbor's "hexing" him. We know other people whose behavior is noticeable but still acceptable, such as the man who damns the Democrats at every opportunity and the man who refuses to sleep in Cabin 13. The salient characteristic of all such behavior is its illogical, or irrational, quality. It may be rationalized rather volubly, but it does not spring from reason.

We apply this criterion of reason because we recognize instinctively that man is a reasoning and a reasonable creature. True, his conclusions and actions are not always reasonable, but the reasoning process underlies so much of his activity that we accept its clear logic and calm evaluation as a standard of behavior. And indeed we should do so, in view of the inherent accuracy of computation by the analyzer section of the mind. For the analyzer is mathematically precise in its reasoning; its results are as good as the data forming the basis of computation.

The reactive mind, likewise, will draw false conclusions only from false data. It employs a far simpler type of reasoning, in fact, the simplest conceivable type of reasoning. The reactive mind reasons only in identities, and hence in chains of identity. But it reasons accurately, and will reach a false conclusion only by using a false identity. For example, in the chain of reasoning "paper is crackle is fright is

flight," there is one false datum "crackle is fright, which enables the reactive mind to reach the false conclusion "paper is flight."

The basis of aberration, or irrational behavior, then, is not false reasoning but false data, present in spite of safeguards. For the analyzer checks new data on receipt, comparing each new fact with those already stored in the memory files and filing it in turn, with an indication of its sense-nonsense value. It follows that false data can be stored only through failure of this checking function. Such failure can occur only if the analyzer is blocked out at the time the data are received for filing. Also it can occur only if the analyzer is still blocked from the data after filing.

We find that perceptual data received during unconsciousness and recorded with pain and antagonism meet these requirements; they are not analyzed for consistency with previous data or for sense-nonsense value. They escape analysis at the time of recording because the analyzer is out of operation during unconsciousness, and they escape subsequent analysis because the charge of pain, intensified by antagonism, blocks the analyzer from access. Accordingly these data remain in the files of the reactive mind where it can use them in its identity reasoning. And each false datum, so simple is that reasoning, can lead to aberrant behavior by the whole organism, just as "crackle is fright" leads to "paper is flight." This behavior, of course, is on the stimulus-response, or reactive, level and is not the product of logically reasoned thought.

Reactive behavior, however, only begins the chain of aberration. For although the analyzer has no access to the original false data, it does have access to records of the aberrant reactive behavior resulting from them. Even more, it is obliged to accept these records as factual; it cannot reject the behavior of the organism as nonsense. So the analyzer orders further aberrant activity on the basis of logical results computed from the original aberrant reactive behavior. And this activity in turn appears as false data for still further thought computation, so that a chain of aberrant activity and a mass of false data pile up from the original false datum recorded during unconsciousness and in the presence of pain and antagonism.

Rationalization also appears in this pattern. For the analyzer is inherently and accurately rational, and is also capable of creation. So when inquiry is made into the cause of an aberrant act the analyzer obligingly runs a reverse computation which does not stop at the original reactive aberration, but goes further and synthesizes a plausible basis for it. If a man is hard pressed his rationalizations may seem pretty thin, but usually they are so smooth that neither he nor his associates recognize them as such.

A detailed examination of the individual acts in a chain of aberration will give us an important key to its further development and to its contagion, for aberrations can be and often are transmitted from person to person. The first step in the chain is, of course, the original impediment, as we call the charged area in the reactive mind and the data recorded in it. On examining the subsequent steps we find in them a striking similarity to each other and to the original impediment. It is this, that they tend to dramatize the impedimental material. And it is natural that they should do so, because a large part of our behavior is reactive behavior, the stimulus-response automatic behavior controlled by the reactive mind, and the reactive mind reasons in identities. So a later stimulus "paper" will restimulate not only the original chain of reasoning "paper is crackle is fright is flight," but also the fright and flight themselves.

An understanding of the mechanics of this process of restimulation of impediments is essential to an appreciation. And the pith of it is this: when one part of the material in an impediment appears repeated as a new percept, it acts as a stimulus to the reactive mind, causing it to respond by producing in behavior the rest of the associated material in the impediment. Such a response is, of course, a product of identity reasoning. The extent of dramatization which actually takes place is found to depend on the strength of the stimulus and on the closeness of association in the impediment. For an impediment may contain material which is poorly associated or completely irrelevant.

If a man is beaten unconscious on the street, the "I'll murder him" of the assailant, the "Hey, stop that" of a rescuer, the "Help! Police!" of a bystander, and the "Beep" of the horn of a passing automobile will all be equally impedi-

mental with the taste of blood from his cut lip and the smell of new bread from the bakery across the street. Moreover, the same impediment will include the clanging and the jolting of the ambulance on the way to the hospital, the remarks of the hospital admission clerk, the scrunch of bones, the smell of antiseptics and the terse commands of the doctor as his arm is set, and all the trivia which his five senses may perceive during the whole affair. We see here how one impediment can be effectively a series of impediments, rather loosely knitted together.

Restimulation in such a case would have to be exceptionally strong to cause dramatization of everything in the whole period of unconsciousness. The clang of a bell might bring up a jolting sick feeling, the smell of new bread might bring on the taste of blood, the phrase, "Hey, stop that" might start a dramatization of "I'll murder him," or a painful blow on the arm might restimulate the whole headache-dizzy-sick-exhausted feeling of having the fracture reduced. But none of these stimuli would be likely to start a dramatization of the whole series of feelings and ideas because their association is so loose.

The most important single element in any such dramatization, however, in consideration of its consequences, is the reenactment of the unconsciousness. And the individual *does* reenact the unconsciousness, incredible as it may seem at first thought. The analyzer blocks off and cuts back in again on an unnoticeably quiet flick-switching basis detectable only by gaps in the continuity of awareness. We miss a word, a phrase, a sentence of conversation when a key word stimulates unconsciousness. Or we miss five paces of walking, a hundred feet of driving or two blows with the hammer when a vagrant sight, sound or smell stimulates it. During this period, however the reactive mind remains alert to receive impressions and to carry on our activity through its training patterns.

Hence the strong restimulation of an impediment will provide the conditions of pain, antagonism and unconsciousness for the recording of false data in the reactive mind as additional impedimental material. Since this new era in the reactive mind does not carry its own charge, but is protected

from the analyzer by borrowed charge from the original impediment, we do not call it an impediment itself, but only a "lock" on the original impediment. For example, if the flight which dramatizes "paper is crackle is fright is flight" leads through a crowd of people around a street organ, the recording of the dramatization will be "paper is crackle is fright is flight is music is crowd," with the new false data "flight is music" and "music is crowd" protected by the same charge which was recorded with the original false datum "crackle is fright." The aberrant effect of the impediment is broadened by the lock, because either of the additional stimuli "music" and "crowd" will now stimulate the lock and with it the other stimulators which will in turn restimulate the original impediment. A lock, it is to be noted, possesses this characteristic, that if the impediment which protects it can be cleared, the lock loses its charge and is immediately cleaned out by the analyzer with rational analysis and filing of contents. By the same token, of course, locks are much more easily created than impediments.

An intermediate type of experience may also occur, creating what we call an "impedimental lock" because while it is a lock it is also impedimental in its own right. In this case the recording depends on restimulated unconsciousness to escape checking by the analyzer at the time of perception, but contains its own local content of pain and antagonism which block access once the recording has been accomplished. Clearing of the original impediment will not, therefore, automatically break an impedimental lock, although restimulation of the lock will restimulate the impediment. An impedimental lock, of course, broadens the chain of aberration more than does an ordinary lock, by linking in more material of less relevance, with additional charge, or by reinforcing the charge on the original material at a new level.

We have now examined the start and growth of aberration in the individual. We have outlined the mechanisms by which impediments are formed, and by which locks form on them, and impedimental locks, so that chains of such experiences reach through the life of the individual from basic impediments which may antedate birth. We have seen how each and all of these chained experiences give rise to aberrant behavior, and we may easily understand how normality, eccen-

tricity, neurosis and psychosis are measures of the degree of aberration rather than terms for discrete conditions. The next problem to be considered will be the transmission of aberrations from one person to another.

The contagion of aberration represents a serious social problem, because the planting of false data in another's reactive mind can produce as grave a harm as would planting germs in his body. More so, in fact, because aberration once planted grows and spreads and is retransmitted like germs, but without the natural counter-attack from the bodily forces. And the opportunities for transfer of aberration are more frequent than might be supposed. They occur every time two people undergo a joint experience which renders one unconscious and causes the other to dramatize an impediment. These conditions are readily satisfied by fights and accidents, because such occasions are the sort which attended the original creation impediments and naturally restimulate them.

Certain hypnotic drugs also afford occasions for the transfer of impediments during surgical operations. One of these is nitrous oxide, commonly considered to be an anesthetic. During an extraction the presence of the unconscious person may stimulate phonographic dramatization in the dentist, his nurse, or an assisting parent or spouse, with all of this impedimental material being planted as a new impediment in the patient. The same thing often happens during a tonsillectomy or other minor operation.

One of the most dramatic occasions for transfer of aberration is childbirth. If drugs are used they may affect the child as well as the mother. In addition, each one takes punishment conducive to unconsciousness. The circumstances are apt for transfer of impediments from mother to child, as well as for the planting of common impediments in both. And the mother's impediment most likely to be transferred is her own birth impediment, restimulated by the occasion. Hence a birth impediment may be handed down through the generations.

Domestic tension is a frequent product of common birth impediments. Either mother or child using words from the impediment will restimulate it in the other, causing more restimulative words to be passed back in dramatization.

Through this process of mutual restimulation a high state of physical discomfort can be built up in both parties, with all the headache, fatigue and nervousness attendant at the original birth.

Another dangerous type of transmitted impediment may be termed abortomania. This is a compulsion to abort which is passed from mother to unborn child during abortion attempts. The mother, perhaps as her own idea and perhaps in dramatization of her impediment, makes remarks such as "I have to get rid of this baby" while attacking it with the traditional buttonhook or knitting needle. Or perhaps it is a joint effort by both parents, or a sustained series of efforts amounting to a gruesome hobby. In the foetus, the pain, antagonism and unconsciousness cause the parental remarks to record as an impediment or series of impediments. Then, the attempt having failed because the repair power of the foetus exceeds so tremendously what is medically recognized, the child is born and grows up with a prenatal impediment. After marriage, pregnancy restimulates the impediment and the new generation dramatizes it by attempted abortion, passing it on to a third generation in the process.

As our civilization becomes more technically complex, the opportunities for transmitting impediments multiply. And as impediments are transmitted, they broaden the basis for aberration in the average individual. This process is so surely eating up our margin of sanity that the collapse of our civilization impends. Indeed, it were certain but for the advent of the science of Dianetics, which brings us not only a knowledge of the nature of aberration but also therapeutic technique or clearing impediments and restoring reason in human behavior.

There Was Once A Man

BY JAMES WELGOS

There was once a man who felt that the only way for him to get ahead in the world was for him to be better than everyone else. He knew that this was true because his father had said so. And he had to believe everything his father said because mother had told him that father was a very honest man and that father would never lie to him.

Mother had once told him, "I'll take care of you. I won't let anything get you. You don't have to be afraid of the boogey-man. Just be a good boy and I'll take care of you." And, as he snuggled up to her warm and soft bosom he felt the security of existence under the protection of her strong arms. How could anyone disbelieve mother?

Mother had told him about the boogey-man, and he knew she was just kidding, because he knew there wasn't any real live boogey-man. But one day, in a fur shop where mother left some clothing to be French Dry Cleaned (of course the owner wasn't French but that wasn't made too clear on the sign outside), there was a stuffed bear with sharp teeth that stuck out—*this far!!*

Mama said, "This bear will bite you and eat you up if you're not good, because he belongs to the boogey-man. But if you're good I'll keep him away from you."

The little boy looked long and hard at the stuffed bear and imagined what it would be like to be eaten by a bear (and particularly a stuffed bear!). He didn't like it at all and decided that the boogey-man was real, after all, and he had better be a good boy—at least when mama was looking.

Then came a time when Mother decided the little boy wasn't being quite as good a little boy as he might be, so she

said the boogey-man was in the dark living room, just waiting for a chance to feed his bear on a bad little boy. The little boy peered into the dark hole of the doorway and was sure he could see the long, sharp teeth of the bear (the stuffed one), that stuck out—*this far!!* He felt fear for the first time and ran, crying, for the protection of his mother's arms.

That was the time she told him she would take care of him and that she wouldn't let anything get him. And he believed. Of course, this meant that he must become a very, very good little boy.

He became a model boy. He did all his homework when he came home from school, and did everything he was told to do. And every once in a while he would almost forget, but suddenly he would remember the long, sharp teeth that stuck out—*this far!!* and he was really a very, very good little boy. You see, he had to be because if he wasn't the boogey-man's bear would eat him up. And in case anybody didn't believe him, he had proof; by being a good boy he wasn't eaten up! So he grew up to be a very, very good little boy.

As the little boy grew to be a big boy, he wanted to be famous, because after all, hadn't father often said, "I want you to be so smart you'll never have to lift anything heavier than a pencil!" So the way to be famous was to be smart, and not lift anything heavier than a pencil. He studied, and studied, almost everything that everyone else ever wrote, and believed most of everything he read. This was the way to become famous, by being smart. He knew that the writers were smart then, even if they didn't always agree. Both of them were smart, at least most of the time, and after all, they were smarter than he!

But, as the years rolled on, our man (who was once a little boy scared of the boogey-man who owned a bear) didn't become famous. What to do? What to do?

He read another book—but this book was different; this book said to look inside one's self. He wondered if the author, L. Ron Hubbard, could be right, like the other writers, because it was so hard to see anything inside one's self. But the book had told him *how* to look, and from then on his "looks inside" made more and more sense. And when a man's life begins to make sense to him there isn't anyone who can tell

that man what his looks inside himself mean to him—he *knows!*

So the man (who had once been a little boy scared of the boogey-man's bear) looked inside and found some answers. He found some more answers when he looked again. Before you could count forty-billion by two's our man began to realize that someone had not been telling him the truth.

He found that father had been mistaken when he had told the little boy to be smart and thus to be better than everybody else—because no one man is better than everybody else. He found that he had been losing friends by being smarter than everybody else—and he was really not smarter than them at all; deep down inside he had been just an average guy all the time. And he also found he didn't have to be afraid of the boogey-man or the boogey-man's bear any more!

Life has become wonderful for this man (whose mother once told him that she would take care of him). He is now a lot more self-sufficient and finds he can even get along with people, because he doesn't have to be famous. Life has begun to spill happiness all over this man . . .

But you're apt to ask how I know all this about this man—I know because I *am* that man!

\$4.00

SEX IN THE BASIC PERSONALITY

D. L. Sterling

The State Of Optimum

(Continued from page 428)

cooperate with others, to give one's self to his work and activities. This is the love where propitiation is absent—the love that exists for the ever-present dignity or clear part of an individual, long occluded by the individual's aberration. Sometimes it takes infinite patience to cope with aberration, but if one loves the clear part that stands out in every man, all else is unimportant.

What of the abilities of an optimum? Does he have eidetic recall? Can he read minds? Is he telepathic, clairvoyant? There has been a lot of misunderstanding about these things. To a person low in tone, the abilities of an optimum might seem magical. He tends to regard them in absolute terms. Actually, an optimum has a memory far above average. He has a very keen insight into the mood and thought of those around him—because he feels a true affinity for them. He has a knack of “guessing” right about things, call it hunch, intuition, or what-have-you. It is not “true” telepathy, but it may sometimes appear that way.

Is an optimum perfect? He is not. Does he get any really new abilities? In a sense he does, but not basically. He has only been set free to bring forth and produce with the abilities that are inherent within him as a human being.

—R. L. W.

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.

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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.

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