

The Dianetic Auditor's **BULLETIN**

VOL. III, NUMBER 10

APRIL, 1953

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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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Published monthly as a source of information on new developments in Dianetics by The Hubbard Dianetic Foundation, 211 West Douglas, Wichita, Kansas.

The Hubbard Dianetic Foundation, Inc., Don G. Purcell, President; John W. Maloney, Secretary; Bette Jo Krehbiel, Treasurer; Richard L. Weigand, Director of Training and Processing; Waldo T. Boyd, Director of Publications.

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

WALDO T. BOYD
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Editorial

THE PROFESSIONAL AUDITOR

From all walks of life, from all professions and activities has come an ever-growing group of individuals known as Hubbard Dianetic Auditors. On the whole this group is representative of a new, healthy approach to the business of living, an approach that speaks of a strong feeling of personal reality. Individually, the HDA is a person with an unusual empathy for his fellow man, and with a world-consciousness shared by all too few these days.

By no means have all who have graduated from the Foundation's school become practicing professional auditors. Many who have attended classes had no intention of offering their services to the general public, but had, instead, a deep desire to improve themselves and their families. The admiration and respect held for these individuals by the Foundation is no less than that held for those who have become active professional auditors. When the love of an individual for his fellow man increases, that person is a living example of the truth inherent in Dianetics. He is Dianetics' best "salesman."

Perhaps the greatest change noticeable in the students who come to the Foundation is that of greater compassion for his fellows. If he decides to offer his skills to others he does so in the spirit of service rather than for financial gain—that financial gain usually accrues does not detract from the original spirit of intent. He spends a few hours listening to the life story of one of his fellows, asks a few questions, and somehow that fellow become a better citizen, a happier, healthier member of the commonwealth. An accomplishment such as this cannot be measured in dollars and cents. It can be measured only in the heart.

A few who graduate feel that they have learned all there is to know about Dianetics; they close the door. They continue

to serve their fellows using techniques which work, but which are slower and less certain than those developed over the three-year period of Dianetics' existence. We at the Foundation hope that these auditors will once more seek to learn, and to return to their original outlook of healthy investigation. We feel that the Conference is an excellent opportunity for all of us to meet one another, to swap experiences, and to learn more and more about ourselves by looking into the brightest mirrors of all—our fellow dianeticists.

But by far the majority of our honored graduates continue to improve themselves and their approach to aberration in others. They talk to their friends, they organize groups, they give lectures and promote discussion groups. Some work with established physicians, others with chiropractors and osteopaths, and yet others launch themselves as professional persons in their own right. One and all, each and every HDA has a special place in the thoughts of us here at the Foundation, and most certainly a special place in society as a whole. Recognition of Dianetics will come in direct proportion to the amount of creative work each of us performs.

If you are not as yet on the roll call of HDA's we sincerely hope that another year will find your name both in the list with all the others, and outstanding in *The Auditor's Notebook* and other departments of the Bulletin.

For the convenience of those of our readers who desire a reference list of all H.D.A.'s to date, and for a permanent record of which the Foundation is very proud, we present this month the names and addresses of all Foundation Certified Auditors. It should be understood, however, that this list is not necessarily indicative of activity or proficiency on the part of individual H.D.A.'s. We urge everyone to check by letter, phone or wire with the Foundation prior to engaging the services of any auditor not known personally.

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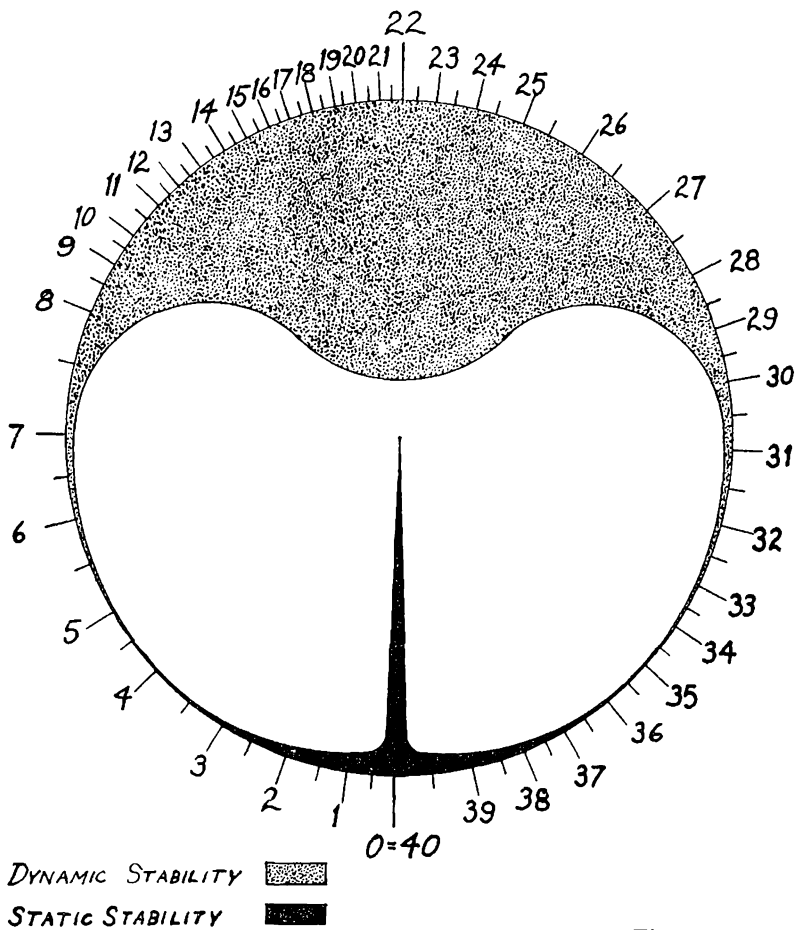


Figure 1

The Circular Tone-Scale Chart

By ROBERT J. NEDRESKI*

This chart and explanation are to be considered *only* as an hypothesis. The writer has *no* experimental evidence to support it, although its development was inspired by several reports in THE DIANETIC AUDITOR'S BULLETIN and other Foundation literature, as well as some personal experiences. It is presented in the hope that it may be of some value in the further development of Dianetics, and the possibility that others, better trained or more experienced in Dianetics, may be able to do more with it.

The radial width of the shading indicates the degree of stability at any given Tone level, either static or dynamic. Static stability is presumed to approach—or reach—infinity at Tone 0-40. Dynamic stability implies a great degree of mobility within its range—at will, once the optimum Tone 22 has been attained.

Three secondary hypotheses have been derived during the development of this chart:

1. There is a normal tendency to “drift” from one’s present tone to a tone of greater stability. Below Tone 4, because of the “static” nature of the stability, the drift would be very slow, seeming non-existent to the casual observer. However, the high rate of change of stability in the region 0.1 to 0.0, or 39.8 to 40.0 would suggest much more rapid drift in this zone.

The downward drift in the region below Tone 4 would be accelerated by counter-efforts, ARC breaks and other aberrative experiences; but would be retarded or even reversed temporarily by high necessity-level, attainment of goals, etc., while dianetic processing would result in more or less per-

* See letter in Mail Box department for additional history of the development of the Circular Tone Scale.—Ed.

manent retarding or reversal of the drift, depending on the skill of the auditor, techniques used, amount of processing, etc.

Above Tone 4, the drift would be noticeable as a fairly steady improvement in the health and other externally apparent characteristics of the individual. This would be barely noticeable between Tones 4.0 and 7.0, but would become very apparent above Tone 11.0.

The upward drift in this region would be retarded or reversed by any aberrative experiences, but unless they were severe enough to force one below Tone 4.0, this effect would be only temporary. Above Tone 11.0, it is unlikely that any but the most severe counter-efforts—involving actual MEST destruction—would have any lasting effects. Dianetic processing would, of course, speed the upward drift.

The above leads to a supposition that once a preclear has been definitely raised above Tone 4.0, he will naturally, but slowly, continue upward to Tone 22.0 without further processing — barring major counter-efforts — although continued processing will hasten this progress, and make possible in months (or less?) what would take years by the natural process.

The condition of zero stability at Tone 4.0 might explain the occurrence of “False Four.” If processing has lifted the preclear to Tone 4.0 at end of session, the absence of stability would compel a shift within a short time. For most preclears, this shift would be to the static stability zone, with which they are most familiar.

2. Each processing technique has a definite power to raise the tone of a preclear. This will be called its potential, and is measured as the ratio of the straight-line distance between two tone levels to the radius of the scale.

Thus, assuming that Straight-Line-Memory is capable of moving a preclear from Tone 1.5 to Tone 2.0, the ratio of the distance between these points on the chart to the radius of the scale is 0.164, which would be the potential of Straight-Line-Memory. This should not be taken as the actual potential of this technique, being intended only as an example of the method. A table of several common processing techniques, arranged in apparent order of increasing potential, with estimated potential values for some, is appended.

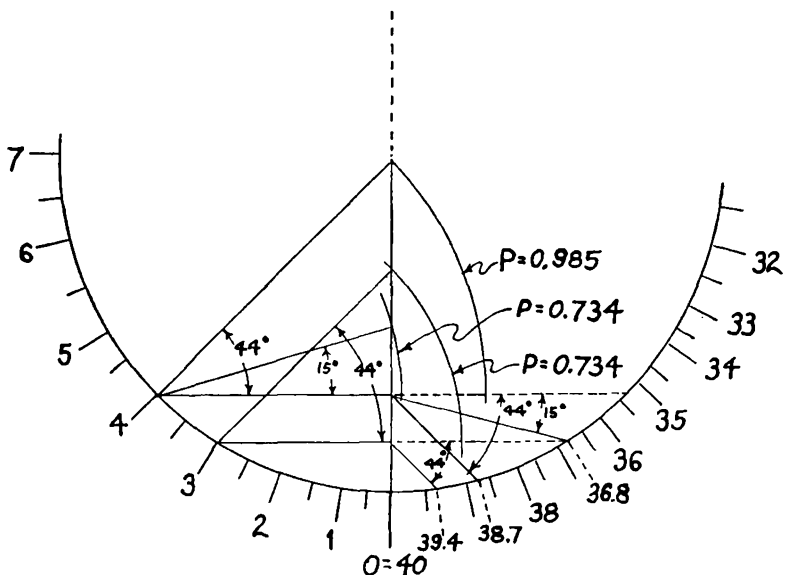


Figure 2

Since, from published reports, some techniques are definitely dangerous to use at the lower tone levels, the value of determining potentials would lie in the use of those potentials to determine the safety or danger in using a given technique at any tone level. This is done as follows:

From the tone level in question, draw a horizontal line of length equivalent to potential of the technique to be used. If this line intersects a vertical line drawn from 0-40 to the center of the chart, the technique is too powerful for use at this tone level, and might cause a "flash-over (a transfer from the 0 to 4 region of the Tone Scale to the 30.8 to 40 region).

Reports on the behavior of some so-called "clears" produced by non-standard techniques, seem to indicate that a further undesirable effect results from the use of high potential processing on low-tone preclears. (NOTE: Low-tone is considered to be any place on the scale below Tone 7.0.)

This assumed effect is shown graphically in Figure 2. If a technique of potential 0.734 is used on a preclear of Tone 3.0, draw an arc of 0.734 times the radius of the chart about Tone 3.0 on the scale. Draw another line from Tone 3.0 to the intersection of the arc and the vertical centerline of the

chart. The angle between this line and the horizontal line from Tone 3.0 is approximately 44 degrees. Draw another line 44 degrees downward from the intersection of the horizontal line and the vertical centerline. The intersection of this last line with the chart circle gives the probable tone of the preclear after application of this technique as 39.4. The effects of using the same technique, and another of potential 0.985, on a preclear of Tone 4.0 are also shown in Figure 2.

It is assumed that a potential just sufficient to reach the centerline would cause a horizontal flashover as shown by the broken lines.

3. In the region 30.8 to 40.0, emotional characteristics are analogous to those in the 0.0 to 4.0 region. On the Eighth Dynamic, for example, we would have at Tone 39.8 the ascetic or religious hermit, at Tone 39.4 the flagellant, and at Tone 39.3 the "hell-fire-and-brimstone" revivalist. Similar characteristics will be found for the other Dynamics. (cf. *THE DIANETIC AUDITOR'S BULLETIN*, Vol. III, No. 4, p. 298, *Analytical Procedure—A Synopsis*, Table of Self-Esteem, for the First Dynamic).

Estimated Potentials of Some Auditing Techniques

Technique	Estimated Potential
ARC	Very low
Straight-Line-Memory	
Validation-MEST	
Pleasure Moments	0.23
Present-Time Problems	0.33
Light Lock-Scanning	
Emotion Processing	0.52
Effort Processing	0.55
Major Effort	0.70
Primary Emotional Curve	
Service Facsimile Chain	

The Husband-Wife Co-Auditing Team

by

ROBERT V. DOAK, HDA and GLADYS DOAK, HDA

(Reprinted from the June 1952 issue of the C.A.D.A. Journal)

So much has been said about the difficulties of husband-wife co-auditing that a defeatist attitude has prevented some couples from making the attempt. There is, however, another side to this situation. Consider for a moment, husband-wife co-auditing as a dynamic approach to the development of ARC for a more satisfactory marriage relationship. Good ARC is necessary in co-auditing, but conversely, sincere and persistent attempts at co-auditing establish, as a matter of course, improved ARC.

Essentially, the successful establishment of a husband-wife co-auditing relationship requires special attention to, and an expansion of, Acts I and II of the fifteen steps outlined in **ADVANCED PROCEDURE**.

Each partner must analyze the full meaning of the question, "Do I want my husband (or wife) to be a self-determined individual?" He must recognize, and honestly admit, the times and methods by which he often attempts to control the other, perhaps "for his own good." He must face squarely that in a relationship of true ARC he will no longer be able to control the other. There is no place in the ARC relationship for authority, or a "master of the house" attitude. At the same time the individual who thinks in terms of using the legal advantage that may be present as a result of the marriage contract is not thinking in terms of dianetic ARC.

Each must be certain that he can audit the other without judging actions or motives—past, present, or future. Each must develop a receptive, permissive, non-critical, non-judging attitude. Nothing that comes up in an auditing session should affect the day-to-day relationship except to increase the understanding of the group.

Each, as auditor, and as preclear must clear up any communication blocks between them. Lack of communication not only will make effective auditing impossible, but it is the greatest factor in misunderstanding between marriage partners in our present society. Our present thinking usually takes for granted that complete communication on every subject is impossible between husband and wife because it would cause shock, loss of respect, and jealousy. It should be remembered that the things “I’m afraid to tell” are the result of aberration, usually of both parties. If communicators are cleared with the idea that in this way basic personality will be discovered, each will find it a satisfactory experience, and any doubts as to the desirability of developing self-determinism in the other will be dispelled.

Both husband and wife must re-evaluate any preconceived ideas about the marriage relationship—how a wife or a husband should act—what is the “place” of each in the marriage relationship. Each must make sure he is not expecting his partner to live up to an idealized concept carried over from childhood or some previous aberrated teaching.

Almost invariably some co-auditing couples will find confusion in identity present, and that the selection of the marriage partner was made in the first place as the result of aberration. This can be the point of great importance for the future of both, if communications are open and the problems of Act I honestly and completely resolved.

After Acts I and II have been cleared auditing can continue as in any other co-auditing relationship but *with certain advantages*. Appointments are easy to keep. It is unnecessary to fit sessions into the schedules of two homes, which means a saving of both time and money. It provides a subject of vital and absorbing mutual interest *within* the home. And, far from least, each preclear will be unable to fool the auditor as to the state of progress of his case, as has

been known to happen when there is no contact between co-auditors except during auditing sessions. Clear and open communication, self-determinism, and the right to one's own reality will not be confined to auditing sessions. It becomes a WAY OF LIFE.

It should be borne in mind, however, that from time to time the auditor and preclear may find that the problems of Acts I and II have not been as completely resolved as had been supposed. When this is discovered, it should be given first consideration in processing before proceeding to other things.

The requirements for a successful husband-wife co-auditing team could probably be summed up in a single sentence: "It requires the highest possible degree of self-honesty on the part of each." But this of itself will result in more rapid progress, as any experienced auditor knows and would be welcomed in any auditing situation.

And what of the husband and wife who are unable to get past Acts I and II? Is their case hopeless? Not at all. These should continue auditing with an outside auditor but should communicate to the auditor their desire to establish true ARC as the relationship within the marriage. It is sometimes surprising the insight which is obtained if some of our accepted customs and conventions are given particular attention in an auditing session. Consider the following excerpt from such a session:

Aud: "And whom do you often tell 'I love you'?"

PC: "My husband."

Aud: "You tell your husband, 'I love you.' Why?"

PC: "Because I do." (PC's tone implies that any damnfool should know that.) (If PC had said "Because it's expected of me," any auditor "with a lick of sense" would have known where to take it from there. But getting the answer above, the auditor must not be gullible, but persist until the preclear reaches understanding.)

Aud: "What efforts go with this desire—when you say 'I love you'? What emotions are present?" (Preclear does not answer and auditor prompts) "Is there direction to your thoughts and feelings when you say it?"

PC: "M . . . m . . . m . . . Away from me."

Aud: "Away from you? All right. There's desire expressed outward, away from you. Now, why are you saying, 'I love you'?"

PC: (Again impatience in voice) "I want him to *know*."

Aud: "Do you want him to know, K-N-O-W, or no, N-O?"

PC: (Surprised) "Huh?" After a long pause, the auditor prompts and the preclear says, "I want him to N-O."

Aud: "No? . . . Why do you want him to N-O you?"

PC: "Oh, I don't want him to 'no' *me*. I want him to 'no' everyone else.

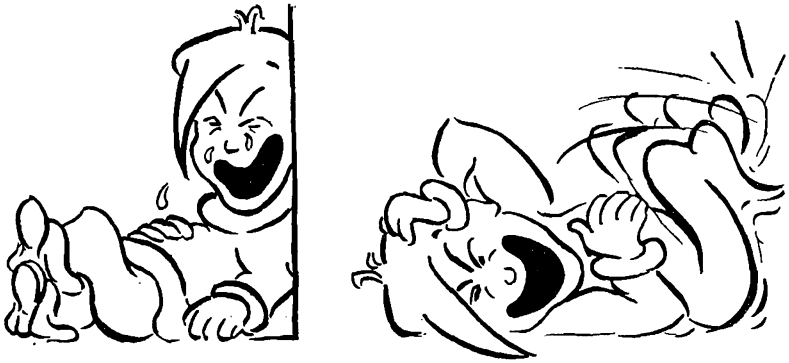
Aud: "Do you mean you are trying to control him? Make him do and act as you want him to—instead of deciding things for himself?"

PC: (Sighs) "I guess I am." After a pause PC starts laughing. "Well, what a hell of a thing to do . . . now I know why I keep telling him I love him . . . and I think it annoys him, too. I want him to know, K-N-O-W this time . . . that he's done something to me . . . affected me . . . MADE me love him . . . and I want him to be sure and remember what he's done to me . . . what he owes me."

Aud: "What does he owe you? . . . Did he really do something to you? Did he make you love him, or was it your own choice?"

After a long pause, the preclear begins a long account of the meeting and courtship of herself and her husband, revealing that she had decided here was the type of man she would like to marry before he had shown any interest in her. She concluded by saying, "He really doesn't owe me anything just for marrying me, does he?"

The Mail Box



1217 Silliman Avenue
Erie 3, Pennsylvania
February 9, 1953

The Dianetic Foundation, Inc.
211 West Douglas Avenue
Wichita 2, Kansas

Attention: Mr. Waldo T. Boyd, Director of Publications
Gentlemen:

Enclosed is a small batch of "feathers"—a drawing of the Tone Scale Chart I promised you some time ago, together with an explanation and a lot of guessing.

The chart is the result of some ideas inspired by recent developments such as the extension of the Tone Scale to 40, the emphasis on Tone 22 as the ideal, and the reports of so-called "clears" and "optimum individuals" produced by some of the "wild" techniques.

The circular form, of course, derives from one's being equally dead at Tone 0 and at Tone 40. Tone 22 would obviously lie directly opposite these, at the top of the chart. Tones 4, 7 and 11 seem to be other significant points, according to the Chart of Attitudes, so they were spaced equally between 0 and 22. The rest of the work might be called politely "intuitive," or more accurately, "wild guess."

The last items in the explanation, concerning the effects of surplus potential in "flashover," are the wildest kind of guess, although some of the reports I've read seem to indicate that something like this occurs occasionally. I certainly would *not* recommend any investigation of this idea. It might result in too many Tone 40's. Incidentally, I've seen a little evidence that "flashover" may occur naturally, without any kind of processing, on rare occasions. *

If you think this stuff is nonsense, or too far off the beam, "file" it. If you think it may have some value:

You have my permission to publish or to use in any other way you may wish, the enclosed chart and explanation, and to edit or alter any part or all of it for such use.

You also have my permission to publish this letter and any others I may send you in the future, unless specifically restricted in any particular letter, until further notice.

I've been trying to complete this job since January 22, and finally had to buy a new typewriter to finish the job, since the old one dropped to Tone 0.1 in the middle of it. In that time, I've run into several more items of interest.

Some time ago, when I was being processed by my co-auditor, Walter L. McDonald, of 1335 Morse Avenue, working on attempt-failure cycles, I fell into what it seems appropriate to call "mesh scanning." It seemed that I was scanning a system of several inter-locking chains simultaneously. I came out of the session in a "False Four" that lasted for about 12 hours, and went into a downward slide that lasted several days. During the session I apparently discharged a lot more than usual, although I'm a good "yawner." Since Mr. McDonald is reluctant to write about it, I decided to tell you myself, to see if you have any comments and/or if anyone else has run into this sort of thing.

Mr. McDonald also made a suggestion a short time ago,

to the effect that we (meaning the dianetic group as a whole) might be putting too much emphasis on the running of "negative" or aberrative material and not enough on "positive" material. He believes that working on such things as attempt-success cycles along with the negative side might give better and more rapid results. Since he made the suggestion, I've apparently been doing some analytical thinking at a sub-awareness level, with results showing up last Friday while running his case. It may be just a lot of technical slang for what others have been doing for a long time.

We started running the effort to have pleasure, and then the inspiration came. The first type of incident run was that in which a counter-effort helps one, instead of having the intended effect (I had just had the experience, myself!). Next, we worked on incidents in which the counter-effort backfired on its originator.

Before the session was over, we ran the same thing on counter-emotion and counter-thought. (I doubt if many pre-clears could carry it to this level of abstraction on the first try!). We also worked on what I am tempted to call co-effort, co-emotion and co-thought, these being incidents where another does something which helps one, with no apparent thought or hope of reward, seemingly from purely Theta motives.

The session lasted one and one-half hours, and seemed to raise the pre-clear's tone smoothly, as well as draining a small charge remaining on some incidents which had been run earlier. It also led into a great deal of re-evaluation and differentiation on present-time environment.

Two questions:

1. Do you have available for rental, any tape recordings of lectures or other instructive material? If so, what are the fees and specifications? I believe such material might help us to organize a working group here.

2. How does A. E. van Vogt pronounce his last name? He has long been one of my favorite authors, and now rates an even higher place for his work in Dianetics.

Sincerely yours,
Robert J. Nedreski

We will very soon have tapes available for groups and individuals, particularly those under the heading of "Operation Bootstrap," about which more will appear later.

Mr. Van Vogt pronounces his name as though it were spelled "Vote."

—Ed.

219 Clayton Avenue
San Jose 10, California
February 5, 1953

The Dianetic Foundation

Dear Friends:

Having received your trial copy of the BULLETIN, Vol. III, No. 3, I wish to note that there is a tremendous improvement in handling the material over that in previous bulletins. Congratulations! Perhaps Dianetics may yet become a true science.

I think your readers may be interested in some developments in this vicinity. I give permission to quote me in the BULLETIN, and I also have written permission from the "Beacon," the Bulletin of the North California Mental Health Society, to quote their material in any dianetic paper, provided credit is given to Beacon. The following is an excerpt from that paper titled, "Report to President Truman's Commission on the Health Needs of the Nation."

"Every child has the right to attain to maturity, physically and emotionally prepared and fit to assume his role in society; and it is vital for the growth and existence of that society to see that this right is attained. Documentation of community efforts show that ignorance, prejudice, emotional resistance and lack of finances—in families or the community as a whole—are the major obstacles to the child's attaining these rights to physical and mental health . . .

"The approach of starting the next generation right, by concentrating exclusively on children, becomes meaningless when we recognize that the mental health of the adults surrounding these children will determine the mental health of the next generation . . . there will never be enough psychiatrists, clinics, or hospital beds to care for all emotional illness as so defined—nor is that state necessary. But this means

that one of our great needs in the field of mental health is that many more people learn and practice what psychiatrists, psychologists, and other workers in the realm of human relations have contributed in the field of pathology and treatment.

“I. Our needs are:

1. Educating the whole community, including physicians, legislators, and other community leaders, that mental health needs exist and of the role these leaders must play in meeting the needs.

2. Research into the effectiveness of present and newer approaches to the problem of mental illness.

3. The training of personnel in its broadest sense.

4. Collaborative and extended effort by existing facilities. (Writer’s note: Looks like here is a likely foothold for Dianetics into the society.)

5. Additional facilities.

6. Financing of above.

“II. What can be done:

1. A national campaign by the U.S. Public Health Service similar to the V.D. campaign. We believe the public would now respond to and support such a campaign, utilizing all governmental levels and community outlets just as in the case of the V.D. campaign.

1. Expand the research program financed through the National Institute of Mental Health.

3. Expand training facilities—subsidized if necessary. Training centers, whether for doctors, teachers, ministers, businessmen, etc., should be mental-health-minded, so that more students become interested in the roles they play in this field. Train the people in the field to expand their usefulness.

4. Apply group dynamics to stimulate and foster greater collaborative efforts between existing facilities, organizations, and individuals.

5. Construct new facilities and finance the whole program based on the principle that once the needs are impressed on the community, the community then is responsible for supplying its own needs; and when it has exhausted every possibility it applies to the next governmental level for help, and such help should be available.”

In the same bulletin* is a talk by Lewis Hill, Station Director of KPFA, Berkeley. Mr. Hill is an authority on Oriental Philosophy . . . This talk was given at the conference on "Communication and the Individual: The Dilemma of an Expanding World," August 22, 1952.

My wife, the former Violet Alexander, and I, attended in my capacity of a member of the Institute of General Semantics. I had studied Semantics about four years.

We attended a workshop on babies conducted by three speech therapists, and slipped in a few dianetic concepts. I now quote from the PRIVATE ROOM by Lewis Hill, again pointing out you can publish them in the DIANETIC AUDITOR'S BULLETIN with credit to the Mental Health Society of Northern California.

". . . We want to study communication. The 'what' of communication is the traditional subject of ethics. Its 'how' is inevitably the subject matter of mental health. And I think we should inquire, too, whether the 'how' as well as the 'what' is not implicated in ethics . . . As we begin on this immense subject, I believe we must rely on a few images and abstractions, at first, if only to choose among them and limit the inquiry.

"There is a dilemma and the individual is in it. The individual we are bothered about inhabits a kind of private room which is a privilege, and no doubt a trouble peculiar to his epoch. The possession of such a room has, in the first place, a purely psychic dimension. We possess ourselves, we inhabit the chamber of our consciousness, with an altogether new sense of its identity. The room is one in which every wall reflects an image of the self back to the self; and in a way every such image wears an expression of surprise, as well as delight. For it is literally true that the individual has never heretofore possessed this singular reflective phase of identity, within his own consciousness. That kind of identity has heretofore been one of the minority privileges of education and an upper level class. But today the whole rich psychic furnishing has been taken indoors, and made the householding of the man we call "average." No doubt, on the average, he has little knowledge and less skill in arranging the room; he is

* Available from Mental Health Society, 2015 Steiner Street, San Francisco, for 20 cents.

not sure of its size or its contents. But he knows he has it, though without the slightest conception of where he got it.

"His knowledge is enlarged by the fact it also has a purely material dimension. The place of identity and consciousness in modern man is very much identified, perhaps inseparably, with the tile bathroom and the ninety-nine dollar bedroom suite that compliment its psychic mirror. It has a yard in front and a garbage can in back; and a window no one can look in unless the owner raises the blind . . . the image of the self is reflected back to the self from a half-dozen shiny appliances that would have caused the average man of the eighteenth century to say his prayers.

"In the private room are vested most of these values which in other times were assigned to a concept of the soul and to a community of labor, however unequal. The soul is immutable; the 'personality,' the self-reflected image of the self, is accessible to manipulation by an identity that cherishes it. In those ways the room's inhabitant is in a position of unprecedented power to determine certain basic conditions of his own existence. If he is not so in fact, he believes that he is. If he does not so believe, he is taught that he should. But unfortunately, there is something else about the private room that frustrates the exercise of choice and has a tendency to pull the blinds down.

"There is a man at the door. There is a threat. Just outside, inscrutable.

"Indeed, it may never be clear precisely what the man at the door threatens. But that is only because there are many threats . . . He will aim in each case to disturb in some measure the ability to see the self's image clearly and confidently. It is even possible that he may choose to demonstrate, before one's very eyes, that one is not, after all, what one seems to be, or wants to be . . . rationality invites cleavage. Conviction, like a sound limb, is always in danger of fracture. It is wholly possible that the man at the door threatens an idea. Against that superior menace there is only one certain security; one can only limit, radically, the number and strength of one's ideas.

". . . there is a final threat, that someday the armored beast will actually appear, batter down the door, and amid

a final wreckage of all one owns and prizes, put a bullet through one's brains.

"The entire situation is worsened by a general breakdown in the rules and customs of communication that might allow for a satisfactory defense. As it is, when the time finally comes to cry for help, there is no certain method of communicating such a cry beyond the private walls; and should it pass beyond, there is a still greater uncertainty whether it will encounter any referents capable of evaluating it. At this familiar point the psychotherapist enters to help restore a little quiet and order . . . The well-organized artist is often a poor man with a family of four—himself, his agent, his business manager, and his psychiatrist . . . We are, after all, in a hell of a fix . . .

"The door must be opened, the threat admitted, and communication with its sources restored, before our dilemma is likely to be alleviated. If we can establish communicational criteria for psychotherapy and ethics alike which define that difficult task in the terms of a single working principle, the dilemma of 'how' will be resolved, and we might then make a fair start on the enormous work of 'what.' If this is too much to hope for, someone will have to explain to us how we can do with less."

Yours truly,
Richard W. Lundberg

* * * *

A very interesting quote from the Bulletin of the Northern California Mental Health Society, Mr. Lundberg. With this background material, perhaps you could write an article in which our readers would find a new way of looking through that window.

—Ed.

February, 1953

Dear Sirs:

Let me give you One Man's View of Concept Processing. Let's examine concept processing in a hard-headed way. But just to hedge a little, let's cross our fingers and admit that being hard-headed MAY be aberrated.

Some people can think of two things at once, but the vast majority can *be aware* of many things while thinking of just one. For instance, you can be aware of objects around you even while you read these words. You can be aware that Herman over there is biting his finger nails, while you are actually thinking that eight times nine is not seventy-four. You can do this. Therefore you can apply concept processing.

But why do you want to apply concept processing? It won't make a clear out of you. It won't erase engrams. It won't actually do any permanent good.

That's the clue. Because concept processing *will* do a lot of temporary good in jig time—often it can be employed as you ride the bus to work, or while you are waiting for your waitress to bring that cup of coffee.

It works just fair on mild somatics. It works beautifully on almost any mood, attitude, or mental cobweb. Here's how.

First you have to recognize that something is not optimum. If you cannot recognize it, you need an auditor and a good session. Recognize that being hungry at 4:00 p.m. is unreasonable. Recognize that you should be concentrating on your reading—or writing—or auditing, instead of day dreaming, etc. Recognize that you are morose—or irritated—or tired without due cause. Recognize that you are not, in some way, your normal tone.

Most people who have been living and breathing Diagnostics for a few months do this readily, but then they say: "I need some processing, I guess," and turn their attention elsewhere. They should know better.

Second, find some kind of respite for a couple or five minutes. You don't have to be alone, but you need to be undistracted.

Third, get a concept of what is bothering you. Your stomach is collapsed, your bones ache, you are a little breathless, angry, anxious.

If you are one who can flash-question yourself, fine. Otherwise, struggle for it, but get the concept that you have in present time and put your attention on it.

Fourth, as you think this thought or hold this concept, *be aware* of yourself, mind and body in present time.

Fifth, also *be aware* of the "ridiculousness" of the con-

cept; be aware that this concept is incompatible with the facts of life as a dianeticist knows them. See the incongruity inherent in the situation of a human being getting hungry at 4:00 p.m. or frightened just before a public speech.

That's all.

Many verbally indoctrinated people have trouble "getting a concept." Actually they only think they have trouble, but that is equally bad. There is a trick for these people too, but before resorting to tricks, they should at least try to get a concept. Here's how.

What do you do when a mosquito lights on your nose? You get a concept and you act on that concept—fast. You certainly don't go verbal! You do not think such words as: "My nose tickles; so there is a mosquito on it, and mosquitoes bite; so if I don't want to be bitten (and I don't) I must slap it, but I don't want to slap it too hard, because my nose is sunburned and it will be better to chance scaring the mosquito away than to slap too hard, and there is a cigarette in my right hand; so I must slap with my left hand—." If you did all of this verbally, you would become one more skeeter's supper.

Actually you use about three concepts—almost instantaneously, and then you act. Make no mistake, you can build a circuit to use on mosquitoes. Then no concept is involved. But if you work off circuits entirely, you will some day slap that sunburnt nose and regret it.

For those who can't possibly get and hold a concept, however, there is a slightly more cumbersome device. Go ahead and verbalize it. Then—while being aware of yourself in present time and of the incongruousness of the concept, paraphrase the concept, and paraphrase it again, and again, and again until you can not think of any new paraphrases. Then start over. Don't worry about the phrases; you will pick the right ones.

For examples, perhaps you have to read a note like this one, but you can't keep your mind on it. You take five to run the concept. If you are verbal, you might paraphrase thus: "I can't keep my mind on my work. My mind keeps wandering. I can't focus on what I'm reading. My reading doesn't hold my interest. I want to think about other things. Other matters interest me more. This work is too dull. This reading is not stimulating. I am distracted easily. I cannot concentrate. I need a change in my work. I can't keep my mind on this work—."

Improvise freely. Your own phrases will help you; mine probably won't. But when you go back to your work,

you will make up for that lost five minutes in the first quarter hour.

EVALUATION:

I estimate that roughly eighty per cent of the people who use this as a light-processing first-aid system (i.e. not for keying out major restims), will have favorable results at least half of the time.

I estimate that twenty per cent will not have to waste attention on the two awareness—they will be aware of these two things automatically.

Ben Keller

*A Group-level
Development*

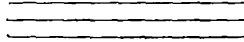
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Written by The Foundation Staff

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By D. L. STERLING

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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.

FOUNDATION DIANETIC RESEARCH

AS ANNOUNCED DURING THE INTERNATIONAL CONFERENCE, THE FOUNDATION PLANS TO FORMALIZE A SCIENTIFIC RESEARCH PROGRAM. IT NEEDS RESEARCH SCIENTISTS FROM ALLIED FIELDS, EQUIPMENT, ADDITIONAL SPACE AND GENERAL OPERATING FUNDS. THE FIRST YEAR'S COST IS ESTIMATED TO BE \$170,000.00. YOU LOYAL PEOPLE HAVE ASKED HOW YOU COULD HELP US. WE WOULD BE INTERESTED IN AN INDIVIDUAL, GROUP OR ESTABLISHED ORGANIZATION WHICH HAS BEEN SET UP TO AID THE HUMANITIES, OR SCIENCE, WHO WOULD OFFER US ASSISTANCE. IF YOU KNOW OF SUCH PEOPLE OR ORGANIZATIONS, CONTACT THEM. IF YOU ARE WITHOUT INFORMATION, INQUIRE. IF ALL OF YOU PUT FORTH AN EFFORT, YOU WILL MAKE POSSIBLE THE FIRST FORMAL SCIENTIFIC RESEARCH IN DIANETICS.