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editor: Laeta Bartlett Dunbar

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"HUBBARDIAN" DIANETICS

by A. E. van Vogt, H. D. A.

what happened with dianetics
can only happen once in a single generation. And it cannot
be stopped.

many people have asked me over a period of months:
"Why use the word 'dianetics' in your work? And why publicly
associate yourself with the name 'Hubbard' at a time when his
wife's vicious divorce suit has discredited both 'dianetics'
and 'Hubbard' with the majority of the population?

why not,
they urge, seek shelter from this storm of disapproval and
discredit under the mantle of consulting psychologist or
psychotherapist?

from my own experience, I feel that
dianetics has been vastly discredited, much more so than
Hubbard himself at present realizes. But basically my answer
to these objections to the use of the word and the name is
very simple: Once in a generation, someone or something
seizes the public imagination with a new idea. Thereafter,
people relate all associated ideas with the original.

dianetics came to the fore in just such a fashion. The resulting atomic-like explosion, psychologically speaking, was heard over a good part of the English-speaking world. One of the effects, if you will pardon me for belaboring this analogy, was that several established professions were blasted from what seemed an impregnable position. However, they quickly gathered their forces and struck back. For the moment they appear to have won, but they are now defending a hollow shell. Since human beings cannot do this for long, and keep faith with their integrity, some very great men will eventually make public overtures to dianetics.

when they do, there will be danger of a temporary setback. Hubbard, in my opinion, is in an impatient mood. I don't wish to pretend to speak for him, but I have a feeling that he feels that he has already waited too long to put forward plans he has had for years. Since dianetics has not advanced on schedule, and since he is just a little blind to this, he will probably set off his next "bomb" before the army in the field has taken over the territory. The effect might well be that many people, who are just beginning to crawl out into the open again from where they've been hiding for a year or more, will again seek a hiding place.

none of this bothers me. I have no further worry about the damage that can be done to dianetics. We were down at point 0.1 of the tone scale. Having been through it once, we have learned how to stay in motion under adverse circumstances. As I see it, no matter what happens, dianetics is here to stay.

why, people might ask, should it be dianetics that is here to stay? Why not some of the ideas that dianetics stimulated into existence? Why not, indeed, just plain psychology with overtones of dianetics? There are several reasons.

to the general public, psychology is something vague--insofar as therapeutic techniques are concerned--which people trained for years do not know very much about, by their own admission. Nevertheless, psychologists insist upon long periods of training, and upon a small priesthood retaining control of the application of the processes. Since the priesthood is small, and since their efforts are

not too effective, their impact upon the culture is largely vocal. They talk a lot, they write a lot, they do little; and yet, along with psychiatrists (which is a different level more on the medical side), they have been given control of the mental institutions and of mental health, and are likely to hold it legally for some time to come by virtue of the fact, that the vast mass is obedient to entrenched authority and does not require acceptable performance from anyone who--the group believes--is the custodian of what is known up to now about a subject. Because of their administrative experience, it may well be that this group could take over dianetic techniques without ever losing control of what they now have. Because of their mental attitudes, and fixed trainings, such a solution is unlikely.

dianetics has had considerable experience now with people trained in other fields, who have taken up dianetics. The earlier discipline, having been accepted on an authoritarian level, soon supersedes the less rigid discipline of dianetics. Unless dianetics accomplishes a quick result, they begin to switch to the "tried and true" of the older technique, which means simply that they channelize their expectancy of result on a different level. As an example, from dianetics they expect full alleviation of a psychosomatic ill or an aberration. With their own technique, they merely expect to help the person to live with it without protesting. Having agreed to accept his tribulation, the individual goes into apathy and is no longer a nuisance to his family; and on the low tone level in which our culture operates, this is a success.

I mention this, not to invalidate anyone who has fallen into such a subtle trap, but to emphasize that it does not matter. Psychology, and in fact psychiatry, deals with individuals in such small quantities that the effects the psychologists have achieved on this level need not even be taken into account. Where they handle masses of individuals, their role is largely that of keeper in the prison sense of the word. This is an over-simplification, but it is relatively true.

dianetics in its very first blow struck past all these limitations. Here were techniques that

two reasonably intelligent individuals could work on each other. The founder is constantly striving to find, and is finding, simpler techniques. Perhaps even the simple approaches are a little harder to work than was first thought. Possibly there is a little more to learning dianetics than the individual was originally led to believe. But the barrage of reassurance continues, and rightly so. A million or so people tried dianetics, on the basis of what they learned about it from the first book, and they survived. Some of the timid ones grew alarmed by what they sensed within themselves. Others allowed themselves to be swayed by the opinions of authorities who knew nothing about dianetics, but merely objected to it in principle--the principle being automatic defense of the established professions. Sooner or later, those who turned away will find themselves in a "succumb" situation. If they are rigid in their refusal to accept help where it is available, they will succumb. If they are not, then perhaps we'll see them again.

what happened with dianetics is a reality which by-passes all the fears and cautioning remarks of people who distrust the ability of the average man to self-determine his own motion. Just as you and I do not accept anyone's right to stop us from exploring our problems with the help of an intelligent guide--our idea of intelligence, so the vast majority of people are equally impatient of anyone's saying that they mustn't and they shouldn't and they'd better watch out. There's just enough "orneriness" in millions of Americans for them to refuse to agree to accept that their health and sanity must be in the control of a small licensed group.

similarly, people who have produced new techniques and variations of dianetics, and are offering them as substitutes for the original, are simply not taking into account that the miracle of dianetics will not occur again in this generation. They are operating in the great dark which is the lot of most research workers, and what they do will be regarded as merely variations of dianetics. After all, didn't Hubbard anticipate their contributions in his first book when he said, "In twenty or a hundred years the therapeutic technique which is offered in this volume will appear to be obsolete. Should this not prove to be the case, then the author's faith in the

inventiveness of his fellow man will not have been justified . . . The application methods cannot but be refined"?

to sum up, one man by a series of accidents and by his own boldness, broke through the resistance of the crowd. For a hundred years the name he gave to his new science will be synonymous with his own name and will be what people think of automatically. They may hate the fact that this is so. They may disparage the founder. But they will use the word, dianetics, even as they condemn it.

the integrated approach now possible in dianetics--and I give some credit for this to other workers in dianetics as well as to Hubbard--will ensure its eventual acceptance by thinking men everywhere.

that it works better is only incidental. Even the primitive dianetics of the first book and the first course worked to an extent for thousands of people. To survive as a word and as a force, dianetics did not need the improvements of validation, effort, postulate, and emotional curve processing, and the theory that goes with them. Psychiatry and psychology have proved that, once accepted, a profession does not have to produce results. The proponents merely have to become cautious in their claims. It is wonderful to be using techniques that not only work but are labeled with a name that no one who has once come into contact with it will ever forget.

as you can see, I put a high valuation on the words with which I have associated myself. In my opinion, people who have stopped using dianetics by name will regret it more and more as time goes on.

it's all very simple, as Hubbard would say. What happened with dianetics can happen only once in a single generation. We have seen the bare beginnings!

AN ORIENTATION IN DIANETICS TODAY

by Elizabeth M. Burrage, H. D. A.

in these early days of the second year of a "new era," we are entering upon a period of revolution. A quick glance at history will make it clear that in periods of revolution there is a surge of integration of the specialized information gathered during periods of evolution.

definition

in dianetics--the embryo science which is springing into existence from the specialized fields of philosophy, medicine, psychology, sociology, zoology, geology, mathematics, metaphysics--we are learning the way to free man from the compulsions which drive him to accidents, illness, and death and teach him the Science of Survival.

postulates

to do this, we must postulate that: I) Optimum human beings function in creative cycles which involve the full use of all their abilities at any given stage, so that the integrated sum of these efforts is greater than the aggregate of the efforts; II) Optimum human beings function to survive; and III) Human beings are constantly being acted upon in such a way as to prevent their survival. Thus, we might say that number I postulates the functions of how man acts as cause, and that numbers II and III tell us what effect he attains.

action

if each of us did function in the optimum manner, we would have no need for dianetics. Most of us do not function in this way. Creative cycles are broken by incompleting situations; words have broken down as

effective bridges between feelings and ideas. Aberration has resulted in a split labelled "mind" and "body." The degree to which this split has taken place and been preserved has been the basis of such useless labels as "schizophrenia" and "paranoia." With the advent of dianetics we need to be aware of the split only on a gradient scale, and not as a further split of a split.

in order to comprehend fully what we mean when we say survival is our goal, let us re-examine the eight dynamics, together with the actions which accompany them:

	<u>Dynamic</u>	<u>Action</u>
8	Creativity	Inner Silence
7	Thought	Reason

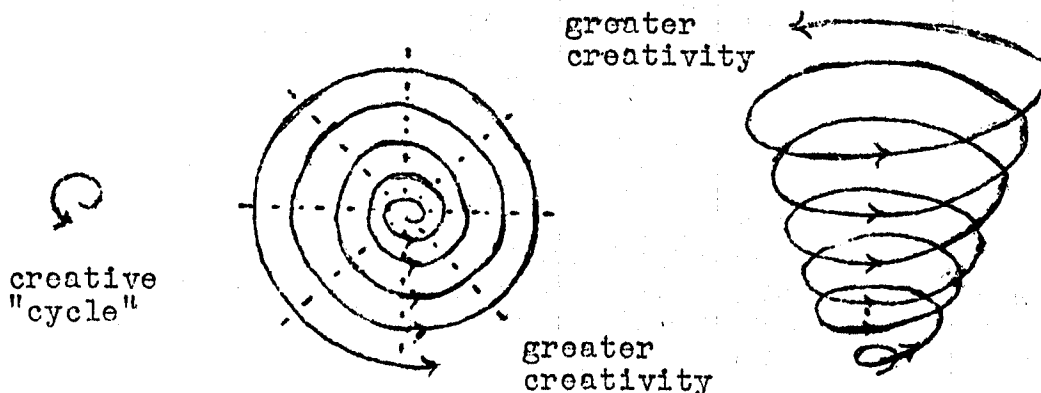
6	Universe	Comprehension
5	Life	Desire
4	Mankind	Relationship
3	Group	Tolerance
2	Family	Emotion
1	Self	Effort

*Paintlessness
logical clear thinking*

it might be well to note that while man has found many ways in which to measure matter, energy, space, and time, he has found creative thought unmeasurable; true creativity is as yet unexplored.

so, in dianetic processing, as we make effort to understand our own functioning better, we grow in our capacity to feel emotion; as we grow in our capacity to feel, we gain in tolerance for the group, and this in turn makes for a better relationship with mankind; as we begin to understand mankind, there comes the recognition of the greater desire for life itself; this leads us to a greater understanding of the universe and the growing awareness that there is something beyond the limits of the things which we know and name. These then, are the eight "steps" in

the creative cycle which is itself a growing concept. Each "cycle" which is "completed" leads to an even greater cycle in an ascending, widening spiral:



in the science of dianetics Hubbard indicates that in order to survive we must find the cause of the split between mind and body, and not merely label it. In doing this he has shown us the pattern of emotion, or the tone scale, and he has postulated that if the "effort" tied up in following "service facsimiles" were released, we would arrive at a state wherein we could "clear" human beings of the source of aberrations on a permanent basis which could be passed on to ("inherited" by) the new generation.

history

in following not only the indications of the methods first suggested in Dianetics: The Modern Science of Mental Health but in trying to carry out Hubbard's directions for therapy as taught at the Foundations, students have passed through several stages.

the first of these was based on the material presented in the first book and taught by Hubbard personally in New Jersey. It was here that James Hurt first formulated the steps of Standard Operating Procedure, and Gene Benton formulated the concept of the circuit case. The emphasis of this period was on the verbal content of engrams. Then, due to the enormous pressure of

popular demand, a school was started in Los Angeles. The courses were based on lectures delivered in person by Hubbard, and the teaching was done by the auditors who had originally studied with Hubbard in New Jersey. Necessarily the "teachers" had had limited training in teaching dianetic therapy, and they depended to a large extent upon their own resourcefulness and previous training.

development

it was during this period of groping for understanding that things began to happen in a "big way" in dianetics. Hubbard had said that he had a therapy which worked in all cases, and yet some (the "tough") cases failed to respond in the expected manner. These were the cases which caused so much concern across the country and nearly invalidated dianetics before it was actually "born."

all of this set Hubbard and the auditors whom he had trained to seeking solutions which included the improvement of the more "difficult" cases. Marcia Malsman's "Standard Procedure for Step Three" was one of the first advance steps to be evolved in an effort to solve this problem. Her work was quickly followed by other independent auditors, and we began to hear of Naylor's "PCM Technique," Al Toenjes' "Mononetics," "Thompsonetics," "Archenetics," "E Therapy," "ER Therapy," "Chain Scanning," etc. These were all attempts to find solutions to specialized problems which arose as a result of the limited interpretation of Standard Operating Procedure.

advance

about this time Hubbard formulated the "Hubbard Chart of Human Evaluation and Dianetic Processing" which resulted in the book, The Science of Survival. By the time this book was published, the independent Foundations which had sprung up in Elizabeth, New York, Los Angeles, Chicago, and Honolulu had been reorganized, and the central, official Hubbard Dianetic Foundation headquarters established in Wichita, Kansas. From this official Foundation, there are at present writing ten licensed centers in the following cities: Pasadena, Seattle, Cincinnati, New York, Los Angeles, Houston, Chicago, Minneapolis, and Dallas.

The official school for the certification of Hubbard Dianetic Auditors was moved from Los Angeles to Wichita and a series of courses given in "new techniques." Actually these were not "techniques" but merely clear definitions of material which was implicit in the "old" (i.e., superficially taught) S. O. P. These phases were designated as: 1) Validation/MEST/Effort Processing, 2) Self-Determinism/Conclusion Processing, and most recently 3) Emotional Curve Processing. They are so designated for ease in teaching, and are not to be considered as isolated techniques, as some combination of all three plus all the material already formulated in dianetics, will probably have to be used at some time in early every auditing session.

also, it was during this period that Peggy Benton, then of the research department of the Foundation at Los Angeles, evolved a "Theory of Dianetics" which she stated in Axioms, Theorems, and Corollaries. This was of inestimable value in the development of dianetics as a science.

present

in December, 1951, a special course for H. D. A.s was given at the School in Wichita, "summarizing the refinements in all material up to the date of the meeting." At this course Hubbard delivered five lectures, and seminars were conducted by Foundation auditors. The auditors in the field were given the opportunity to discuss their various problems in relation to the over-all picture of Advanced Dianetic Procedures. At this conference a new and valuable book, "Handbook for Preclears," was made available for use through auditors. This book is based on the fifteen acts as indicated in "Advanced Procedure and Axioms."

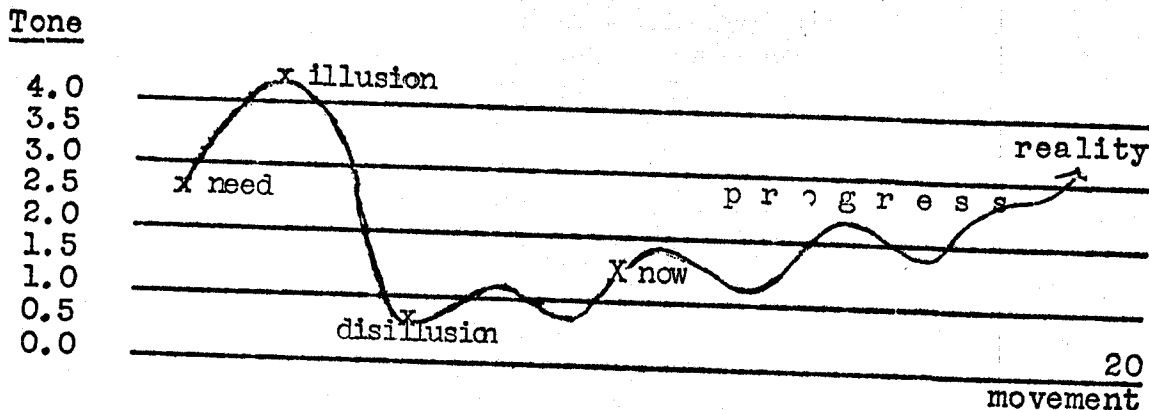
future

more changes seem to be imminent in the expansion of the Hubbard Dianetic Foundation's work as is indicated by the mimeographed paper entitled "The Volunteers," which was given out at the Conference in December. There no doubt will be many other advances in the organization of dianetics in the near future, as is indicated by the rapid growth of the local groups, the general revival of public interest, and the silent curiosity of science.

summary

never before in history, in so far as this writer is aware, has any one man been able to evolve, state, and teach the practice of therapy on such a wide scale, with what practically amounts to the whole United States and several foreign countries as a laboratory. If we can proceed in dianetics with this orientation, that we are all working in a field dealing with human organisms on an experimental basis, we shall go far towards finding the common denominator both for advancing in the field of dianetics and in answering the criticisms of the older branches of psychotherapy.

you may perhaps see that dianetics itself is going through the same stages of progress that we, as preclears, are going through on the tone scale:



dianetics has evolved from a need; the need took action in the direction of an idealistic goal; this goal was an illusion and dianetics as a science descended into the depths of apathy; and now it is finding a firm footing in the lower tones of the scale. It is the predictable outcome of dianetics, that like the preclears, it will eventually arrive at a solid tone four via the integration of available material, and the point of view of an explorer who is always looking for the unknown.

A bridge is being built, are you helping?

THE SERVICE FACSIMILE

by Henry Hill, H. D. A.

of the many phenomena explained by Hubbard in recent dianetic developments, perhaps the least understood and the most important are the service facsimile and the service facsimile chain.

the service facsimile is a physical pain engram, complete with unconsciousness, and as such is of primary importance. In function it can be regarded as similar to basic-basic, except that it rarely occurs chronologically as the first engram. The nature of the efforts, postulates, somatics, and other perceptics of the service facsimile determines to a large extent the direction and content that future aberrations and/or chronic somatics will establish.

the process by which the component parts of the service facsimile become amalgamated into behavior patterns, demon circuits, chronic somatics, etc. is far more complex than the previous notion of a mechanical engram-key-in-lock-upon-lock structure. With this complexity is a situation where merely running a service facsimile is almost ineffective unless the entire chain is run, discharged, and placed in proper context with environmental factors.

although the possibility still exists where a service facsimile may be keyed-in by the mechanical action of duplicating perceptics, it is not actually activated and put to use until such time as the organism makes a self-determined postulate that he will use a part of this service facsimile to meet a certain need. This is usually a need to obtain egocentric recognition, mostly of the sympathy variety, and often the organism first uses his service facsimile by selecting from it a somatic, manifesting it, and becoming ill.

Retracing? Perhaps

some of the following factors should be observed in service facsimiles and chains:

(1) while the chain is made up mostly of specific incidents, emphasis is placed upon the incidents containing thought (postulates and conclusions) and effort, rather than on those containing similar perceptics. Emotional incidents are very important as secondary engrams on a chain, but again the emotion is often found to be more closely linked with thought and effort than with perceptics.

(2) In utilizing a portion of a service facsimile, i. e., a somatic, often the entire service facsimile is unwittingly brought into being. This is the process of the reactive mind functioning in terms of identities. Thus the somatic equals the efforts equals the emotions equals the thought equals the perceptics, ~~and so on.~~

(3) Action phrases contained in the perceptics of a service facsimile do not function as such, until they have been postulated to function. This can occur either by postulating that a specific action phrase will function, or by postulating that everything a certain ally says will be literally obeyed. We now find that engrams are rendered inaccessible much more by effort and/or emotion than they are by action phrases. Thus the old practice of rolling action phrases, while still a valid technique, is likely to be much less effective than going after effort or emotion. The somatic perceptic, when present, is still one of the best leads for making an engram accessible. Then contacted, a somatic should immediately be linked with effort.

(4) The interpretation put on a service facsimile depends mostly upon the individual's concept of it, rather than on a literal translation of its parts. This means that the overall environment of the preclear, particularly at the time that the service facsimile was postulated into use, becomes highly significant. Important here are the environmental factors which place an individual in such an unfortunate position that he finds it necessary to reduce his self-determinism by utilizing a service facsimile.

the auditor should attempt to locate the service facsimile as soon as adequate rapport has been established with the preclear (Acts 1-4, Advanced Procedure). With the chronic somatic case this can be done quite readily, because the chronic somatic almost always arises directly from the service facsimile; and contact can be made by having the preclear feel the efforts linked with the somatic. Locating the service facsimile with the "aberration" case requires more auditor skill. Accurately computing definite neurotic behavior patterns presents clues leading to the service facsimile. Skillful use of emotional curve processing will eventually bring the service facsimile to light. Other methods of locating the service facsimile are push-button processing, running general effort, and running postulates and conclusions. These methods should not be used until the auditor has established excellent rapport with the preclear, particularly push-button processing.

it should be noted that without exception an individual's service facsimile will have strong pro-survival, sympathy value and is not readily given up. Obliging as an individual's file clerk may be, it will probably not present a service facsimile just for the asking. Thus directiveness on the part of the auditor is definitely indicated, unless the auditor is content to spend a long time, probably several years, in resolving a case.

it has been mentioned that the service facsimile functions in a manner similar to the old concept of basic-basic, except that it does not appear first chronologically. It is the key engram on a case and is a junction of all important engram chains. Because of this a service facsimile is always a very severe engram, usually containing not one but several somatics.

It can readily be concluded that the birth engram most likely fulfills these conditions, and to date clinical experience has shown birth to be the service facsimile in the majority of cases. Severe "AA" engrams have proven the only exception to this. This data should give the auditor additional confidence in what to look for. It does not mean, however, that the

auditor's first act with a new preclear is blithely to ask for birth. In appreciating the pro-survival, sympathy nature of a service facsimile, we can readily understand why the birth engram has been fearfully and adroitly avoided by auditors and preclears alike in past auditing. Again it should be noted that in running birth emphasis is placed upon effort, emotion, and thought, allowing perceptics to appear spontaneously, rather than on request.

which one is the essential method to run?

in addition to running out thoroughly the effort, emotion, and thought of the service facsimile, the entire chain should be run out as well. This can best be done after the service facsimile is run, although frequently strong emotional secondaries on the chain will present themselves midway and should be contended with on the spot. In running out the chain it is of utmost importance to clear out thoroughly the environmental circumstances which led to the postulation of the service facsimile.

the question has arisen as to whether or not there is more than one service facsimile on any case. Although the opinion has been stated there is only one service facsimile, it has been admitted that this opinion is not based upon sufficient clinical evidence to make it definite. The running out of the service facsimile does not terminate the auditing on any case. Much more work is necessary in the nature of mopping up and re-establishing self-determinism. The opinion of this writer is that whether or not another service facsimile will replace one run out, depends on how thoroughly the environmental circumstances leading to the postulation of the original service facsimile are eliminated. If this area is not cleaned up, the need for a service facsimile still exists. With this in mind, we can readily see the importance of running out all of the sympathy and other pro-survival factors.

maybe it should be called pseudo pro-survival having only temporary survival value but continues to be used under circumstances needlessly - not requiring it

TOWARD A SANER WORLD

by Jack Horner, H. D. A.

for centuries Man has been attempting to achieve universality of agreement in his ideas and approaches to life.

as evidenced by the wars and other conflicts which have continually plagued him since the dawn of history, his attempts to date have not been entirely satisfactory. That Christianity, Buddhism, and the other religions have failed to achieve universal acceptance is obvious in the fact that they all have a present-time simultaneous existence. If universality existed there would be need for only one religion, which to maintain its universality must ever be able to modify its ideas with the process of change and randomness which is necessary for the continued survival of man. Usually those ideas which might have eventually achieved universality failed to take change and randomness into consideration and therefore became obsolete, static, or unsatisfactory to those who were involved in the changes, and drew mainly those who tended to be static in their beliefs. This tendency can be found in virtually all existing religions today from Christianity and Communism to Zoroastrianism.

the non-religious philosophers, such as Plato and Hegel, have attempted to abstract principles by which man could interact through universal understanding; and some of these philosophers had their mental fingers very close to the principles for which they sought. Yet they failed because their ideas had opposition which failed, from lack of similarity in the perceptions, to grasp their projected reality. Reality will be considered here as mutual agreement upon whatever is being considered.

man has been continually seeking universal ideas and principles by which peace and progress could be attained. Even today, many world leaders say that we need universality of agreement upon ideas, and this is exemplified by the creation of the United Nations. Yet the disagreement within the U. N., and further the war in Korea, illustrate the failure of the U. N. and the attempt to achieve agreement. Moreover, this will continue forever, unless man either blows the earth apart or until he can find universality of ideas and principles.

how can this be done? Dianetics, in the opinion of the writer, can help toward this goal more than any other approach known at this time. If reality is the result of agreement among men, then the way to get reality is to find a means by which man can gain agreement in his ideas. From whence come ideas? They are the abstractions of both experience and data, the synthesis of these into a correlated whole through induction and deduction. However, if ideas are the result of experience, then unless men can agree upon what they perceive, they certainly cannot agree upon ideas which are the abstractions of perceived experiences.

dianetics offers a way in which we can all regain or learn the potential perceptions with which we were endowed. Dianetics makes it possible for a person to become more aware of his present perceptions and also makes it possible for his past perceptions to be regained in full strength through recall, thus making it possible to get an idea based upon all of the data and ability inherently within the individual, both inherent MEST and theta (thought, life energy) capacities.

if men perceive differently, then they cannot reach the same conclusions; but if dianetics makes it possible for people to achieve a more equalized perception of their environment, modified only by theta endowment, then man's ability to achieve universal principles and ideas of interaction will be enhanced to the point where the tone level of society will be high enough not only to maintain peace but high enough to permit man to reach higher goals, such as the societal evaluation of Homo Superior.

to those of us in dianetics it appears obvious that men today do not have a common basis of perception and recall. One can ask a person to estimate the passage of thirty seconds and only about one person in thirty can do so accurately, just as about one person in thirty can accurately estimate the height of a wastepaper basket placed in front of a group. If people are unable to estimate accurately the MEST (Matter, Energy, Space, Time) universe, how can they even begin to agree upon ideas which are abstracted from them? It's a wonder that man has been able to agree as much as he already has. On the other hand, it is certainly no great wonder that he has had the wars that run through the course of history.

through dianetics the perceptions of man can be brought to a minimum level where sufficient agreement on perceived data can permit agreement upon ideas abstracted from these data and as a result allow the tone level of society to rise as the result of increased affinity, reality, and communication. This does not mean that if everyone were able to perceive things equally that men would agree on everything, thereby creating a static condition in which motion could not exist and therefore man could not exist. It might mean, however, that man could agree enough so that there would never be the worry of another atomic war between men. Moreover, there are enough plus and minus randomities in society today that the total agreement between men is something which will not have to be worried about for centuries. And by that time he may have learned that agreement and communication must change with the changing realities he creates, and those imposed upon him. Melville's white whale, Moby Dick, representing the unknown challenging the best efforts of man, was not conquered; but even if he were, he would undoubtedly be replaced by other white whales, or more unknowns. The number of things to be discovered increase in direct proportion to the number of things which have been discovered, in both the theta and MEST universes. However, if man's tone level is brought up to the point where he no longer worries about MEST unknowns within himself and is continually attempting to conquer the unknowns external to himself, instead of within himself, then Homo Superior will have arrived.

for the first time in the history of man a method by which man can reach agreement through common perception has been discovered. Dianetics, as long as it can continually grow and change with optimum randomness, provides the bridge on which man can cross from Homo Sapiens to Homo Superior. This constitutes one of the major present-time goals of all dianeticists and is, in the opinion of the author, one well worthy of achievement. Hubbard has provided, through the thinking of preceding philosophers and his synthesis of their thoughts plus his own ideas, the architecture and design, and some of the structural steel for this goal. It remains for the rest of us to help finish the bridge. And, perhaps, more important, through our own processing to make the other side of the bridge worthy of the attention of the people in this side of it. We have within our grasp the tools of dianetics which can raise man one more step on the ladder of both Theta and MEST evolution. With self-determined effort we can make that step toward the saner world now within our sight.

RANDOM CONFERENCE NOTES . . .

"we are now through the second echelon of development in dianetics . . . effort, emotion, and thought processing are the three areas the auditor must address and the only three areas apparently . . . use of these three has markedly decreased the number of hours required to rehabilitate the preclear's self-determinism" (Hubbard's opening lecture) . . .

counter-effort, counter-emotion, and counter-thought, i. e., the effort, emotion, and thought of the environment against the individual in each incident, are new tools of import; the individual, having free choice in the use of them, has determined himself to accept the non-survival effort, emotion, and/or thought in the incident . . .

but as long as the individual can employ for his survival a counter-effort, that counter-effort is not aberrative . . . get the postulates, running them back by straight wire, when the individual himself first decided upon non-survival activity; for example, directed contact and present-time re-evaluation of a preclear's first decision to be sick may produce evident results . . .

an auditor can open a case by noting some obvious physical aberration, then ask for the counter-effort and the preclear's effort; a somatic will turn on . . . if the preclear wears glasses, run the effort not-to-see; the auditor continues asking for the various efforts and counter-efforts until a heavy facsimile/engram comes into view; the facsimile so uncovered is then run until the emotion can be reached and scanned off; the postulates will appear and can be desensitized . . .

to turn on a somatic, get the preclear to feeling or experiencing the counter-emotion. A chronic somatic is a health-failure cycle; find this and run it with effort, emotion, and thought processes.

precision is to be followed in running the emotional curve--any drop or rise on the tone scale following failure to control on some dynamic; the speed of the fall is a key to the severity of the failure; and apathy would be acceptance of control by the environment. Each tone level of the curve should be thoroughly run. Other emotional

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curve incidents are desensitized until gradually the service facsimile chain comes to light. The reverse curve--from sadness to a state of well-being--when run often reveals occluded principal ally or "false props." Counter-emotion may be faster than running a grief secondary in the old way . . .

one Foundation auditor asked herself "What do I do when I defend myself?" and dropped into her service facsimile . . .

suggestion for auditing an HDA: "What incident/material was first run or touched and not reduced in your own case?" Reduce this and the regret on it regret--"I wish it hadn't happened"--is some degree of past abdication of full responsibility, and the individual who drops from full responsibility drops also from optimum action . . .

emotion is a fairly obvious index of the state of being; if the emotional tone is low, the counter-effort may be heavy, and the auditor may check the preclear on the tone scale by watching how he handles motion or effort. Emotion is closer to thought than is effort; desensitize the emotion, removing the control between thought and effort, and aberration is no longer as effective. Note at least two aspects: thought through emotion monitors, starts and stops effort, or action. Freeing emotion for more optimum use in any case is a very important and vital part of processing . . .

there is argument about thought-transference, especially on the word level, but emotion-transference is easily cited, as for example, the "charged" atmosphere of a room . . .

after the first four acts of advanced procedure have been accomplished, with good group (auditor and preclear) rapport, the judicious use of the "push-buttons" on the Chart of Attitudes, included in Handbook for Preclears, will indicate to the auditor what should be especially addressed in the case . . . works with "tough" cases . . .

it was emphasized that the present goal of processing is the rehabilitation of the preclear's self determinism, a state of being wherein he may or may not, according to his choice, control self and environment and accepts full responsibility in accordance with his abilities and potentialities as cause for all efforts, emotion, and thought on all dynamics.