

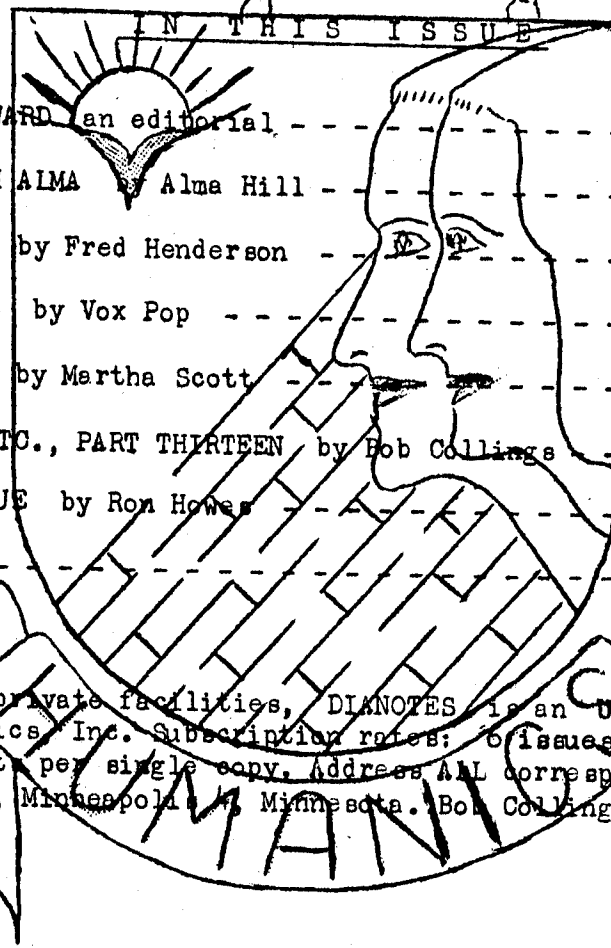
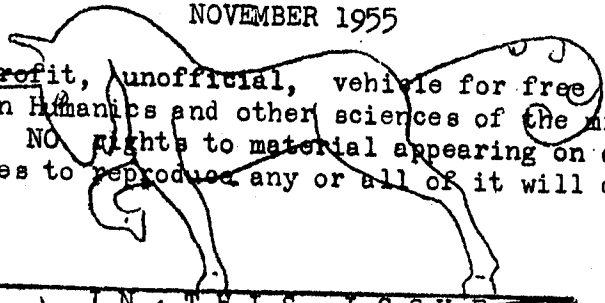
# DIANOTES

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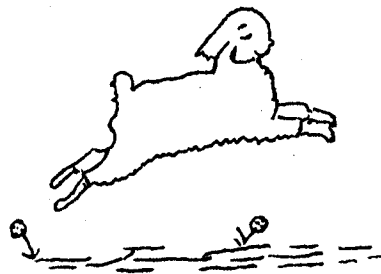
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THE WAY UPWARD  
an editorial

Jim Welgos has come and gone! During a very busy weekend, Jim gave three lectures, two of which were open to the public. The public lectures were "The Factors of Living" and "The Ultimate Science". The closed meeting consisted of a discussion and demonstration of his new techniques involving sound. Reactions of local group members were varied, some being merely impressed, others, seeing under the outward container, seeing beyond the portrayal of simple concepts, saw Jim not only as he is now, they visualized his potentialities for future improvement. To say that Jim has changed in the last four years, is a slight understatement. His future? We hesitate to prognosticate. When a ball is rolling down hill, values change with amazing rapidity; and the man flowing upward can change on a comparable basis. Jim is now considering a move to step aside in about six years. We, after plotting a mental curve of contingent factors, can give only four more years at the outside before his retirement - the things he teaches now .....will then appear to him as mere inanities in the face of the knowledge which will then be available to him. This much, we will prognosticate.

If Jim's followers of the past few years will compare his early writings with those of the present, and those which will soon appear, they will get an inkling of what we anticipate. The clarity of his later works is quite impressive, and those of the future will be even more so. It will be noted that as his knowledge increased, his need for words diminished - and by the end of four more years, his writings will have been reduced to the level of axioms - short, simple, statements of basic truths which, because of their utter simplicity, can be so incomprehensible to the limited mind. Einstein's Theory of Relativity was presented in this same simplicity.

Which brings us to the subject of limitations - and the use of words. To use words as a means of communication, it is necessary to completely define each one to the nth degree of clarity. It is thus, and thus only, that a mental concept can be transferred from one mind to another. The sad part of it is, by defining these words explicitly, we completely limit that which is defined to the exact extent of the definition - it can mean no more, nor no less, than the limits we place upon it. In this sense, basic knowledge, as such, must, by its very nature, be undefinable - the axiomatic presentation being the only allowable deviate. Those readers who work in higher mathematics can only agree with this in view of their own work in identities. A single identity can be the end result of a long process of mathematical evolvement; and when one deals entirely in identities.....one loses conscious contact with the simple terms which went into their construction; and some identities can be the result of the processing of several lesser identities. It is thus that by the process of simplification.....we approach the incomprehensible - the simple terms having been relegated to that which is abstruse, and occluded. It is so with terminology; as new terms are coined to the point where a total, complex, concept can be presented in a few words.....they are incomprehensible to minds which are not at the same level of development. This is one of the results of integration: the conscious mind starts operating at the same rate of speed and accuracy as that function of the mind which deals only with concepts - thought forms which contain the gestalt of an idea; a complete picture.....which can be expressed in a simple term.....but is beyond the understanding of all but a very few.

We can only hope that Jim can find the ability to keep one foot on the ground as he wends his way upward - that he retains sufficient verbosity that his followers can understand what he is talking about - that they, too, may follow the path upward without having to hurdle over stumbling blocks of abstruse thought forms. We, in Minneapolis, have seen one other person wend his merry way beyond the comprehension of most people, and have noted his irked mannerisms when it was necessary for him to break down his "simple" statements into terminology which others could comprehend. He saw everything

with amazing clarity.....and when those around him slowed down his progress to a walk .....he broke confluence.....in self-defense.....that the anchors be removed from his feet.....that he might flow upward without hindrance.

Jim is very frank in admitting that he is following the same path. In fact, this is even noticeable in his voice. To us, the phrases and voice intonations of Ron Howes are quite apparent in the changed voice of Jim Welgos. We have been commended by several of our readers for switching our allegiance to the philosophies of Humanics, and, hence, to those of Ron Howes. As we intimated in the announcement of this shift, Humanics, as a science, is far from being in the discard. Regardless of what the teacher might call it, whether it be Nexology, or Humanics, or what have you, the basic concepts remain the same.....and can be expressed in many kinds of terminology. The works of Ron Howes will never completely die - basic truth will remain as truth until time loses its meaning. Besides Jim Welgos, Paul Koontz of Delray Beach, Florida, is presently teaching Humanics, and is making good progress in so doing. We anticipate that many others will soon be doing the same thing. In this, it makes little difference who dispenses the information, or how it is dispensed; as we have mentioned before, the scope of Humanics is broad enough to encompass the several "mind sciences" now in existence.

To date, there have been many evidences of "growing pains" in the so-called dianetic community. Ron Hubbard has the express thanks of most of us for interjecting his original ideas into our existence. Even though many of us have deviated from the path he outlined, he must be given credit for awakening us to the desirability of bettering ourselves, and, like Ron Howes, many of his truisms will continue in use for a long time to come. But, unlike Ron Howes, he has not heeded the teachings of the ancients - and we can but anticipate that those who follow in the path as Ron Howes outlined it, will follow him into obscurity. Allowing for the differences in individuals, Jim Welgos may not reach this stage in his development for about four years - we hope!

One of the ancient teachings referred to is the following quote from Lao Tzu - The Way of Life: ".....Indeed the Wise Man's office is to work by being still; He teaches not by speech but by accomplishment; He does for everything, neglecting none; Their life he gives all, possessing none; And what he brings to pass depends on no one else. As he succeeds, he takes no credit, and just because he does not take it, Credit never leaves him." In this light, the actions of Ron Howes in breaking confluence are not only understandable, they are commendable. He has granted individual beingness to everyone - he possesses none, - and what he brings to pass, depends on no one else. This is a very apt description of an optimum person.

A final quote from the same source: "The Way is a void, used but never filled: an abyss it is, like an ancestor from which all things come. It blunts sharpness; resolves tangles; it tempers light, subdues turmoil. A deep pool it is, never to run dry! Whose offspring it may be I do not know: It is like a preface to God."

#### WORDS OF THE WISE.....

We know accurately only when we know little; with knowledge, doubt increases. -Goethe

The end of all learning is to know God, and out of that knowledge to love and imitate Him. --Milton.

The wise carry their knowledge as they do their watches, not for display, but for their own use. --Sir T. Browne.

A VISIT WITH ALMA  
by Alma Hill

..... and I don't care who quotes me as stating that before business can be good, it has to be good for all concerned. And one thing that has been ignored by people who have been thinking instead of looking - markets are usually created, not just found. That is, to amount to much. So when - aw, heck, why quote that either. We all know that is so. Those who don't act accordingly, don't want to - it can't be ignorance. Omar often wondered "what the vintner buys, one half so precious as the stuff he sells". And yet, consider all the marketing a vintner has to do - especially in Omar's day, when they had Prohibition. That's another thing; even when a natural demand exists, you should not abuse it, if you want good consumer relations.

Antway, I am glad you have hoist the banner of Humanics, though your reasons sound almost too edited. For instance, you are certainly correct about its being far from defunct. But I don't think it is very responsibly organized either. Humanics was developed with a group associated with Howes. Now I suppose I have mentioned to you before, all that newspaper scandal can only be a put-up job; nothing else fits the facts, and like other stunts by Howes, took care of several things at once, notably the diploma-mill aspects and the lack of investigation into anybody by anybody - stopped a lot of irresponsible romancing which went all out of fashion just about then! However, that group really did cut lines all around. How, now, do you justify their label on a publication? There is no other sign of a change in the shutdown policy that I know of. That some are together in fact, I know; that all are together in good will I don't offer to doubt - but that this group truly "sponsors" communication needs to be shown. Furthermore, it will still be insufficient for such a group or movement to sponsor a publication anonymously. The only name on your masthead is your own. That is fair enough. There is no need - and furthermore, there is no justification - for saying that your publication is in the "interests of Humanics, a system of philosophy" and so forth. Too specific, and yet not specific enough. Now if you left off all labels, or simply said you are interested in the "Humanities", a broad term well understood by educators and maybe others - that would be another matter.

Further quibble - Human Behaviorism relates to human behaviorism - the mind is not a separate factor. Personally, to me, it seems to be all mind, but some people use the term in a more limited way, which has to be allowed for. But however you limit the meaning of mind, it's always there as a factor in humanity. However, I am glad you head in that general direction of ideas - very glad indeed. Yes, local compatability needs to have the "powers that be" other people combed out. Actually, dianetics has the same scope and so does any other study of mankind - study thought and you study all. Study humanity and you study thought.

..... am really glad you quoted what I had to say about telepathic barriers, so I don't have to work up a systematic report. Telepathy, however it may be, seems to be a promising line of investigation, and barriers seem to be good first steps for beginners. I wish you would put in somewhere what you say about the high and low tonescale points, that is very interesting indeed, and I strongly suspect you could be right, but the data is all so wivvery. One uses words and motions as pointers; at the middle of the scale one acts directly for the most part - telepathy should occur most at the light-motion areas. But from 1.1 down - hmp? By gummies, I know some of those. Dunno but I get that way myself or have done so. Nothing's reliable at low tones - natch - but exact by flashes, or near enough to be past coincidence by far, yet far enough to be confused and valueless. Would you say that telepathy at low tones does not include recognition of other people's feelings? Lots of people seem able to do that clearly and well, and it can be any kind of a feeling, too. Just as one can see fire and not be burnt - so one can recognize emotion in others without necessarily evaluating the situation the same way.....and it seems to be a good line of ideas. But a system, no, not yet.

BOOK REVIEW...Forever Young - Forever Healthy by Indra Devi. Prentice-Hall. \$2.95.

A system of Yoga, used successfully to combat modern day stress, by many celebrities in Hollywood, and in the Elizabeth Arden salons in Maine and Arizona.

Irresistably drawn to India with its ancient mysteries and sacred beliefs, Indra Devi spent twelve years studying and mastering this technique of Yoga which she now presents to an American audience in book form for the first time. A student of Krishnamurti and others, Madame Devi is a teacher whose success in helping people revivify themselves, mentally and spiritually has been outstanding.

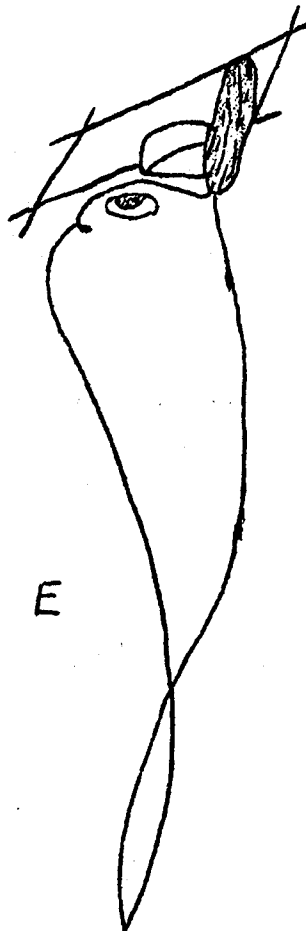
In her book she says: This book is not a treatise, but a practical guide to a better, healthier and longer life. It will tell you how to breathe correctly; how and what to eat; how to relax and exercise your body and mind. You will be able to enjoy better sleep, a happier disposition, a clearer and calmer mind. You will know what to do to remain youthful, vital and alert; what to do to lose or gain weight, how to get rid of premature wrinkles, and how to keep a smooth skin and clear complexion.

On Breathing: Deep rhythmic breathing is the first lesson in Yoga, and the cornerstone of all its teachings. It calms the emotions and relaxes the nerves.

On Relaxation: Relaxation of the body and mind plays an important part in Yoga training. A completely relaxed muscle discharges very little electricity. When the body is relaxed there is very little loss of life-energy.

F.O.H.

THE WHATZITS by Vox Pop



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SANITY TEST No. 2

Name 'em and you can have 'em, folks, remember? (Answers in Randomity.)

THE VISITOR  
by Martha Scott

It is not news to most of you that Reverend Jim Welgos is now completing a six-weeks tour of the Centers of Integration around the country.

Portland (Oregon) welcomed him with open arms. He and Mrs. McDade, his gracious traveling companion from Chatanooga, Tenn., were entertained in several of our private homes in Portland and Camas, Wash.

There was not a vacant seat in the audiences when he lectured publicly at the Masonic Temple and the Universal Church of the Master. He also gave a private lecture to Crown-Zellerback Industries.

We of the Portland group feel especially fortunate for he stayed longer here than at any other place on his list ... one full week. To us, the high point of his visit, of course, was the classes. These were held at the home of our Portland leaders, Reverends David and Betty Shreeve. They have just moved to a big, beautiful new home on the heights. It has spacious rooms and beautiful grounds, and all necessary facilities for a real live center; the best of all, a little chapel hall with big windows and a huge fireplace, for church and classes.

Reverend Welgos initiated this room with morning and evening classes averaging from 19 to 32 people at all times, including some out-of-towners from Salem and Eugene. Funny thing, the morning class all showed up again in the evening, couldn't get enough, you see. Even at coffee break we gathered 'round and listened to more of his words of wisdom; or some selfish soul took him off to a corner to pump him dry of "everything he knew".

We found Reverend Jim a wonderful, warm-hearted, affectionate person, very generous with his time and knowledge. --And assignments, ah yes, assignments. Well, we asked for it. We filled note books and hours of tapes with his teachings, but he left much more in Portland than these words on paper and tape. His influence will be more far reaching than even he suspects.

And then, there is the miracle of healing for baby Kathie. She has had a very stubborn, exema type of rash on her chin and neck for eight months that would respond to nothing. With very little hocus-pocus by Reverend Jim (he says, "putting the law into action") it is completely gone and our beautiful, wonderful baby is more beautiful than ever. He doesn't particularly like for us to mention the "little miracles" he has left behind in his path, but if he is tuned in --- we are eternally grateful.

We were all very reluctant to see him leave, even though we have enough material to keep us busy endlessly. Three car loads of Portland people followed him to Seattle where he spoke to a full house. Someone there must know the magic words, they persuaded him to stay an extra day. Portland is already making plans for his visit next year and we hope that each of us will make the progress that he says we can make. Thanks, Reverend Jim, for the faith in us.

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DIANETICS, SCIENTOLOGY, - AND YOGA  
AN ANALOGY  
by Bob Collings

PART THIRTEEN

The true seeker of knowledge has an open mind and considers all data in the light of its usefulness - but attaches no particular value to it; as data, it exists. Data which has its uses in present time, is utilized, but if it is not presently useful, it is not discarded, it is simply filed away for future reference. If one attaches value to an object of knowledge, if a bit of data is reasoned as being excellent, then any data which does not conform with it is rejected as being of no good. All data should be accepted without qualification. In this way, one's criteria remains flexible.

This analogy was designed for one purpose only; to acquaint the reader with the author's views concerning the possible relationship between certain groups of data. It was not designed as a control mechanism to change the reader's mind, nor as an influence to sway the reader's judgement in regard to any of the data presented. The reader is the best judge as to what he wants, and his acceptance level will determine what, to him, is useful. While there has been no attempt to create a controversy, the author has welcomed all communications regarding the analogy since he, too, is ever seeking new knowledge. Most of the correspondence to date has been most complimentary, and in only one case has there been any attempt to supply corrective data. The following material has been excerpted from letters from John B. Lewis of Mendham, N. J., for which he has the author's thanks. Again, the reader can draw his own conclusions.

.....Some time ago, when I asked you if you had tried the methods of Patanjali, you informed me that you have good communication with yourself. But it is really too bad that you have not done these things, you reason from some enlightenment, but it is only reasoning and the errors are becoming big enough now to be disturbing.

The "seedless" means contemplation without any nucleus of thought to start with. It is "samadhi", a time without activity, thought, purpose or desire. Sometimes the Voice will rise during it, at other times, it is non-specific, inarticulate absorption of knowledge, force and their coloring. It is one's saying, "God, I do not know that I need to know, or what; nor what I need to do, nor to propose; thus sit I here, empty as the hollow bowl, ready to sing to thy touch, or to be filled with that which is best for me."

In para. 3 of page 9, you speak correctly, and without help from a master, it is practically impossible to stop the mind-spreading. "The subsided and arisen mental images are similar..." indicates this, the image contemplated, and the image which arises from this contemplation become similar when one-pointedness is achieved. Until this, without complete steadiness, images form and dissipate, reform and dissipate again, even though they are alike. This, too, is one-pointedness, but the steadiness is lacking.

Let's move a step further than you have done in regard to para. 5 and 6. No disagreement with you at the level you are working. The triple transformation occurs spontaneously! It is not done by imagining or reasoning. The object or idea is watched. It changes of itself as one watches it without thought process. The material is seen first, then the more discrete or etheric image, and finally the still more discrete or spiritual image appears. By development of this ability, and the applying of it to any given situation, one enters the state of contemplation with the idea of the situation in mind, and then even this subsides and images form. By taking no part whatever in the phenomenon yourself, the story of the situation unfolds with complete and unerring accuracy. In the same way, past opens to one who thus examines; in fact, it is wise to neither desire the past or future, whereupon the past develops and goes right through present time into the future. This all occurs entirely of itself, with no action on the part of the meditator. This can be done by an adept in a few seconds while talking, even between sentences of his own speech. The triple transformation is this, and few have experienced this to my knowledge. I speak from using it.....Page 10, para. 3. Rephrasing, "By mind-poise upon the distinction between word, object called

by the word and mental images from the word ... comes understanding of the speech of all creatures." We see an animal, we call this "cat", we have mental images of cats. All superimposed. We think in terms of mental images evoked by the identification as the word "cat". When this is resolved, we do not identify, but know the animal - and speak with the animal by our thought and hear the animal's reply. It is "clearness" on what speech is and where it occurs, that is here discussed. I speak from personal use of this.

Page 10, para. 5. Habit molds, and behavior patterns are the same. By examination of the habit molds through meditation, the origin of these molds comes to consciousness. This often brings in "past lives" and we find the roots of our present behavior to have been in the past, in a different society, in a different body. Thus, these past lives come into awareness, exactly as Patanjali states. "From bringing into consciousness the mental images in the mind of others"... "one knows what is going on there. By fixing attention to another's thought, one sees or is aware of the mental images which appear as they think. From development of awareness of the spiritual world comes this also. Difficulty, not recognizing whose mental images are being looked at. If the subject has one similar to your own, then there is confusion and inaccuracy....."

Thanks for the recent copy of Dianotes in which I have read your Analogy, part 9. Do you yet realize that he who would teach must learn? And from this work, it is evident that you have not learned. You have not tried to do these things yourself, and you have made so many errors in this section that you expose your folly to anyone who has achieved the least degree of Yoga. I am not concerned with your lack of knowledge, for this will eventually be remedied, but with the dissemination of wrong ideas about these things. In this way, many are kept from finding that which is so and discouraged from attempting to achieve them.

Now let us look at your writings. You accept without question the insertion of Wood about the "latter end" which he calls death. Karma is of two kinds, with commencement (the act which causes reaction - the cause of an effect, that which is sown is reaped) and without commencement - the destiny of a man is that which God has given him from the beginning. By mind-poise on these - comes knowledge of the destined end.

Now, by the use of mind-poise upon strength, comes the ability to apply force. Friendliness is a peculiar mistranslation, it means intimacy with other beings or things. Now this does not result in massive physical development or great muscularity. Patanjali stated, the body should have extremely firm, well-knitness. But the application of force becomes possible to the Yogi through a system of which you are not aware. I now weigh about 130 pounds (I used to weigh about 175) - but I was putting a bolt into a water pump on the car not long ago with a six inch wrench in a most unhandy place. It was a 5/8 SAE bolt. I was having trouble, without thinking, I started to apply force to cause the bolt to seat tightly, and twisted it off as though it were a matchstick. I do not consider myself strong, and need no strength as such. Now Hatha Yoga will result in great physical strength, but Raja Yoga results merely in physical competence until the body has changed into a completely spiritual system, having different properties than matter as we know it. The system Patanjali started is the beginning of Raja Yoga. The only thing that is equal to this today is the work of the Master Lao Tzu. But this is not control over the mind-body relationship. (Author's note. John misread the aphorism, which reads thus: From mind-poise upon friendliness, etc., arise various kinds of strength. Force, as such, hardly enters into the picture.)

From advanced sight is meant the ability to see any part of anything to any degree of magnification at will. To see occurrences at any distance at any time - and there is no trance state needed, nor any closing of the eyes. There is absolutely no projection of consciousness, though your meaning by this term is obscure, there is merely the looking at this thing. When you wish to see the structure of the living protoplasm



of a cell in your body, you merely seek out the area, then the cell, then the part of the cell by peering at it successively. The tests of which you speak are those of the Faquira, not Yogis. Read Sri Aurobindo and learn what he has to say in "Synthesis of Yoga". He has been there himself and knows, and I who have also been, recognize in him this knowledge. The truth is that for four years I repaired my body, stopped bleeding and removed the effects of bee-stings and burns; now I do this no longer, it is done for me. A true Yogi makes no exhibition of these things, for in truth he does not do them himself, but God does them. Would a man take credit due to God? Perhaps not, and perhaps so, but not a Yogi.

Before you can understand these things, you must acquire the ability of mind-poise. Without this, it is impossible. On the center of the navel - this is the sun center. The progression of mind-poise upon the centers is most interesting and remunerative. When I first started, I transferred my consciousness to the various centers, I was taken off this system almost immediately and started upon the Golden Flower of Lao Tzu. (Lao Tse, both the same.). This produces the same effect as the instruction of Patanjali. From intuition, knowledge of all things, means thus, upon asking to know about anything, permission being granted, spontaneous and immediate understanding of the thing needed occurs.

You speak again of Hatha Yoga here (page 8 para 4). It is a means, but not the means meant by Patanjali. I achieved control of my body and awareness of it, now I need this no longer. It is entirely a waste of time to me, for my body is being changed and developed without my doing anything about it. (You may not know this, but I had Polio when 13 years of age, was left paralyzed from the diaphragm down. Learned to walk, run, and play games. Became an amateur tennis player, 20 years in Eastern States League play, a swimmer - instructor, and an ice-hockey player, all with a crooked back. My back is still crooked. This is not a failure in body techniques, for I know enough to fix this, but God is God, and His Will is my law. He fixes it, His Way.

The truth about all this is very simple. Yoga has two meanings, one that the Spirit and the physical become one and the will of both is the same. The other is that the will of the Yogi is aligned with the will of God, in that it is the desire of the Yogi to do what God requires him to do. Actual Yoga occurs only by God's permission and assistance. The first task is to develop the higher senses so that communication can be established with the Master. This is not an Adept. An adept is a being who has facility in manipulation of spiritual laws. A Master is a being who transmits to an individual or group of individuals the Will of God, Destiny and the Law. He is a voice of God, but behind this is the mystery of the ages, the Voice of God which man may hear. After the higher senses are developed so that intelligent response can be made to the Master, if dedication of one's-self is made to God, then the Yoga is completed by the work of the Master and by the following of his instructions by the disciple. No man becomes Yoga of himself! Now there is indication that you have certain communication with the Master. You might ask about this which I write to you. But so long as you only listen to yourself, you learn no more than you know and you cannot exceed the reality which you have accepted.

There are many voices which can be heard from the higher senses. It took over a year and a half with constant work with the master to get this sorted out and to develop a coherence and an understanding of the origin of the many stimuli received.

This page 10, para 2, refers to the mental being, a state discrete to the spirit as the spirit is discrete to the physical. The Mental Being can enter, literally the body of another and experience their experiences as though they were one's own. Take these things literally, without interpretation and you will be correct. They are clearly and succinctly stated, are true and accurate. You cannot obtain these powers without permission, what do you mean by doing good? Who judges goodness and badness? This moral-

izing which you go through here shows that you are your own judge and jury. There IS a Higher and Wider and greater source than this. I have experienced levitation personally. I did not do this, it happened from concentration of the mind on an idea associated with uplift. It happens when you fit the law. It doesn't happen otherwise. If you want to spend hours learning how to do it, well and good, but what is it worth at your present state?

Patanjali speaks here, "In external, not fanciful form" - this I have not yet experienced myself, but this I know of it, it is the release from the birth and death cycle where the body becomes spirit and no corpse is left.....

The reader may note that most of the differences were purely semantic. The English language has its shortcomings as a medium of communication. To communicate properly, one must be able to clearly define one's terms, but in a language that has several possible meanings for each word, this is sometimes rather hard to do. John is a very able person, and the author respects his opinions to a high degree. As he states, he, himself, has accomplished many of the things mentioned, and is thus somewhat an authority on the subject. Since true mental concepts vary little between individuals, it can only be the manner in which they're described that can cause poor communication. At least, it is one of the contributing factors.

As John states, mind-poise can be developed into a seemingly spontaneously mental process. The higher mind function operates at fantastic speeds. It needs only to be accepted. Through the study of the material as presented, the reader will gradually become aware of a different outlook on life. Phenomena will occur which approaches the mystic level - and sometimes is rather scary upon first acquaintance. However, it is only necessary to remember that whatever is occurring, is occurring because of some natural law, no spooks are involved, it is a natural manifestation.

The author, too, has experienced enough of the phenomena, as outlined, to convince him of the desirability of the viewpoint to be obtained at the higher levels of mental practice. One mistake to be avoided is the improper evaluation of Karma. Karma is reducible in present time; reducible to the point of complete removal. When one takes a fatalistic attitude towards any Karmic condition which might appear in the mind-body relationship, one sets limitations on that which is limitless. This is a common fault - and an escape mechanism. Like any other habit-pattern, the pattern of Karmic (Reactive Mind) control of the organism is subject to change - if one wishes to expend effort ... by not expending it. When one learns to do without doing, one is learning to live.

The following is from a letter received from Dan Green of Pittsburgh, Pa: ..... I am still enjoying your analogy of Yoga and its modern counterparts. I have, in the past, sort of looked down my nose at such exercises even while admitting that such might have value, I have considered the requirements for practice to be too severe for Western use. In other words - to be a Yogi, I would prefer to be an unmarried hermit living in a bountiful hidden valley. The work you are doing seems to me to be almost a translation, rather than an analogy, and this I must study intently. The August issue particularly, dealing with the Higher Mind, is full of meat. I read Brunton, who presents a good metaphysical concept until he starts to outlining methods where I rebel. I have listened to Dr. Thind, one of the oldest and most lovable Hindu (Sikh) teachers in America (he is a personal friend of the family for some 25 years), and his practices leave me cold. I believe (at the moment) that this change in one's being can be accomplished on a true intellectual level, without practice, conditioning or ritual as long as appropriate evaluations can be made. Your work makes these evaluations easier. .... And so, dear reader, it's all yours! May you make the best of it.

## ONE WORD REPETITION TECHNIQUE

by Ron Howes

(First published in Nov. '52)

## PART ONE:

Take a word, any word, and repeat it over and over until it becomes a meaningless noise. Then continue repetition until it again has some meaning. Words are noises; their meaning is derived from what is communicated about, and not from one's own stimulus-response to the words. This technique seems unduly simple, but it will produce surprising results.

## PART TWO:

When the preclear has achieved some insight into himself and how he functions, the technique can be extended. Take any word and repeat it aloud until it has no meaning for you. Then, for as long as you are able, extend the length of time during which the word is meaningless. Then establish a referent (a real object or action) for the word, and as you do so, notice how you do this. After doing this exercise a number of times, attempt to use the method (which you have discovered for yourself) of giving a referent to words, in a present time social situation. When you can do this effectively, you will have raised your IQ at least 20 points, and possibly a good deal more. The object of this exercise is not the exhaustion of possibilities and connections contained in an object whose name you use in the experiment. It goes beyond that. It is intended to lift the limitations you have placed upon your contact with, and use of objects and ideas by having labelled them. It is intended to restore your ability for spontaneous and novel relationship with objects and ideas. With referents.



R A N D O M I T Y . . . .

RUSS LEE of Los Angeles is among our midst for a two months stay. We understand that he is processing a preclear in St. Paul, after which he is going to Washington, D.C. to get himself a couple more degrees. He studied under Johanna and Hardin Walsh for his HCA, at their location in Los Angeles. If he is a sample of their output, they must be really going to town out thataway. Russ is a very good auditor, based upon what we've seen in his group processing. He is very alert, has a ready wit, and doesn't become flustered when the pressure is on. The Walshes - and Russ - are to be congratulated....

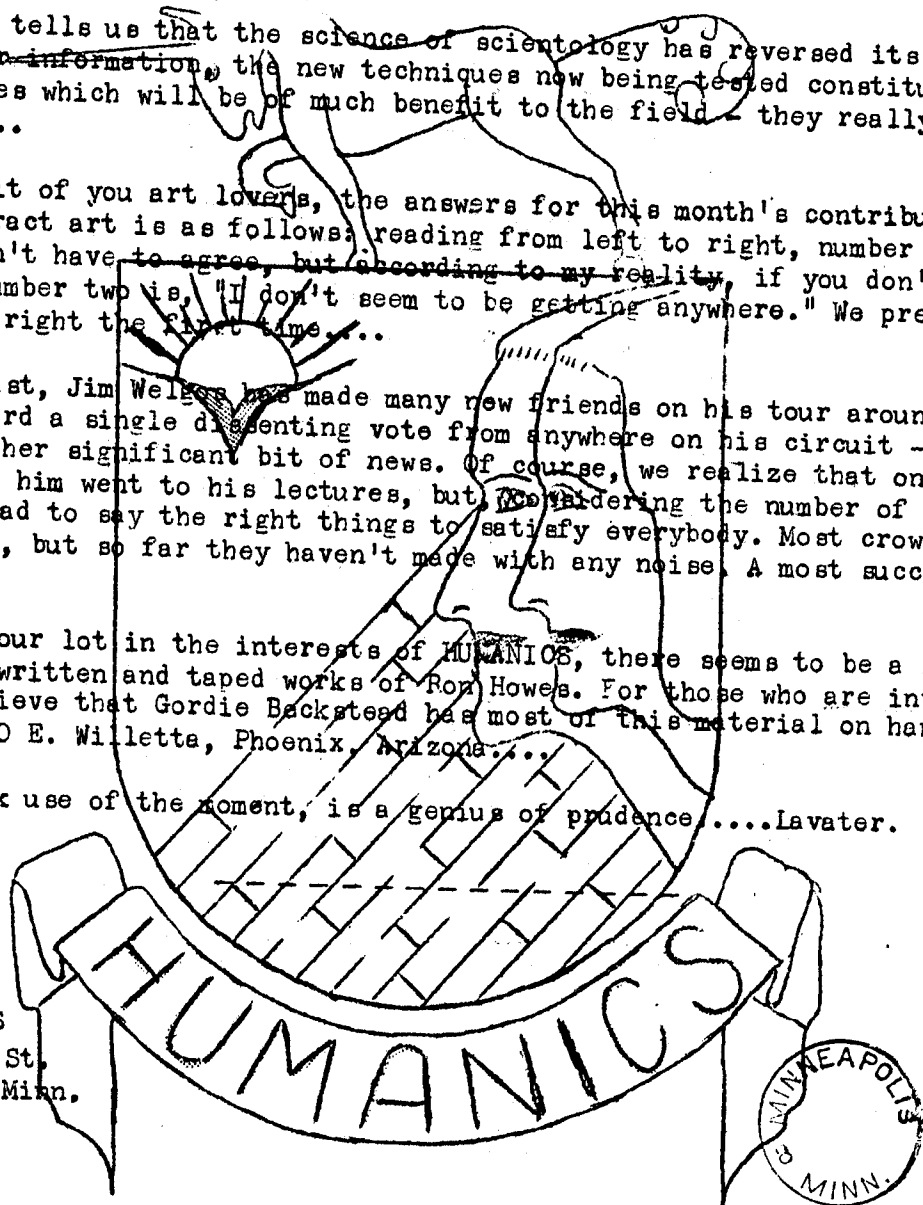
THE GRAPEVINE tells us that the science of scientology has reversed its field. According to our information, the new techniques now being tested constitute some rather radical changes which will be of much benefit to the field - they really work! We can hardly wait....

FOR THE benefit of you art lovers, the answers for this month's contribution to the field of abstract art is as follows: reading from left to right, number one is, "Of course you don't have to agree, but according to my reality, if you don't, you're nuts.", and number two is, "I don't seem to be getting anywhere." We presume that everybody was right the first time....

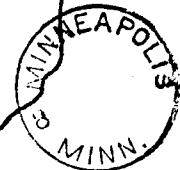
TO SAY the least, Jim Welton has made many new friends on his tour around the nation. We haven't heard a single dissenting vote from anywhere on his circuit - which, in itself, is a rather significant bit of news. Of course, we realize that only those who wished to hear him went to his lectures, but considering the number of people he lectured to, he had to say the right things to satisfy everybody. Most crowds contain a heckler or two, but so far they haven't made with any noise. A most successful tour, we take it....

SINCE WE cast our lot in the interests of HUMANICS, there seems to be a revival of interest in the written and taped works of Ron Howe. For those who are interested, we are led to believe that Gordie Backstead has most of this material on hand. He can be reached at 2330 E. Willetta, Phoenix, Arizona....

WHO MAKES quick use of the moment, is a genius of prudence....Lavater.



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