

DIANOTES

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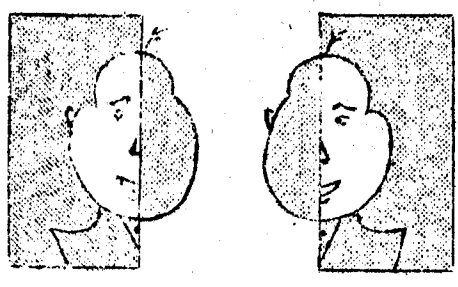
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DIANETICS OUTWARD

by George Field

Almost everyone who has received benefits from dianetics feels an urge to help build Hubbard's now-famous bridge. According to the tone level of the person, his motive may be self-protection against an otherwise hell-bound society, the exercise of a new and exciting fun of control over others, the performance out of a duty, the repayment of an obligation, the carrying out of a responsibility, the satisfaction of a desire, or the accomplishment of a basic purpose. Regardless of motive, however, the result in each case is an attempt to spread or advance dianetics. I am one such person, and of late I have been giving some thought--first to methods of doing so, later to results which can be evaluated, and finally to whether or not any such action can be justified by the very dianetics I am endeavoring to further.

My present gestalt on the whole subject is a flexible network of agreements with the realities of many others as I interpret them. A number of useful questions present themselves, and in answering them I hope to determine my course of action until more data is available.

The first question is, does dianetics have anything to offer? This question I answer affirmatively. Dianetics offers an ideal, a hope, a procedure, and a result--all of which are highly pro-survival.

The ideal of dianetics is the optimum--a long-lived, happy, creative, purposeful, self-determined being having complete control of (and usually residing in) an always healthy body characterized by the ability to compute without error and by complete freedom from the past of this and all other times except as a respective source of instantly available data.

A society of such optimum individuals can reasonably be expected to be without sickness, without insanity, without crime and without war; because all these are illogical, contra-survival solutions used for want of ability to achieve better ones.

The hope presented by dianetics is that each person in the world can come as close to achieving the state of an optimum as he chooses, that each of us has been brought to and is maintained in his present state by no outside force, but only by himself; that he is always able to change himself; and that he can at any time come as near to achieving the state of an optimum as he chooses, to live as long as he wants in the way that he wants, so as to accomplish his purpose.

The procedure of dianetics has many forms which I will not even attempt to list, but is basically simple. It consists simply in totally deciding to BE--to be aware, to be alive, to be different, to be more one's self, to be human, to be in part divine. Self processing is a form of the basic procedure in which each person alone makes his decisions. Formal or informal processing with an auditor or guide is another way of deciding, in which a group of two or more is formed having for its purpose to enable one of the group to more readily make his decisions.

The result of dianetics, like its procedures, takes many specific forms but is basically single. It is simply change in the way of living of a person after he makes a decision because of dianetics. Results of dianetics are many, and have for me three degrees of reality. Least real are the changes which are reported to me either orally or by written communication. Case histories are to some extent available, and there are many anecdotes by and about persons who have changed after deciding. More real to me are changes in others which I myself have

observed, particularly when I have been present at the time the decision is made. Results of this group are of course fewer in number.

Most real of all to me are changes in myself when I am aware of following a decision. While they are as yet relatively few and unspectacular, I know they have happened. They cannot be documented and independently verified, as some of those in the first group are, but they have the reality of intuitive or total awareness and agreement.

Having concluded that dianetics has something to offer, I next ask myself to whom should it be offered? In my reality the most interested people will have one common characteristic--each one will be dissatisfied with himself, and will have some real necessity for change, either computed or intuitive. The dissatisfaction may be from the pressure of physical infirmity, mental confusion, emotional dislikes, or environmental hostility, and may range in intensity from desperation to mild interest; but the greater the dissatisfaction, the higher the necessity, the more persistent the effort toward change.

Generally accepted dianetic principles underline the forgoing conclusion. One principle is that no one can be changed, be the force ever so great, but can only change of his own desire. Another principle is that at each instant every human knows and is doing what is necessary for him to do, according to his present state of aberration, to advance his case. The satisfied person therefore is presumably doing what he wishes and advances his case to the extent that he chooses to do so; hence he is not a present customer for dianetics.

This does not necessarily mean that no satisfied person ever can or will find dianetics helpful. A basic reason for satisfaction is ignorance of any different state, or even of the potentiality of changing one's state; and added data as to possible changes in living procedures may easily engender dissatisfactions and resulting changes.

My next question is whether there is any preferred way of offering dianetics--which is inextricably mixed with the question of who is authorized to do the offering. An analogy with salesmanship is illuminating here. The successful salesman is the one who knows his product, has faith in it, perceives its usefulness to his sales prospects, and is able to maintain a high degree of affinity with them. And one of the most indispensable of a salesman's tools is his sample of the product he is selling.

On this basis each of us can ask, "How well fitted am I to 'sell' dianetics?" To what extent am I aware of its full meaning, all its impacts on individuals, family and social groups, and the social and religious realities of my community. Do I know that dianetics works? Do I have faith enough in it to let it work in me? Can I point out how dianetics can be of assistance without conveying a false superiority or an unbased cockiness? Does dianetics "know it all" as I present it? Do I make claims for dianetics that are beyond my prospect's ability to envision, and hence damaging rather than helpful?

And finally, how is my sample--the one I carry around with me all the time, inside my skin? It is many centuries since "Physician, heal thyself" was said, but the advice that simple statement contains is valid and thought-provoking. What does the world think of dianetics when it looks at me, one of its avowed proponents? Is my condition such as they would like to share? The importance of the sample cannot be overstated, and it is under continual scrutiny. The world may not be able to recite the tone scale, or distinguish in words between self-determinism and internal awareness; but in general it looks through any professional

lingo to see what its professors are really doing. Intricate or popular terminology may attract, but results remain. A good sample is indispensable.

Now for the decision or agreement. In my own reality dianetics can change the face of the world as I expect it to change mine. My contribution in furtherance of that change is to display my sample, to keep only the latest model on hand, to let it be known that the forces that produced it are available to others, to always give such help as I can to the fullest extent when it is sought, and to avoid using dianetics as a vehicle for my own aberrations. And never, never to think that I know better than someone else what that some one needs. Let me act accordingly.

LETTERS

"What to Audit?" and "Optimum Land"...were originally sent to members of the Communication Network (Harry Fortune, coordinator)...mainly to run out some dianetic locks for myself...There are about 25 in the Communication Network, so that many copies were originally circulated. When A.J.S. McMillan of Bristol, England, asked for a few to show friends, I ran off another dozen or so, sent him a few and sent others to people I thought might be amused, such as Chapdelaine, Mathison, Schuster and a few others. So the cartoons would be new to most readers of DIANOTES still...By the way, I admire DIANOTES. I reprinted Bob Collings' article on Visual Correction via hectograph for the Communication Network...Virginia Allen just made a tape for PRF, 2/24/53, "Processing under Medical Supervision," 3.75 in./sec., 50 minutes. We here think it's excellent. It came too late for Gordon's Feb. 15 Tapeletter...You may add...the fact that I am editor for St. Louis Facsimile (circulation 100), compiler of Bibliography of Dianetics (64 pp., 75 cents) to be published by the Foundation in Wichita.

Dick Nerlin, University City, Missouri. (Thanks, Dick!)

Will take your DIANOTES at its word and reprint George Fields' "Thoughts on Tapes" in an early BULLETIN. Nice work, George, and it fills a long-felt need.

Waldo T. Boyd, Editor, THE DIANETIC AGITATOR'S BULLETIN, Wichita, Kansas. (Purr-rr)

...do you know if there are any surplus copies of the H.D.A. Newsletter around or of anyone who might part with a set or sell such? We would be interested in the whole volume/s published.

Nelson C. Shedaker, P. O. Box 244, Burlington, N. J. (Anyone? Reply direct)

Please send me your publication for one year...I found your articles very good during the past year. The article on Visual Correction is very functional. In 10 days I am already getting improved communication...With the newer techniques and especially yours and Jim Welgos' material, much can be done by an auditor for himself. My eidetic recall and internal communication have greatly improved during the past year.

E. E. Rogers, Vancouver, B.C. (Wine! And good hunting)

I enjoyed your article on Visual Correction very much. I have had it mimeographed and passed it out to eight students here at A. and M...While looking in the library for charts or diagrams for Step 1, I discovered two books you might find interesting.

The first is "The Art of Seeing" by Aldous Huxley (Harper & Bros., 1942). This is interesting not only from the standpoint of visual correction, but also for some additional insights into dianetic processes, and the development of internal awareness... The second book "The Truth About Your Eyes," by Derrick Vail, M. D., (Farrar, Straus & Co., N.Y., 1950) is more authoritarian, and deprecatory of the Bates method that Huxley used. It has a good set of diagrams and a clear description of physiology and pathology of the human eye.

William S. McCulley, College Station, Texas (More data)

I find your Technique for Visual Correction as published in Vol. 2, No. 15 of DIANOTES an excellent addition to the "tool box". May I suggest that you add to steps 4, 5 and 6 a sixth exercise specifically for near or far-sightedness? Moving the image of the object or objects from near to far and from far to near repeating exercises 3, 4 and 5. The general pre-clear interpretation, I have found, unless specifically directed, is to move the object images on a plane at a set distance from the eyeballs----that distance which is most comfortable for them, of course... Thanks for your contribution to the field.

Stella L. King, HDA, Newtown, Pennsylvania. (A very good addition!)

BOOK REVIEWS

ANALYTICAL PROCEDURE, Dianetic Foundation, Wichita, Kansas, 1953, \$2.50.

So you aren't optimum yet? Well, for you, what would you do as optimum? What sort of things would you have to do to act that way? Could you decide to start acting that way now?

The above series of questions illustrates one of the basic points of the Foundation's newest release in auditioning procedures. The technique referred to is that of the CEDA sequence where the pc Considers, Evaluates, Decides, and Acts upon his non-optimum behavior and thoughts. While according to the Foundation this technique has not to date produced any clears with this method, the CEDA is very handy for knocking off any specific aberrations the preclear has lying around.

Analytical Procedure grew out of the techniques at the time of the Handbook for Preclears; of these it is based primarily upon postulate processing. However, the basic approach and procedure are entirely different. The basic technique is called "tracking"; this is applying CEDA sequences repetitively to the preclear's aberrations. Further, the target of these CEDA sequences is the particular part of aberrations known as the beliefs, attitudes, and motivation surrounding the aberration. In other words, the CEDA sequence is how the preclear rids himself of what his aberrations are (BAM or beliefs, attitudes, and motives).

Several subsidiary methods for attacking aberrations are given in the book and are quite useful: shadow tracking, counterpoint, clear shift, the RFP triangle (responsibility, freedom, and power), and others.

The goal of Analytical Procedure is of course to help, as materially as possible, the preclear up to the point of optimum behavior for him. A point stressed in this is that the pc can think much more analytically when he is high in tone level than when he is low in tone. Therefore one of the jobs of the auditor is to try to keep the pc up in tone level as much as possible. The pc has a fine analyzer, why make

the auditor do all the work? A question arises though when the statement is made that the basic aberrations are made at an apathy level. Question: how can you contact analytically an apathy level? The answer to this is that the pc does not have to go into apathy, but merely examine his feelings and awareness at the apathy level. He doesn't have to actually dope off to examine his thoughts and actions there.

One initial criticism of Analytical Procedure is that it can very easily bypass untouched all the decisions and aberrations found only in the reactive tone levels. However, this is not so if the tracking procedure is properly executed, as the pc will perceive into the reactive tone levels, but in the inquiring and evaluating frame of mind characteristic of Analytical Procedure.

All in all, this reviewer believes that your \$2.50 will be well spent if you're interested in advancing to optimum.

D.H.S.

GESTALT THERAPY by Perls, Hefferline, Goodman. Julian Press, New York, N. Y., 1951, 466 pages, \$6.50.

Gestalt Therapy represents one of the truly great contributions to a self-processing therapy. It provides the individual working with himself a framework of exercises through which he can examine his perceptic awareness. The exercises help the individual to examine and become aware of the extent to which he has abstracted his experiences in life. Theoretically Gestalt therapy propounds the concept of the unification of the individual through growth and assimilation from direct contact with the environment.

The book is divided into two separate sections. Book one contains the exercises, discussions of the exercises, and reports from many people who have tried the exercises. Book two is a theoretical and rather highly abstracted discussion of the philosophic implications brought about by the Gestalt concept of human existence.

Separating the long involved theoretical discussions from the exercises and therapy section was a very wise move on the part of the authors. One can read the first part of the book and get the workableness of therapy without reading the second section.

One salient fact about this book cannot be stressed too much. It is a book that does provide the means with which a person can better integrate his body-mind and actions. It is a book that puts the responsibility of what a person is squarely up to that person. And then, again, what so many "self-improvement" books fail to do--it gives the individual exercises and techniques which really enable him to better manipulate and understand his total environment.

Gestalt therapy is a psychotherapy usually considered as a standard therapy related to the academic schools of psychology evolved in colleges and universities. It is not associated directly with dianetics, but there are many obvious parallels between techniques in gestalt and dianetics. The reviewer is not concerned with the argument as to which came first.

R.E.S.

Editor's Note: Both of the above two books can be purchased direct from the publisher's, or from Minneapolis Dianetics, Inc. (See book list on last page).

OUR CAPACITY TO LEARN
by Bob Collings

Psychologists tell us that our knowledge at top levels depends upon the number of undamaged neurons in our brains. If we accept this, we must also concede that we each have limitations and can in no way rise above a preordained caste. A caste that is Mest controlled and as effective as barred windows in a jail. We might peer through and watch the more fortunate but are confined within the limits set up by our body condition. Dianetically, this is incorrect as we are all endowed with a degree of ingrained, residual intelligence and we expand and gain knowledge, we learn to control and repair our bodies and are then limited only by our own desires or necessities. Our first goal is to increase our ingrained intelligence.

Ingrained intelligence is the sum total of our hereditary and learned knowledge. It is knowledge which we accept as being true and it is real because it conforms with the reality of others. It is best defined as being the faculty to understand. Our I.Q.s signify the extent of this ability. It is our habits of thought.

Each new datum, as it is presented, is examined and analyzed in the light of these habit patterns. If it is found to be true and it is compatible with our reality, we either add the datum to a thought chain as confirming evidence of its accuracy or change a conclusion to conform with the new information. Thus, we either integrate an existing thought habit, or form a new habit pattern and add to the scope of our knowledge.

If blocks are present against certain categories of learning, we ignore such knowledge according to a prescribed habit pattern. If such blocks are removed, we are then able to add to our capacity to learn. Everything we have heard, seen, or have hypothesized about that given subject is then released into open awareness. We have again added to our ingrained intelligence.

Self-analysis, or observation by an Auditor, will bring these habit patterns of thought into awareness. Since they are habit patterns, they are subject to change in present time. If we have the desire, or if it is necessary to correct them, they may be replaced with more optimum habit patterns with comparative ease. During the period of orientation, the effort expended in effecting the change will usually bring into awareness any and all causes of the blocks. It is possible to run out this material without recognizing it for what it is, if the cause is of a minor nature.

Ingrained intelligence then, is the hereditary and learned knowledge of which we are aware and have available for use in our computations. As we optimize our thinking habits, we increase our residual intelligence and hence, our capacity to learn.

NEW DIANOTES FEATURE

Pages 9 and 10 are the new DIANOTES feature--an illustrated insert! We can reproduce photographs, shaded drawings and art, and ink drawings--anything flat. We'll run this "insert" at least six months--longer if you like it. We can use news photographs of conventions, meetings, people, illustrated case histories, personality features, charts and diagrams, cartoons, etc. Photos sent should be actual size to keep our cost reasonable; the montage in this issue shows the two most desired face-sizes. A "Jumbo" print, or large snap is desirable. We can re-draw cartoon ideas; or if you send one India-inked same-size, or slightly less than double-size, that's even better. Any suggestions?

BOOK REVIEW

MANY MANSIONS by Gina Cerminara. William Sloane Associates, Inc., New York, N.Y., 304 pages, \$3.75.

In recent years there has been an ever growing mass of evidence that man can, under various conditions or stimuli, greatly enlarge his powers of perception. This book brings to light a very glowing example of such evidence. Miss Cerminara, a Ph.D. graduate in psychology from the University of Wisconsin, made what she thought was to be a short investigation of the files of a noted American psychic of Virginia Beach, Virginia. Instead of a short perusal the investigation developed into months of work and MANY MANSIONS the result.

Edward Cayce (pronounced Kay-See), the miracle man, developed the ability to diagnose difficult medical cases while under the influence of hypnotism. The faculty was discovered when he diagnosed, and cured, his own case of throat paralysis while under hypnotic trance. The discovery led to the diagnosing of more than 30,000 medical cases of varying severity with very few failures. He not only gave correct diagnoses, but in many cases gave methods of treatment and reasons for the afflictions.

MANY MANSIONS, while not insistent upon the belief of reincarnation, points out that such belief would transform psychology. It would add the third dimension, time, to the study of personalities. It would throw a flood light upon the background of man, and enlarge his perception of himself, showing the slow winding paths by which capacities, traits and attitudes are developed.

MANY MANSIONS cites numerous examples of readings by Cayce which indicate the possibility of reincarnation and its accompanying Karma, the law of cause and effect. It cites many life readings which tend to prove that attitudes and skills, now possessed by individuals, stem from experiences encountered or developed by those individuals in past lives. Names, dates and places of past incarnations were given, and many of these were in agreement with recorded history. In several cases, obscure people were told where they could, and did, find recorded proof of the existence of the personalities mentioned.

According to orthodox psychology and genetics, and individual's total makeup is explained by his endowment of genes and his environment. Cayce's readings disagree and place it directly in the heredity of the soul itself rather than that of the grandparents. In other words, "We are our own ancestors", which explains why "The sins of the fathers shall be decended upon the children".

Miss Cerminara expands upon these possibilities. She points out that many scientific discoveries have been evolved through unlikely sources and that truth can be uncovered in humble places. It is suggested that those people who are searching for a credible answer to the unsolved riddles of life, think seriously of the reincarnation principle. They should take it on a trial period, live by it and measure themselves by it. If, at the end of the trial period, they are not satisfied, it may be returned without cost to the storehouse of thought. A. G. DP.

Minneapolis Dianetics, Inc., meets Sunday, 8P.M. Guests invited. We are not listed currently in the phone book, so out-of-towners in Minneapolis please call KENwood 8118 or DUpont 9007 for information ahead of time.

(One of a series about people active in dianetics)

Wade Tozer's other head

by Grace Krausy



No, that's just his other head--which does a lot of things while people see the first one. I don't know about light bulbs, but you can do anything you want to--and why not 110 volts?

MDI was a sort of three-legged pyramid in early 1952--each being essential if we were to keep going. Wade was one, Don Schuster was the second, and the rest of us the third. All three had faults--but that critical stage is passed. Much credit is due Wade.

Heckler, thorn in the flesh, mimeographer-collator-addresser (and previous to this issue stencil cutter) of DIANOTES, co-editor a while, efficient and reliable in most matters like books (which dianetic folks tend to disregard in search of Theta)--are some contributions. Wade's home is our mailing address, and over one-third of our meetings are there. MDI's library and tape library are there, taken care of by Wade. He is the person who sees that necessary things get done--though he's been doggone regusted when he had to do so much of it himself. Wade is Treasurer of MDI, handles all book sales and book correspondence (the first 24 hour service in the field), and is a member of the board of trustees.

The people who make dianetics work by way of the third dynamic know him because they've written letters to him--but to dianetics at large he's unknown. No TEAR-RR-RRific new techniques due to him, although he's one of the better auditors in Minneapolis. Also, he's an expert in practical psychology, though he'll claim it just happened: MDI is slowly growing, soundly, and with more than two or three doing the work. Wade claims he hasn't made major improvements in his own case--but there are plenty of little ones. Decrease in narcolepsy, a 35 point increase in measured I.Q. (mostly reflecting attitude toward testing, he says), and control over the husky factor in his voice are the main ones.

He has a new applied technique, as he recently wrote D. L. Sterling: "We hope your aberrated tape recorder's case has been progressing satisfactorily. Since our machine is now making definite progress, we thought you would like to know what technique was used. It's really very simple--all you do is use Ron Howes' single word technique. This is actually self-therapy because tape recorders seem to have the capacity to repeat a single word for any desired length of time. This is accomplished by making a loop of 8 or 10 inches in diameter from sound tape (endless) and after imprinting a single word on the tape put it on the machine, place the machine where you can't hear it (for your own good), and letting it run itself."... *Must be his other head talking!*

NEWS FROM THE FOUNDATION

From the HUBBARD ASSOCIATION OF SCIENTOLOGISTS, INC., Phoenix, Arizona

March 9 release: Effective immediately, The Phoenix office of The Hubbard Association of Scientologists, Inc. is closed. Orders sent, and future issues of the Journal of Scientology, will be mailed from Philadelphia. There will be no interruption in the functioning of the HAS. The Hubbard Professional College may reopen at some point in the far west, but the operation in Phoenix will be closed after completion of current commitments. For the present, the Doctorate course (the techniques of theta clearing) will be available in the United States, only in Philadelphia at the Hubbard Foundation. Addresses: The Hubbard Association of Scientologists, Inc., 122 North Mole Street, Philadelphia 2, Pa., OR, The Hubbard Foundation, 237 North 16th Street, Philadelphia 2, Pa. (Abstracted)

Alphia Hart announced March 9: "...my resignation as editor of the Journal of Scientology and president of the Hubbard Association of Scientologists, Inc. For fear my action may start a new batch of wild rumors, this letter is to assure you that my resignation has been contemplated for several months. Operating an office is not, and never has been, my idea of pleasant employment. As a writer, I prefer to write, and my freedom from executive duties permits me to return to mocking up emotional illusions, and feeding them to those who find release in the machinations of another's mock-ups...Death of my father means that I will go to Oklahoma for a short while. Then, my present plans call for my return to Phoenix, where I will make my home in a trailer park at 1850 East Van Buren...To those with whom I have been doing business during the last ten months, I hope I can still consider you my friends. Thank you for the association which your letters and support have made possible."

The American SELF ANALYSIS should be ready now, same as the British edition except the title, SELF ANALYSIS IN SCIENTOLOGY. HOW TO LIVE THROUGH AN EXECUTIVE is to be out in a few weeks. Also from Alphia Hart, Feb. 27: SCIENTOLOGY: 8-8008 is being rewritten. No estimate even on the delivery date...Volney Mathison has dropped the Minimeter from stock and is selling a battery-operated Quiz-meter, which is a hybrid toy-processing machine. Franksters who want to know whom you love, or whom you'd like to kiss, don't realize they're playing with dynamite. As a department store toy, this should increase business for auditors and psychiatrists."

From THE DIANETIC FOUNDATION, INC., Wichita, Kansas, March 4.

Seven have graduated in the last month to become active HDA's. Evelyn Freer, Arlington, Va.; Jack Burrows, Canon City, Colorado; Stanley Prijatelj, Pa.; Dr. Earl Huber, Chicago; Mrs. Harry Gordon, Indianapolis; Constance Warren, Colorado Springs; Mrs. Laeta Dunbar, Los Angeles.

The first issue of the Foundation's newspaper, published monthly, unnamed yet, looks good. Printed, one good illustration, four pages double column $8\frac{1}{2} \times 11$. Subscription price, \$1.00 per year. March is the Vol. 1, No. 1 issue. (gk)

From EIDETIC FOUNDATION, Fairhope, Alabama.

No release to us, but their general release says, "We're getting ready for the summer classes which will be held during June, July and August. Each class will start on the first of the month, run for 6 days each week with Sundays off. Here's a tip---these classes may be the only ones that we may have...If anyone wants information about these classes please write us and ask." Their OCCULT ASPECTS is out (see our book list back page) and they are excited about it. Review next issue.

LETTER FROM JOHN ROBINSON

Jan. 29, 1953
1320 N. 1st St.
Phoenix, Arizona

Dear Don:

Slowly but surely I'm starting to catch up with my correspondence. My letter in "Dianotes" brought a bunch of letters--no angel, however. Perhaps that is just as well since I wouldn't be going on any trip at this time whether the money were available or not. Too much stuff is opening up in the research I'm doing to drop it at this point. On top of that, Theta Clearing, SOP has come out as well as "Scientology 8-80" with "Scientology 8-8008" coming up soon. An auditor above 3.0 on the tone scale with SOP and 8-80 should be able to do quite a bit with many preclears with this data.

A small group of us have been doing a lot of research since the end of November. LRH is reported not to think too much of what we have done (though I haven't heard that from him personally and one can get any type of rumor that he wants to) but he hasn't gotten any of the material we've uncovered during the last month. We've gotten the techniques down to where, after the pc has gotten reality on the structure of how he operates and thinks, an entire dynamic can be "cleared" in as little as two to five hours. It still amazes me to have the pc take a very charged subject and at the end of the session find that he has no felling or attitude towards that subject. That, coupled with the knowledge that he can assume any attitude or feeling towards it he desires, makes me feel that we have a fairly good technique.

The techniques we now have are mechanical. No facsimiles, ridges, goals, decisions, flows, concepts, etc., are run as such. They are merely blown. The auditor merely gives instructions, waits until the pc says he has finished, checks him on a few angles such as for things which act as deniers and forgetters, and then proceeds to give the instructions to the next step. It's very stet after the pc gets rolling. The art of auditing comes in getting the pc started. The data that these techniques are based on has not come out anywhere in dianetics, scientology, psychoanalysis, mysticism, etc., as far as I know. This means that an orientation period is necessary. It is also the main stumbling block in getting this data out to the field. We could easily write a good-sized book about what we have found. Instead, we've gotten up a 3 hour tape for Beckstead for his lending library. It contains the absolute minimum in data necessary to use these techniques (also the techniques themselves). The book comes later. Right now, one of the group is setting up an article or two and eventually will have a series of articles ready to hand anyone who wants to publish them.

Which reminds me, will you inform Grace Krausy that I'll attempt to get that article written but cannot guarantee it because of the schedule I'm on at this time? Right now we're trying to set up a 75-100 hour "cleared theta-MEST clear" process. It's being tested now. If it works, fine; if it doesn't, it will be necessary to find out why not. We should know within the next couple weeks. By the way, in case we don't get that article to Grace and she needs a filler for the next issue, it's OK by me for her to use part or all of this letter.

A number of startling things have come up in this research. We have isolated 4 types of life forms in the human being plus a separate piece of one which could be considered a fifth type. The lowest form would be the cellular theta. A composited group-identity cellular intelligence is located in the stomach. The CI, when "Cleared", would have an IQ of 70 or 80. The CI is NOT the Genetic Entity. The

GE has a time track going along the evolutionary track as LRH describes in "What to Audit" and, when "cleared", has an IQ somewhere around 180. The third life form is the olan, a being whose time track LRH has presented as that of the thetan's and which goes back some 74 trillion years. This misidentification is quite natural since the thetan, the fourth life form, has thoroughly identified itself with the olan and the olan with the thetan. It took quite a bit of unsnarling to separate those two. The thetan's time track goes through a series of universe levels which are quite different from those previously indicated in Scientology. The latter are universes on the same universe level (each level can contain a number of universes). This set-up of universe levels makes up quite a cosmogony. However, they are not necessary to investigate as such using the newer techniques we've got.

Each of these life forms has a definite personality, different goals, a different state of knowingness and different experiences. The material in "Dr. Howes Discusses..." applies primarily to the CI and, to some degree, to the interrelations of the CI and GE. The material in "8-30" applies to the olan-thetan combination with respect to the body while "8-3008" will apply primarily to the olan-thetan combination alone, as far as I can gather of its contents at this time. As far as I know, the data we have uncovered covers the entire set-up, including that which LRH is bringing out on games and illusions.

Each life form has a number of fields with which it operates. Control points such as goals, postulates, decisions, identity shifters, etc., are located spatially in these fields and cause a strain in the fields. Experience recordings such as facsimiles cluster around these points and change their potential and hence, their ability to affect the fields. We finally found what holds the control points in place, namely, intentions. As yet we have not tried to apply mathematics to the actions in the fields but we have found nothing which would negate this possibility. The results of our research point out one thing: A person is NOT self-determined solely because of self-limitations and previous intentions not to be able to do things and previous "maybe's". Because of this, there is no one who is perfectly self-determined---yet.

Oh yes, you might be wondering which of the above 4 life forms is "I". None of them, strictly speaking. When the thetan-olan combination takes over a body - usually at birth - the thetan puts a "clean piece" of itself, i.e., a piece without facsimiles or control points, into the head and then withdraws for some time to dream, sleep, etc. This piece, because of dis-identification control points being active plus forgetters, etc., remains unaware of the rest of the thetan-olan combo. If these dis-identification points are strong, it is almost impossible for a person to remove all of his consciousness from his head and become a "theta clear". The removal of these points and the "clearing" of this "I" piece makes it possible for this piece to be readily reabsorbed into the rest of the theta body, thus producing a true "theta clear".

All in all, we have a fascinating little deal here. We know that it works as predicted up to a point. Whether it is a complete process or not remains to be seen. Well, back to "work"!

Sincerely,

John

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DIANETICS IN THE CITY OF LAKES

Feb. 15, 1953: We heard Jack Hayes' Feb. 9 tape from Colorado Springs. Guests were Dr. & Mrs. C. F. Moore, members of the Spokane, Wash. group. Mrs. Moore told about Spokane dianetic activities.

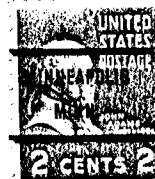
Feb. 22, 1953: Robert E. Smith reviewed "Gestalt Therapy," postponed from last week. Close-up pictures for a possible visual comparison record were taken of all members.

Mar. 1, 1953: Carl Peters reviewed Eidetic's transcript "Jack Horner Speaks." George Field informally told of his recent trip to and from Colorado Springs, with his experiences in processing there and in Denver.

Mar. 8, 1953: A discussion of "Creative Dynamics" was led by Elaine Scott.

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