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THE PRECLEAR IS AT BOREDOM
by James H. Schmitz

The preclear who has come up out of chronic mis-emotion to "stable boredom", 2.5 - 3.0 on the E-meter, is primarily concerned with maintaining himself without further discomfort at that level. Though still a reactive personality, he has a considerable choice of reaction in many situations; and he prefers, on the whole, to avoid the lower tone ranges, though he may dramatize freely for effect, or for his own satisfaction.

A comparatively very wide selection of potential new interests is also open to him now; and probably he has recovered a number of previously abandoned ones. So old and new hobbies and forms of amusement and other interest-absorbers tend to flourish. Along with that, there is often a sense of relaxed freedom in thought, emotion and activity. While our preclear may be intermittently aware of the fact that he is still somehow disappointed in life, his general situation seems almost satisfactory; and he may feel that it can be indefinitely maintained without further effort at that level. Or, he may bolster it by adopting an innocuous philosophy, mundane or religious, private or group supported, which promises painlessly continuing "growth and progress".

What he carefully avoids is to extend his activities or awareness into areas that would challenge unresolved mis-emotion, in particular his basic fears and apathies. On the way up to boredom, he has found it increasingly easy to occlude disagreeable material; and for a person who has been chronically and compulsively drawn into mis-emotional reactions, this ability represents a very real tactical gain. As a long-term process, it is less admirable. At boredom, our preclear is still an aberee, and he is limited now by emotions and motivations that are a good deal less obvious, particularly to himself, than they were when he was still "stuck in grief" or enjoying a newly-found freedom to be angry. The symptoms of boredom, of course, begin while the preclear still is chronically living at much lower tones. But when he has run out or reduced to his own satisfaction whatever he was consciously disturbed about; when his E-meter tone does not normally sag below 2.5; and when he is carrying out his chosen activities with a fair degree of freedom, he's there.

Boredom apparently can't be regarded as an emotion or class of emotions in itself. It is a defensive attitude, in which interest appears to be diffused but is actually directed at keeping the existing situation intact, with allowance for developments that do not involve any disturbing degree of change. The unpleasant aspects of boredom seem to derive from the emotion that is currently threatening to come into awareness; the preclear can be pushed from boredom into apathy as directly as into anger, fear or grief. The type of material to be run at this level is equally varied; he can run anything, and with comparatively great ease. If he accepts effective processing, his ability to shift back out of restimulation increases steadily. Eventually, he may be running "deep apathy" in three-minute stretches, returning to a thoroughly cheerful tone between rounds. Unfortunately, this tends to strengthen his feeling that the mis-emotion remaining on his case can't amount to much and isn't worth digging for; though it adds up to the formidable set of barriers that keep him where he is.

The areas to persuade him to investigate now are precisely those in which he isn't consciously interested or concerning which he feels he has "made up his mind". More specifically, a good starting point would be the things he knows he can't do, doesn't want to do, or shouldn't do or have or be, on any factor of any dynamic. The negative and occluding aspects of the boredom attitude make these more readily available than the thing he wants to do (but can't) or the thing he must do (but doesn't want to do), etc. Taken together, these blueprint his acceptance of limitation, both in himself and in his environment. Any good scanning technique is effective at this level, and the main difficulty is to keep the preclear (or yourself as a preclear) at the job of

doing it. The evasions of the low-toned person, baffling as they can be, look rather pathetic when compared with the ingenuity of the preclear at boredom. Once he realizes that improvement is continuing, he will tentatively cooperate, at least for a while; but he slips gratefully into techniques and material that keep him going through the motions of processing without actually affecting him much, one way or the other. (That trait, of course, is not peculiar to the boredom level.) Big blow-offs in the form of grief and line charges and the like are not to be expected. He'll take it in small doses now, or not at all; and if he's come up to boredom through processing, he's quite capable of controlling the size of the dose. The preclear who enters processing at an apparent level of boredom is, of course, a much more rigid creature and must be handled as carefully as any other new case.

The degree of analytical detachment achieved by "putting emotion into the walls", or into mock-ups of himself or others, speeds operations up considerably. Experiments with metaphysical substitutes for processing, including a preoccupation with the miracle-seeking aspects of scientology, slow them down. However, these bring up reactive material on the 7th and 8th dynamics; and if the preclear is being thoroughly materialistic at boredom, it's very much worth while letting him find out why. As he begins to resolve his resistances in that area, he may decide next that he has achieved as much self-improvement as can be reasonably be expected in just one lifetime and that he can settle down and wait for the next time around - that being one of the more tempting pitfalls of metaphysics.

If he settles down at boredom for any reason, his long-term development hardly looks favorable. Circumstances eventually will force him back to one of the levels of reactive defense from which he has escaped; or his technique of avoidance and occlusion must be increasingly applied to shut him off from the major issue of life. I have no personal experience of what life looks like to the adult human being who is chronically above boredom; and I haven't met anyone who seemed to be maintaining himself there without a drastic shut-down of awareness and corresponding losses in the reality of his living. But neither have I run into any objective barriers to progress.

From here, the computable stretch of the way up beyond boredom appears at least as lengthy and involved as the way up to boredom from the lowest ranges of chronic misemotion. However, it becomes progressively more interesting as rewards on the positive side begin to develop. It seems that if we can avoid the self-deceptions, the quick-clearing gimmicks, the business of gingerly shuffling our postulates around 'till we find one that is acceptable to our auditor and society, and do not decide that some fairly comfortable standard of existence is the best we can attain, we can go to very high levels still.

Hope to meet you all there. . . .

(Ed's Note....We are most happy to welcome Jim Schmitz to our pages. Many of our readers will recognize Jim's name and style since he is well known in the science-fiction field. We received this article by courtesy of Ikey Stone who is associated with Jim (and others) in the Hubbard Dianetic Service Center of Pasadena, Calif. Ikey hardly needs an introduction to the dianetic community since her news-letter, "The Flash Answer" has prevailed among us for quite some time. Much thanks, Ikey, and, of course, to Jim, also....)

How poor the human mind would be without vanity! It resembles a well-stocked ware-emporium that attracts buyers of every class: they can find almost everything, have almost everything, provided they bring with them the right kind of money - admiration!!

RANDOMITY....

BOOKAYS ARE in order for Andy Anderson for his latest issue of the GADA Bulletin. The array of talent that constitutes his staff probably helps it along a little bit - and makes one turn green with envy. Nice job, Andy, keep it up....

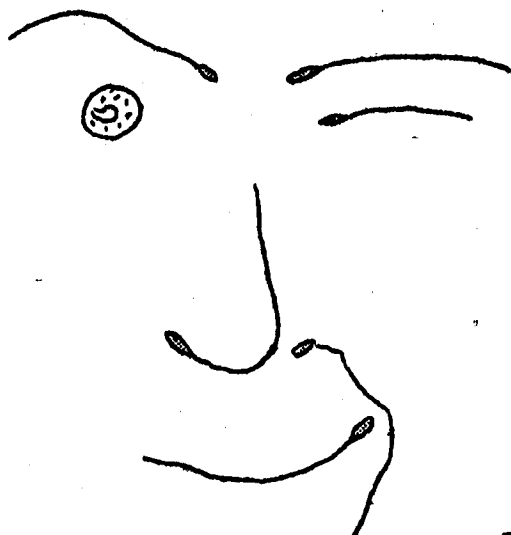
IKEY STONE informs us that the Editor of Spaceways - science fiction magazine - is going to take a flyer on three issues of a new magazine devoted to Dianetics and Scientology. Watch for it on the news-stands in a couple of months. A good reception will keep it in existence. We hope....

IT IS GRATIFYING to note the interest engendered by our Analogy between Dianetics-Scientology and Yoga. It proves our contention that our readers are open minded and prefer to make their own decisions from information correlated by themselves - they read everything, and use that data which coincides with their own reality. Our sincere thanks for the many letters containing bookays - as yet, no brickbats....

SPEAKING OF correspondence, many inquiries, mere mentions, etc., are coming our way in regard to "Humanics". Some of these may be idle curiosity as to present time doings of the originator of the latest material along this particular line, but we believe that much of the interest is occasioned by a desire for simple self-processing techniques which can be used by anyone and everyone without danger of wig-flipping. The increased interest in Jim Welgos' Lessons in Living attest to the fact. Also, we would not be surprised if the demand for Perls-Hefferline-Goodman's "Gestalt Therapy" takes a sudden turn upwards. There are many people who are genuinely interested in developing their minds and bodies but cannot afford to spend much money for treatment. Simple self-processing techniques, couched in simple terminology, and having a high degree of understandableness, are their only salvation. The suppliers of such are almost assured of success - if their authority is acceptable to the consumer. Something to think about, anyway....

WE ARE RATHER surprised that Ol' Debbil Hart devoted so much space to the latest attempt at gold digging out Arizona way. But then, we suppose that it is news when the gold-diggers do their digging from way out on a limb. We are wondering what's going to happen if and when the limb breaks. We say "if and when the limb breaks" most advisedly, because we have heard of many cases where such limbs have been cut off - mostly by intent. Of course, there is an off chance that the limb will break off "Naturally" because of too much weight on the "off end"....

Thet'n



Wait'n

BOOK REVIEW, THE HUMAN ANIMAL, by Weston La Barre. Chicago: University of Chicago Press, 1954. \$6.00.

Everyone who has paid any attention at all to the matter of being human, and the problems of living in a human society knows a great deal about how human beings "ought to" behave - he has had this dinned and drummed into him from birth to present time. But almost no one knows how human beings ought to behave in terms of their humanness. Weston La Barre, in The Human Animal, has sought to present man as he is: "an animal with peculiar biological traits as a species which make him human." And, in line with modern trends, he draws from almost all areas of knowledge about man to present a well-rounded picture of the animal which man is and how he got that way - a picture of "a biological species, with the essential characteristics of his behavior, including social behavior, as growing out of his biological uniqueness."

The first two chapters are devoted to a scan of and commentary upon evolution and contain, aside from the purely biological data, some remarks which, when expanded from their immediate context, can lead to much insight into the real world which we inhabit. (Note: not what we think it is, but what it is.) The fact that, biologically speaking, every change in an organism to solve an environmental problem brought as a result some other problems which needed solving has an application far beyond that of food-acquiring or development of locomotive members. Reference to Cope's law of the survival of the unspecialized can also lead to some interesting and fruitful thought.

Discussing teleological views of evolution - that it was "meant to be this way", that evolution from amoeba to man is part of a "plan" on the part of someone or something, La Barre makes the statement which, like many other of his remarks, can at first seem very frightening to the individual who wants to sense his universe as safe, sure and protecting (in other words, who wants to sense God and the universe in the same relationship to him as his parents were - or he wanted them to be - when he was small.) "Reality is," La Barre says, "It does not negate or reverse itself upon organic petition. Whatever reality is, ultimately, it certainly does not behave toward organisms like an anxious, uncertain, overprotective human mother; nor is it like a vengeful, angry, frightening father, either." And he goes on to say that organic evolution appears to be life's struggle with an impersonal adversary which is neither friendly nor unfriendly, "an adversary that life does not really know - but which ceases to be an adversary when life does know." For through knowing - adaption to and exploitation of - physical necessity, the organism has achieved its purpose.

Continuing with biological development toward man, the author discusses the tree-dwelling primates and shows how conditions of tree life engendered the basis of human traits such as stereoscopic vision, the human hand, and the social and family relationships growing out of the necessity for greater and longer care of the young, and fewer young. And these he develops in later chapters to include the complexities and intricacies of human life and human cultures. It may be a rude shock to the more sentimentally inclined, but La Barre states bluntly and explicitly that it is biology which is at the base of the human family and "parental love", the sentiment being applied after the fact of biology, not biology being because of the sentiment. He is quite blunt about it, saying, "The primate male 'remains in attendance upon the female not so much because of any new and mysterious 'paternal instinct', but rather because he has a genetically selected, permanent, non-seasonal sexual interest in the female," and continues with the remark that no lower animal "is so absurd as to lack biological motivation for its behavior," and that anthropoids and humans are no exception.

Considering the human hand, La Barre discusses a very special and very human evolutionary shift: from autoplasmic evolution, performed within the organism itself, to alloplasmic evolution, performed by the organism upon the environment. "The emancipated hand has emancipated man from any other organic evolution whatsoever" - man makes

machines and machines "do his evolving for him." The implications of this are as wonderful as they are profound.

Discussing the races of man, La Barre deals a sore blow to those who are convinced of the superiority or the "more highly evolved state" of any one race as compared to any other. "Mankind appears to have arisen, with different local gene concentrations, from a large and miscellaneous mass of closely related proto-humanoids," La Barre says, "But instead of further differentiating into gene-impoverished separate species.... maintained at least enough genetic contact....for all the modern races to be able to interbreed." The discussion of this and of the tremendously rich store of genetic traits available to humans, together with some analysis of the relative "highness" on the evolutionary scale of various racial traits is almost guaranteed to give one a new insight into the variations on the theme, Homo sapiens. And he nails it down securely with a little arithmetic in which he shows that to take each unrelated individual today back fifty generations would require, by the time the Middle Ages were reached, a total of 1,125,899,906,842,624 individuals - for each of us, that is - when the total population of the world was somewhere under half a billion. It seems that all human beings are rather more closely related to all other human beings than we have been accustomed to thinking!

In dealing with development of the family, La Barre goes most delightfully and very instructively into communication, and his chapters on speech and grammar are rich in insight for the reader as well as delightful reading. In discussing the family unit, he presents the relationships between parents and infants in a clear-cut manner which will throw much light on the problems all of us are working with. He makes it quite clear that these relationships are primarily physiologically - biologically - based, and that it is through normal and satisfying biological functioning that individuals grow up to become integrated, well-functioning adults. It is through the smooth biological functioning of his mother and himself that "the infant learns the basic human lesson on inter-individual response in the species....and the human baby who soundly learns that its greatest physiological pleasure is obtained with another person's body, never forgets this knowledge, rooted as it now is in his very autonomic nervous system - that ancient and unconscious smooth-muscle nerve-net where the tides of animal appetites and feelings surge, deep below thinking and far earlier than words."

The wrecking of this mother-infant relationship, with its greatly exaggerated importance in humans, is the basis of human neuroses - the individual does not learn to love in this earliest way, and how, then can he accept the burdens and restrictions of the culture when relationships with others are unsatisfying. Indeed, why should he? Unless through another person's love he (the psychotic) can learn to respect both his human self and the real world of other people and other things. La Barre's discussion of schizophrenia presents the picture of intensely human beings assiduously trying to solve the same problems others are, but going at it in a different way, and he says, "Perhaps we are the ones who have too easily given up the battle and too soon accepted the protective masks and the 'solutions' provided by our culture."

Continuing into a consideration of superstition and the soul, La Barre may seem to go afield to those whose reality is soundly based on the existence of the human soul and/or of a God in a Heaven. But his approach to the problem is consistent with the purpose of the book - to produce a factual, checkable-against-reality picture of man as he is. "Animism" (spirit belief) he traces to the confusion and fear of early man concerning death, and "God" to the assignment to a "something beyond himself" by man of the omnipotence which all of us believed as children that our parents had. It is almost impossible for a human being to conceive of anything existing in non-human, non-emotional terms - not when it does, or he feels it does, impinge upon him - and it should be noted that while La Barre clearly scouts the animistic concept of God, he does not say that a-something-above-and-beyond-man does not exist. This is another of his points which at first glance may seem to leave a frightening void but which later

upon more constructive thought can result in a new hope and in opening up areas of much greater freedom.

"Three Minutes to Midnight," the last chapter, La Barre enters a strong plea to all of us for a greater recognition of our true humanity and for interaction with each other in terms of it instead of an artificial abstraction called "culture". In a letter, Mr. La Barre remarked, "It is as if we read ourselves out of membership in the human race because of our holding unreasonable and impossible official notions of what the human race is like....If we had the courage to explore the discrepancies between our masks and our faces, we could settle down into a far more comfortable love of others, and of ourselves."

For people engaged in the effort to solve their own problems of being human and helping others to do the same thing, this book more than any other seems to us now to point an effective, reality-based approach. With honest acceptance and use of the insights one can gain from it, he can become more - much more - human.

Chuck and Sadah

THE DECLINE AND FALL OF MAN ??
by Paul J. Mitman, HDA

It would be of great interest to me to have knowledge of your agreement or disagreement to the following analysis of man. Though this is written with the attitude of conviction and authority, it must be preambled that I am merely stating my views definitely, and in no way do I presume that my truths are your truths. That I wish your agreement is taken for granted, but that I also wish to agree to your inventions (or some of them) is also granted.

In the first place, place in "time" or place in agreements, there is nothing to indicate that man is limited by anything beyond himself. In terms of attitude, abilities, beliefs, and operations, each of us reigns as a king supreme. With this as our a priori, an analysis need not concern itself so much with how we might become "optimum", but rather why we do not choose to become "optimum". In example to this, there is the case of a raise in so-called I.Q.

I raise my I.Q. thirty points, acquire an ability to appreciate Einstein and his ramifications, find them fascinating, and play with possible derivations from them. Now I spend an evening with a "normal" man, and begin to talk with him about the differences in the universe between microcosmic and macrocosmic phenomena. What happens? My normal friend says, "What's macrocosmic?" If we continue in this conversation, it is soon apparent that I have become a teacher, and he a pupil. Whatever pleasure my friend may or may not get out of being a pupil, it is certain that I do not wish to always be a teacher. To answer the obvious objection as to why I don't talk to the man who already is familiar with Einstein, this other man is a legitimate college student who is capable of accepting authority and their words, but does not choose to be creative about the matter. In any case, if we develop an ability not generally held by others, the ability does not immediately help us with ARC, and therefore it does not help us with fun in life.

Indeed, a general raise in sanity puts us into at least conceptual disagreement with any who are less sane. Have you lately been listening to a person describe his sicknesses complete with all manner of reasons why he has been sick, with yourself knowing that he must be responsible for all of this? What then? On the one hand, you might attempt to imply to him that he is cause for his sicknesses, at the risk of emotional

unpleasantness for both of you; or you can listen to him complain at the risk of agreeing with him and becoming untrue to yourself.

For another common case, let's think about some sex relations. It is extremely evident that many women hold up as their only real enticement for a man to marry them, the fact that they have a female body. If a man, who is sane, should attempt to devalue the untouchableness of the female body, he meets with severe disagreement. But even more unhandy, is the fact that the rare woman who does use her body to communicate with, and therefore makes love to, a man, is severely reprimanded by her society for so doing. All this in spite of the fact that it is easily possible for a woman to become enough aware of her body to offset both undesired pregnancy and undesired disease. So a sane man is beset with losses about loving his women friends, and a sane woman may open up true fields of desires only not to dare satisfy them in this society.

When we, especially those of us in dianetics, increase our sensitivity to the emotions and thoughts of others, and utilize this awareness in our dealings with people, there is apt to be a suspicion, by others, that we are so different as to be untenable by them. This list of increased abilities, the acquisition of which we call sanity, may be delineated endlessly. In case after case, acts of saneness are in contradiction to our society, and they seem to also be in conflict with this society. Our root problem is not how to become personally sane; it is how to be personally sane while maintaining the kind of affinity we wish to have with our friends. Now, there are ways of doing this.

We may become quite sane about a particular reference only; as our friends recognize this and acquire their sanity about it, we open up another channel about which we become sane. We may keep this going repeatedly until we, and our friends, are sane about many things. This, I think, is what is generally happening in dianetics today. However, there are some abstractions which demand a great deal of general sanity in order to be solved. We must be quite sane all over, so to speak, in order to solve the abstraction connoted by the word "God". Therefore, we reach a limit about solving things piecemeal; there is a point wherein we must become "full optimum" if we are to reach a greater degree of sanity.

Overriding all of our problems in life is a motive which should be understood. This is our motive to have problems. I feel so strongly that the motive to have problems to solve is our prime motive, that this point is the only one wherein I differ from Ron Hubbard. All of Ron's other writings are so flexible as to acquire reality upon our agreement with him, without really sending us down a dead end. His insistence that "survive" is a prime motive is false. We cannot help but survive. I have written Ron about this, and his answer as of Jan. 16, 1955 is: "I have no 'qualifications' about the drive to survive. The drive to survive means as the person is right now. This, of course, would include his surviving in everything he is doing, being, having at that particular time. The loss and/or threat of loss or any of these, would be interpreted by him to be contra-survival. I hope this clears these up for you Paul, so that we may have better understanding in our future communications." Of course, I am on quite friendly terms with Ron, our single real disagreement in no way limits my great deal of respect for him.

(Continued on Page 11)

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

PART SEVEN

When there is full skill in the Non-investigational Contemplation, there is the very pellucidity of the Supreme Self....In that the cognition is full of truth.....Its objects are different from those of testamentary and inferential cognition, because its business is with particulars.....The habit-mold arising from that overcomes all other habit-molds....When there is control of that also, the Seedless Contemplation arrives, because there is now control of all....

This concludes the section on Contemplation. In dianetic terminology, this section is an entire procedure to process a preclear to the Clear State - a Cleared Theta Clear - and opens the way to understanding of the Theta Perceptics. In the first aphorism in this series, Patanjali merely states a fact: When you have attained a state of MEST Clear, the Thetan stands forth with vivid clearness. He further states that when this stage of development has been reached, all concepts are full of truth - aberrated thought is then a thing of the past. According to the next aphorism, these concepts are different from testamentary and inferential concepts because their business is with particulars - concepts resulting from direct observation. Even in a state of MEST Clear it is possible for an individual to be in error when making inferences because of lack of data, and, of course, you can believe only half of what you hear. Thus, we can be certain of the truth value of any concept only when we have observed and recorded all of the facts. Patanjali then goes on to say that as this habit-pattern is formed, all other habit-patterns are dropped by the wayside, and, when the new habit-pattern is established and under full control, the state of Cleared Theta Clear has been attained. Or, as he puts it: When there is control of that also, the Seedless Contemplation arrives, because there is now control of all.

To a discerning mind, it is readily apparent that an individual who has attained the state of being Clear is thrown entirely on his own resources - self-determinism in the nth degree. Habit-patterns of thought, action and pain will have been ran out and would have either been retained as being of optimum practice or would have been discarded. Habit-patterns become a matter of choice but the Clear must determine his course of action in the light of his environs and of getting along with people. Even though, in effect, he has reached a state of rebirth in a single lifetime, he must conform in a large degree to community controls, however trite and inane they may seem in his reality. At this stage in his development, the emotions would be completely under control; that is, his beingness would be emotionless except for the need of showing emotion as an adjunct to verbalization when communicating to other people. Communication is, of necessity, a part of every goal from the least to the ultimate. A Clear, though freed from emotional ties to other people, animals, objects, etc., must still be able to communicate at all levels. In this, the furtherance of his education along Theta Lines would tend to increase his perception of other minds, and would thus increase his ability to communicate in an acceptable manner. If one were to state that Perfect Communication is the Ultimate Goal, he would be very close to hitting upon the truth.

The balance of the aphorisms are devoted to the development of Theta Perceptics - the psychic powers and the functions of the mind at the higher levels - to the point of complete Independence. Or, as Hubbard once put it, to the Poof stage, 40.0 on the Tone Scale.

SECTION THREE "ON PSYCHIC POWERS"

Concentration is the binding of the mind to one place....Meditation is continued mental effort there....Contemplation is the same when there is the shining of the mere object alone, as if devoid of one's own form.... The three, in oneness, are Mind-poise....

Mind-poise is a word much used in this section and, obviously, it is a coined word to depict a process of thought. The mental condition of an individual who is "down into it" is comparable to that of being in a light (alert) trance. Hubbard called it a reverie, a psychologist would say that the individual was in some degree of auto-hypnosis and it might be expressed as being a condition of mind slightly out of present time. Regardless, as Patanjali states, "...there is the shining of the mere object alone, as if devoid of one's own form.", or, in other words, all of the individual's attention units are centered upon the business at hand. The mental images, or pictures, which were explained in Part Six, play a very important part in developing mind-poise. However, there is little chance of stray thoughts from the reactive mind interfering if the individual has utilized the techniques as outlined, and has processed himself up to the Clear State. Mind-poise is not possible if these stray aberrated thoughts keep entering into the picture (literally). Any changes in a concept under consideration will be due to the influx of data from some source other than the memory banks as we define the term. For the purpose of this analogy, we will consider the terms reverie and mind-poise as being synonymous.

From mastery of it (Mind-poise) comes Intuition....Its application is to grounds....The three are more within than the preceding ones...Even that is an outer limb with reference to the Seedless....

Spinoza, in his Ethics, contended that Intuition is of the mind, in-so-far as the mind is eternal. In a sense, Patanjali's Aphorisms bear out the contention. From the mastery of mind-poise - a state of mind in which all of a person's attention units are concentrated on a mental picture, and the analyzer, or conscious mind, is being held in a state of abeyance: not thinking - comes Intuition. Intuition, then, takes the form of a thought which enters into the conscious awareness from an undetermined source. If we attribute this communication to the Thetan, possibly the data is being recovered from the "Theta memory", or, possibly, if we accept the belief that each individual is a part of a Supreme Being, the data would presumably be acquired from the "Fount of all knowledge" - the Godhead. Knowledge of this nature is conveyed in a form of imagery and, even though a person does not consciously interpret these pictures, and "senses" the thought in terms of his own vocabulary, the interpretation is made at a sub-conscious level.

This same principle applies to the phenomenon of merely looking at a printed page without consciously reading any part of it and then to be able to use the information in computations, but with the data being expressed in the individual's own terminology. The data that flow into the relaxed and non-computing conscious mind, then, is data that has been "digested" at the conceptual level, either from pictures actually observed through the eyes, or observed in the "mind's eye". The latter may stem from either the memory banks or from some outside source which may be either a telepathic communication or Intuition.

Patanjali then goes on to say that intuitional data has to do with grounds - basic knowledge or objects of knowledge without embellishment. The Aphorisms might be considered as examples of basic knowledge as they are threads of thought which may be extended according to individual desire. If the data is to be communicated, it will have to be compared to acceptable criteria in the other person's reality to insure favorable reception. (Such as this analogy, for instance.) Even as the intuitional data is received in basic form, so must all problems be reduced to simple concepts when aid is requested in resolving them. It may prove rather surprising to those who try this because many problems, when broken down and simplified, turn out to be no problems at all. Basic thought is thought that has lost its complexity.

The reference to "the three" refers to the last three limbs of Yoga - Concentration, Meditation and Contemplation - which were explained in an earlier issue. (To be cont'd)

The Decline, etc., cont'd. from page 8.

Going into this farther, admitting our love of problems, our immediate goal in dianetics becomes that of solving our hurtful problems and acquiring new sets of problems which are not so hurtful. This goal is somewhat simpler to state than to promote. At least, when processing normal people, we must see that they are able to provide themselves with new and interesting problems as they go about solving their old problems.

Of course, my friends, I have offered you a new set of problems in this very article.

AN OPEN LETTER TO IDELLA STONE FROM ART COULTER, M.D.

Dear Idella,

This letter is an open response to your open letter to Paul Metcalf. I suppose I am sticking my big nose where it don't belong again, but I don't think you were fair to Paul.

You accuse Paul of "inflexibility" because of a statement, and I quote you quoting him, "If anyone should take the trouble to prove to me that they (the techniques of scientology) are more workable than those of dianetics, I doubt that my viewpoint would be altered." Taken as it stands, that does sound inflexible, but you have quoted Paul out of context. May I remind you, respectfully, of the full paragraph, which reads as follows: "The novelty of your language, by the way, does not indicate originality. Genuine originality uses the language of the present. The structure of scientology is, for me, a patchwork. I don't mean that it isn't "true", it isn't "right", can't be proven - nor do I deny the workability of the techniques, and if anyone should take the trouble to prove to me that they are more workable than those of dianetics, I doubt that my viewpoint would be altered."

I, for one, get an entirely different impression from reading Paul's full statement than from your partial quote; and I think that this charge of "inflexibility" should be withdrawn.

The important thing, to me, in Paul's "open letter" was not what he said about dianetics and scientology, but his revelation that he is writing a book. And, it doesn't take a great deal of perspicacity to predict that this book will be, or ought to be, an important contribution. Paul has style; he has a way with words; and more important than either, he has creative insight. You can feel that, can't you, from his whole way of thinking?

The report of your experiences with scientological techniques was interesting and deserved being made, but couldn't you have just made it directly, and left out the name-calling? A creative effort is difficult at best; a man who undertakes it needs the encouragement of his friends. I, for one, am looking forward to hearing what Paul Metcalf has to say about Present Time.

Sincerely,
Art Coulter
(Signed)

No one can draw more out of things, books included, than he already knows. A man has no ears for that to which experience has given him no access.....Nietzsche.

RANDOMITY....

DON SCHUSTER, formerly of MDI, has just been elected to the Board of the California Association of Dianetic Auditors, Inc. (CADA) in Los Angeles. Don has done much work in psychometry and has been persistent in his effort to accumulate records of processing results so that accurate data regarding any type of case can be made available to auditors in the field. He has currently developed a "quick check" data sheet which he is supplying to auditors so that the finished reports may be transferred to IBM cards for ready reference. While information gained in this manner will not be entirely accurate as regards a prospective specific case, the auditor with this data at hand will have a prescribed course of action which should eliminate much personal computing. If the auditor knows of previous results attained by a given technique when used on a certain type of case, he can process the case with more confidence - and confidence is a prime necessity if the auditor is to be successful. We earnestly suggest that every auditor in the field cooperate with Don to the mutual benefit of all concerned. We are looking forward to an article by Don which will explain his program in detail. It will appear in the near future....

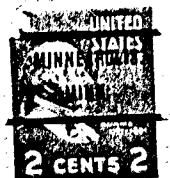
ACCORDING TO the CADA Bulletin, Laeta Dunbar might be interested in re-establishing the CADA Journal on a quarterly basis if enough interest is evidenced in the field. Dianeticists everywhere should be interested in this project since Laeta is an editor par excellence. The old timers in the field will attest to the value of her previous efforts as the CADA Journal was once considered THE authority in the dianetic community. We have need of such a publication in this enturbulated present time so let's get behind this project and snow Laeta under with our requests. The result will be well worth the effort....

WE REGRET that we had to go to press without the monthly report from Dick Kerlin about the happenings in St. Louis. Spring fever maybe?....

WING & SMOKEY ANGELL have informed us that they will not be able to appear in our midst until after the middle of June. This is due to their successful series of HCA courses in the San Francisco-Oakland area. (Local residents take note.) More power to them....

FAMOUS WORDS...Our destiny exercises its influence over us even when, as yet, we have not learned its nature: it is our future that lays down the law of our today....

D I A N O T E S
1313 South 9th St.
Minneapolis 4, Minn.



POSTMASTER:
If addressee has moved and new address is known, notify sender on form 3547, postage for which is guaranteed.

Richard L. ...
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6540 ...
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