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IN THIS ISSUE

INTEGRATION, ETC., an editorial - - - - -	2
TIME - - - - -	3
THE PSYCHIC ASPECTS of E by E. G. Robles, Sr. - - - - -	4
UNITY OR DUALITY by Russell V. Haggard - - - - -	6
NETWORKS - A Problem Solving Technique by Sarah Eichorn - - - - -	8
HYPOTHESIS on CANCER by Vox Populi - - - - -	10
LETTER FROM STAN GRADY - - - - -	10
RANDOMITY - - - - -	11
ST. LOUIS DIANETICS by Dick Kerlin - - - - -	12

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INTEGRATION -- The Next Stage of Man's Development?

Throughout the ages, Man has been in the process of evolution. Mutations in the body have acclimated Man to his environs and, except for minor changes made necessary by climatic conditions in population shifts, no further body changes are particularly necessary. However, possibly due to fear, Man has retained certain actuation mechanisms which control the mind-body relationship during moments of stress. While this was necessary during previous stages of development as a factor of continued survival, it is now the only element in Man's make-up that restricts his mental development and restrains him from accepting full responsibility for his beingness.

It is generally conceded that Man's mind consists of three component processes, the sub-conscious, the conscious or analytical, and the super-conscious. The analytical process being the differentiating factor between Man and the lower animals. Hubbard, in his first book, described a fourth component, the reactive process, which vies with the analytical process in controlling all phases of Man's existence. This reactive process is the prime causative factor in the continued isolation of the other processes of the mind.

Any procedure designed as a means for integrating the processes of the mind into a single unit, must necessarily be aimed at the complete elimination of any reactive processes or mechanisms. As a whole, mankind is not too interested in advancing toward self-determinism. An entity thoroughly integrated and in absolute control of his organism, would be entirely self-determined and would accept full responsibility for his existence. Most people would rather be controlled and be able to rationalize their failures and shift all blame to other shoulders. They would rather be full effect than full cause. Like the ostrich who buries his head in sand, Man erects mental walls to hide behind and thus avoid the unpleasantness of life. These walls are facsimiles of reactive blocks in the mind.

Man carries his physical ailments to a physician and when he is down mentally, he turns to his religion. Unless, of course, his mental condition places him apart from the accepted norm, then he is exiled behind protective walls. It is a matter of conjecture as to who is being protected by those walls. Since Man has both physical and mental panaceas available, he sees no real need for changing his destiny. The physician applies balm to his sore spots and his Minister or Priest soothes his emotions. Apparently then, Man does recognize his shortcomings but seems to do little about it. If his mind or body is sub-normal, he is simply portraying the effect of an external cause and if he gets cured of his maladies, he is still the victim of circumstance and attributes any relief to the authority of his choice. These, then, are the logical approaches to be used in inducing mankind into becoming integrated beings. These are his weak spots and either or both are accessible in most people.

To be really efficient, the Spiritual approach must be entirely non-sectarian and be based upon philosophical rather than theosophical teachings. That is, religion should be reverted back to philosophical findings and should be couched in the simplest of terms. All religion is based upon a few simple, unassailable truths. These truths, when used as an adjunct to any logical procedure, should be acceptable to most individuals. However, the type of procedure and the amount of stress to be placed upon the spiritual aspects, is entirely dependent upon the individual case. As yet, no universal technique has been devised. A purely scientific approach along this line is presented by E, Hyper-E and E-suggestion therapies together with various Scientology techniques. Again, the acceptance level of each individual determines which technique is to be used and how it can be applied.

The approach to integration through the alleviation of pain and the attendant benef-

icent effect upon the mind and the emotions, is not to be under-rated. An auditor who has been instrumental in the removal of a chronic somatic, attains an authority which may easily be utilized in instituting a desire to change in even the toughest cases. If he has a series of such successes, results are even more easily obtained. A good auditor establishes his authority as soon as possible when starting a new case.

Any of the various effort processes, when used in conjunction with any available assist mechanisms, will usually show good results. Analytical Procedure is especially good in relieving chronic somatics. Unlike other processes, Analytical Procedure is devised in such a manner that it constitutes a change of habit patterns. Chronic somatics are actually pain habits and as such are susceptible to this procedure. Since acceptance level plays a large part in any approach toward integration, care should be taken in selecting the proper techniques. Also, goals should be kept as simple as possible at the start of a case.

Auditors should use whatever authority he has to induce positive thinking in his pre-clear's mind. He should avoid all negative thinking and the auditors, themselves, should never make negative statements. All positive statements or suggestions made by an auditor should be within the realm of logic to insure acceptance by the pre-clear. Positive suggestions that are unlikely to transpire may possibly bog down any case.

Regardless of which approach is used, as the tone level rises so will the acceptance level, and a pre-clear's scope will broaden and encompass the aspects of both channels of communication with his inner-self. This should be encouraged as integration cannot be attained on a single track or comprehended with a narrow viewpoint. If Integration is to be Man's next major development, it must be put into a palatable form and be presented in the simplest terms possible. Complexity is a form of evasion and is only used to cover up deficiencies. We have sufficient available techniques which have been tested and proven successful, so let's use them and broaden the scope of our own endeavors. In this manner, we too may become integrated beings.

.....Ye Ed.

TIME....

Time is a man-conceived and man-made device by which he is able to measure accurately the successes and failures of his present existence---a criterion of accomplishment. The need for such a device is, in itself, ample proof that Man can no longer be considered as being an animal because animals have no need for devices with which to delineate and limit their existence. It is said that time is relative, relative to space and to the movements of the astral bodies. This is a truism which is generally accepted as being factual. However, like time itself, it is limited and presents only a confined view of a literal subject. Time is also relative to individual emotion. Time is retarded or accelerated according to a given emotion displayed by a given individual at a given moment, or a succession of moments, in a given period of his existence. Life and death, pleasure and pain, etc., being the extreme determinants of time control. The ultimate accuracy of time, then, is determined by variables---as many variables as there are individuals. While it is true that existing chronological devices toll off measured amounts of time, the true value of the succeeding moments is not recordable in such manner. The effect of the awareness of passing time, and the time wasted in introspection and retrospection to properly determine the value of the period of life being measured, definitely limits the scope of accomplishment of each individual reacting to its limitations. Internal conflicts and the resultant emotional and physical tensions are a part of the birthright of the succeeding generations of mankind because of the acceptance of time as a limiting factor to continued existence.Any comment ?....

THE PSYCHIC ASPECTS of E

by

E.G. Robles, Sr.

In discussing the psychic aspects of E, I wish to state, first of all, that whatever I may say is only my truth. By this I mean that what may be true for me, may not be truth for anyone else in the world. That is to say, it is truth that I am five feet eight inches tall, weigh one hundred and ninety pounds, am fifty two years and eight months old and that I live at a certain address in Fair Oaks, Calif. Now you will agree that all this may be truth for me, but does it fit anyone else? I may state categorically and without fear of successful contradiction that it is not true for anyone else in the world. That there are any number of male humans who are five foot eight, weighing one hundred and ninety pounds, we can all agree, but that they live in Fair Oaks, Calif. at a certain address, is manifestly untrue, therefore, what I say, while it may be true for me and of me, may or may not be true for anyone else in the entire universe. It is not my purpose to start an argument here. I am merely reporting what I have seen and observed and what seems to be true to me. Please understand me, I repeat, what is true for me right now, this minute, may not be true for anyone else, anywhere. It may not even be true for me tomorrow. Now, with all that out of my system, I will continue as though what I am saying were the veriest truth. It is for you to decide.

Early in dianetics, I chanced upon E phenomena. I found myself in the most beautiful garden imaginable. The entire place was a riot of bloom. There were terraces all with all manner of flowering vines and bushes and trees in the most beautiful technicolor. Blues, greens, reds, pinks, and well, why go on. There was every color of the rainbow and in the most perfect harmony. I knew that I had never been in such a place before. It was evident that here was a lie factory in full bloom. So I dismissed it from my mind. Didn't Hubbard say that there were lie factories? A little knowledge is a dangerous thing. We knew Hubbard's book very well, too well, the little knowledge was not ours, but his. He dismissed this sort of thing as a lie factory and so as far as we were concerned, it was a lie factory. The fact that it might very well have been a past life and that I was in the Hanging Garden of Babylon, never entered our heads, and so a valuable faculty was shut off as a lie. If Hubbard had not rushed into print with his first book, if he had waited a year or two, or three, and then sat down at his tape recorder and soberly and painstakingly dictated his later findings, what a lot of difference it might have made in dianetics. So, in his haste to avert the cataclysmic atom bomb, he failed to see the importance of what many of us, himself included, have come to recognize as the psychic aspects of the human personality. This factor is too often neglected by those who seek to help suffering humanity. Hubbard postulated a Great Theta Body, and postulated a Theta Facsimile for each person, living or dead. In this, I assume, he was correct, but in ascribing miraculous powers to the Thetan, as he called it, he didn't begin to scratch the surface. Let us assume that he was correct in his idea of Theta, and let us further assume that he was correct in his assumption of a Theta Facsimile. Isn't this what the Kahunas called the Shadow Trinity, or if you prefer, The High Self? This is also what the religionists call the Soul of Man, what the Brahmins called the Atman, and what Kiteelman calls the E.

Where Hubbard went wrong was his ideas of borrowed facsimile banks, of nippings, and blanketings. These things are not the things that a Soul would do. Nor, an Atman, nor a Thetan, nor an E. These are things that wicked spirits do, and we have had evidence that there are such. The human body has been beset since time began, with a host of these. Did not Jesus cast out demons and devils? Consider the case of the Gadarene swine, I am sure that had their owner lived in Colonial days, he would have had Jesus burned at the stake for bewitching his swine so that they plunged into the sea. After

all, isn't property sacred, and here was a wholesale destruction of property. Then why did the devils enter the swine and why did they dash into the sea? The devils were indestructable, jumping into the sea would kill the swine, but it would in no wise harm the devils. Jesus did this so that people would see that there were devils, not a few, but many. Were there not six hundred swine? He wanted an object lesson, one that would be handed down for ages, as indeed it was. So, then, I could quote you hundreds of cases of people being beset with demons, and with just ordinary disincarnate people who did not know they were dead, but who were trying to continue living in someone else's body. The insane asylums are full of these people. There are innumerable cases of Schizophrenia who are merely entities who are trying to control a body other than their own. Yet, I venture to say that if we approached the authorities with the idea that we could help these poor people, we would be laughed to scorn. Did Jesus' lesson fall on deaf ears, then? I am afraid so. We profess to be a Christian people, yet we fail utterly to understand the simplest of His teachings. We do Him lip service, yet we have no idea of what He taught, or why.

In his book, "Thirty Years Among The Dead", Dr. Carl A. Wickland discusses the type of insanity caused by obsessing spirits. He used static electricity to force the obsessing spirit to leave and then through his wife, who was a psychic, he got the spirit to tell why he was obsessing the patient. In this way, the obsessing spirit was informed that he did not belong on this plane any longer and was placed in the hands of friendly spirits who would see to it that he received the proper education to fit him for life on an advanced plane. In some cases, obstreperous spirits who could not be convinced they were dead, were placed in solitary confinement until they could be brought to a realization that they were no longer living in a material body.

These spirits who seek to possess others, apparently do not believe they are dead. They did not, at least in some cases, believe in life after death. Therefore, finding themselves apparently still alive, they could not be brought to a realization of the fact of death. This also is true of persons who die from accidents, or suddenly, or are murdered. There being no friends or relatives to receive them and guide them, they wander about until they get caught in someone's aura and then think they are that person. This also accounts for ghosts who haunt houses and places. They sometimes resent bitterly, other people coming into their dwellings and do their best to make them go away. If these people can be persuaded that they are dead and can be placed in the hands of friends, the haunting ceases.

E being a spirit can and does communicate with other spirits. He can also allow other spirits to communicate directly through his material counterpart. We have found that those among us who have good E contact, can call upon almost anyone in the spirit-world to come and state his views upon the subject with which he was most familiar while upon earth. We have in this way been able to receive communications from politicians, doctors, lawyers, soldiers, saints and kings and queens. To say nothing of philosophers and teachers. We have been privileged to learn much about the nature of man and the hereafter. We have come, may I amend that, I have come to the understanding that life is continuous, that there is no death other than that of the material body. The entity, call it what you will, that inhabits the body, is indestructable. It lives on. If it be necessary for it to procure a new body, it does so. When it reaches a point in its development where no further incarnations are required, it does not incarnate again. The spiritual factor is the real living entity, the body is just the dwelling, or shall I say the vehicle, which the spiritual entity uses while here on earth. The spiritual entity is all-powerful. It can do all the things that Hubbard says a Thetan can do plus a lot of things that he never dreamed of. With E, all things are possible but, even though he can do these things, he would never dream of doing them for the reason that he would not be doing right. The spiritual entity, the E, will do no wrong, nor will he allow his material body to do wrong, if he can prevent

it. However, unless there is contact between the conscious self and the E, he is not able to do anything about it because the middle self and the low self have free will and the E does not interfere unless asked.

It is easy to contact E, in fact, he is waiting for you to make contact. All that you have to do is close your eyes, say to yourself, "Will my E please communicate with me on a conscious level?", and, "Will he please guide me in all my undertakings and give me help when in need?" Then allow your mind to become passively alert and see what happens. Don't be alarmed at whatever occurs. It won't hurt you. Try this, and may you never be the same again.

UNITY OR DUALITY?

by

Russell V. Haggard

Man in his present stage of development conceives of things as being dual in nature. Good and evil, right and wrong, action and reaction and cause and effect, are only a few of the dual concepts that Man has named as a basis for his continued existence. In this universe, we believe, from continuing and past observations, that there is just one law on which this universe is based: the Law of Cause and Effect. With such a law, is there any reason why we should have anything but confusion and conflict around us? As long as we abide in these surroundings, we will always be able to observe turmoil and conflict. The only way that we can get away from such things is to search within ourselves for that peace and serenity that we know is in existence.

Many teachers in the past have tried to show us that there is a First Cause out of which all that we observe is created. From the teachings of these learned ones, we find that in this universe of ours, we have a basis of existence in this law of cause and effect: cause is = to action, is = to positive, is = to good, etc., effect is = to reaction, is = to negative, is = to evil, etc. Now, with these things aligned on either side of cause and effect, let us look further into this matter and see what is above or beneath this seemingly insoluble situation. If man was all effect, and nothing else, we would have a static or a circle, and that would be a complete universe in itself and there would be no need for conflict or turmoil because such would not be known to exist. Hubbard has said that such a condition would be death. With that we can agree because at death, so called, we are no longer a part of this universe. As to what universe we become a part, we can only surmise, and that is not a part of this dissertation.

Let us suppose that Man was only cause and that there was no effect. Again we have a universe that is complete in itself and is, we can surmise, going nowhere because it has already been and is complete, another static or circle. From our viewpoint in this universe of cause and effect, we cannot even conceive of the existence of such a state. Either of these two states could be calm and peaceful and full of serenity. In fact, in their "pure" state, they might be equal to each other and probably identical. This naturally, is only supposition, because from our standpoint, the existence of such a state is only problematical.

In a state of conflict, there is no peace; there is only pain, hurt and injury. Thus, Man is looking towards a time or place where these things do not exist and is striving to reach that state of existence. He has called it by various names: Heaven, God-hood, Nirvana, etc. Let's be arbitrary and call this state Cause, and the state we are in, Effect. In his struggles to reach this higher state in which he believes, Man has studied a great number of effects trying to determine a state of non-conflict and se-

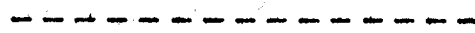
No. 33

renity to which he may someday achieve. Religion and science are the two main streams developed by Man to determine if it is possible that such a state exists and, if it does, how to achieve to that type of existence.

One of the sciences developed to study this, is psychology. Out of psychology, an experimental science was developed called psycho-therapy. It was hoped by many that this would lead to the goal that so many are searching for. Indeed, a few did achieve this state. Under this was developed many minor schools, such as: Freudian psychology, psycho-analysis, dianetics, E-therapy, psychiatry, etc. From this field, many great discoveries have been made relating to Man. Only in the last few years has any attempt been made to develop these into a "how" type of therapy. One of the major discoveries relates to the various senses of Man. Of late, it has been determined that Man has more senses than he has previously been aware of. It has been determined empirically that Man has been consciously using only about one-eighth of his brain's capacity. From these observations, it would seem that if Man was to consciously use the rest of his brain and be aware of the other senses that he possesses, he would probably be able to quickly rise above his present surroundings and achieve that peace and serenity that he has been dreaming of for centuries. That is rapidly becoming apparent from the studies now being conducted under the heading of psychology.

In religion, which means unity with his source, Man is attempting to do exactly the same thing that he has been attempting under the name of science; get rid of the conflict and reach peace and understanding with himself and his fellow man. In doing this, he has postulated a creative source to which he is constantly trying to return and be at peace. This source he has called many names throughout history. God, Cosmic Consciousness, Truth, Reality, etc. are a few of these. E-therapy, or integration therapy, incorporates some of the better features of both the religious and the scientific approach. I consider these therapies each as an integral part of the other. The "E" in E-therapy can be likened to the force of cause. Many religions tell us that we are all Gods within us, so we can arbitrarily state that this thing called E is the God Force within us. From the scientific standpoint, this "E" could be likened to the "super-conscious" of psychology. If we are correct in our assumptions, that Man is using only a small fraction of his potential, then could it not be assumed that E is Man at his highest potential or, at least, a higher potential than he at present realizes? Therefore, in E-therapy we attempt to integrate science and religion, to create unity out of all of our seeming dualities.

It states in the bible, "In the beginning was the Word; and the Word was with God and the Word was God." If, in the beginning, that was all there was, out of what was our universe created? Some Bibles say that God created all this out of nothing. Fine, if out of nothing they are accepting the concept that thought is father to the deed. In other words, what God thought, IS. A more fitting explanation might be; In the beginning was God. To create this universe, He divided himself into Cause and Effect. Using Cause, He created our universe, which is the Effect of His thought, which is action of Cause. Thus, if this universe is a product of God's thought, then we are a part of God. As such, we then have the attributes of God within us. From the standpoint of the scientist, God could be likened to infinity. If God is infinite, then we are also infinite. One half of infinity is also infinity. Thus, as parts of God, we are also attempting to create as God wished to do. Our creations though, are part of an imperfect universe and as such will be, to us, always imperfect. As soon as we learn to create in perfection, then we are in unity with our source and no longer a part of the physical universe. We will then be totally integrated individuals. As Christ put it, "My Father and I are one; yet my Father is greater than I." Unity, then, is a goal to be striven for, an optimum goal.



NETWORKS--A Problem-solving Technique

by

Sarah Eichorn

This is a description of a general technique for handling and solving problems. Problems are grouped as: 1) thought (Theta), 2) physical (Mest), 3) mixtures. On careful analysis, any problem falls into the "mixture" class, if only because of the neural reflection of the act of thinking about it. Likewise, we think of problems as past, present, or future. Past problems, to be considered as problems today, must have some present time components. Similarly, "coming events cast their shadows before", and it is with present probability shadows of future events that we deal. The distinction of "mine" and "not mine" is equally invalid, for where do you end or others begin? All this is to say that classifications, like comparisons, are odious. Disregard them!

Mock up a problem as a network of inter-related data. Use whatever variety of patterning that is most real to you. It might be a fishnet, a ganglionic network, an inter-related "universe" of nebulae, molecular or crystalline constructs, or perhaps a log jam. The "perfect" description is the mathematical: an n-dimensional vector co-ordinate system. This implies a finite number of dimensions at any given time---finite but unbounded. I use here the illustration of a fishnet because it is graphic to most, and easy to draw. Also, we are too easily hampered by a kind of "rectilinear" thinking. The loose strings indicate the unboundedness. (See figure 1 at end of article.)

Any problem can be considered as a static at a particular "now" time or present time. Five minutes---or one second---later, it has a different configuration and has thus become a "different" problem. This is like the stills of a motion picture strip.

Assumption number one; for purposes of use and discussion, (not belief!), assume that you have all relevant data to your problem available on any and all levels. This means the universe. That some, or even most of the data may not be available to your direct "conscious" awareness, apparently has nothing to do with the efficiency of the action outlined. You assume that everything is there. If you are worried about lacks and lapses in your data, consider the relative size patterns of atomic structure and the vast regions of "emptiness"---the "holes" that we assume between electrons and nuclei, for instance. Yet, from this frail network, on the macroscopic level, we abstract "tables" and "chairs" and our "solid" everyday world. Our problem is now thought of as a network of enttheta relationships in a sea of theta, a wier lowered in a stream of flowing water. By even naming it a problem, we imply obstruction, diversion and shutdown of free flow and communication on some levels between the "perfect pattern" and its manifestation.

Now pick up your net, you will find it easiest to lift from somewhere near the center. If you wish to destroy the use-value of a fishnet, you do not cut knots from the edges, you cut a hole in the middle. Any n-dimensional vector co-ordinate system may be considered to have an arbitrary zero point or generative center where lies the unit vectors which become, when projected, a relatively accurate frame of reference for the surrounding area. These are ways of saying that there is a nub to every problem.

Assumption number two; assume that you can go to any point of your unobstructed universe and can be aware that you have arrived. Your arrival may be noted by perceptics, symbols, or just a feeling that you are there. You have done this frequently whenever you go into a "brown study", or think hard about anything---only not so efficiently. You don't have to believe this can be done, just assume it for the purpose of playing this game. Do it, and test the tool, leaving your assumptions and prejudices on the shelf to be picked up in a few minutes when we are through, as a good actor leaves his own personality in his dressing-room, to be resumed with his street clothes.

Having set up your problem as a network, "go" to the basic point in it---the key log of the log jam---the generative "zero-point"---the nub---the center---or whatever label that is most real to you. You may find this quite difficult the first time as if there were walls that would not let you in, or you might be lost in a jungle tangle with no ray of light shining. Persist and you will find your way through to the very center of the problem.

Assumption number three; assume that you have all (i.e. "infinite") necessary power available to you. If, as Rhine shows, you can influence the throw of dice, you can balance the universe on the point of a pin. Using the assumption of all-knowingness, (assumption No. 1) you can exert effort or "pressure" on that pinpoint from which you can most effectively disperse your problem and solve it. Command (verbally) the network to disperse. This usually produces a sense of motion and release. Dispersal temporarily cuts the strings which hold the knots of the fishnet together in the region around the basic or generative point. (See figure two at the end of the article.) This changes the structure and inter-relationship of the net as a whole. There are some knots near the center which can be "washed" away or "digested" by the flowing stream, or resolved from enteta to theta if you prefer that description. Resolved and dissolved seem to contain the most effective connotations for this operation.

In first using network patterning, it is best to use two distinct steps, disperse, and resolve. Later, all of the steps merge into one motion, as the reality of the approach is explored and expanded. The problem that you started with is now no longer the problem in hand. You have done something to it and about it. Return to your everyday life and in a few minutes repeat the process with a fresh mock-up. If the problem was quite "stet" and it was hard to reach the center or basic point the first time, it should be considerably easier now. It feels as if the network were looser. After running several network patterns on different aspects of a problem, there is a general tone rise and sense of lift.

For convenience, we note the steps to be followed:

- 1) Mock up or conceive any problem as a network of inter-related data, using whatever form of patternings that is most real to you.
- 2) "Go" to the basic or generative point.
- 3) While remaining there, command dispersal. Say disperse again and again while activating the concept as it helps to center attention and action.
- 4) Command resolution. Repeat the word resolve several times if it helps you.
- 5) Release the problem and collect yourself in your everyday environment.
- 6) Repeat from the beginning as necessary, using a fresh mock-up each time.

This technique is only indicated by the above description because it depends on action and is thus non-verbal. It seems accurate because, with a degree of practice, it becomes automatic and increasingly effortless. It is specific for a given problem at a given time and, while the problem is labeled, it is not segregated in the sense of defined and confined. As a single motion, the dispersal of the networks tends to be similar in patterning to Hubbard's "explosions" with sheets of brilliant, white light evidenced as you "go" to the basic. Try it, but remember, "The proof of the pudding lies not in the eating, it comes hours later in the digestion thereof!"

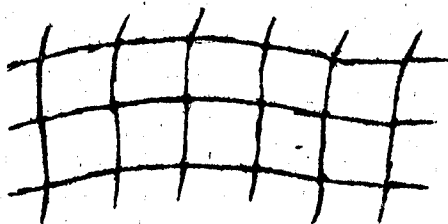


Fig. 1

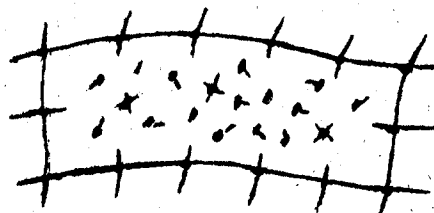


Fig. 2

HYPOTHESIS on CANCER

by

Vox Populi

This is the highest form of parasitical growth. However, it is controlable. Malignant tumors are gatherings of surpluses in uncontrolled areas of the body. They consist of both food and waste materials and occur on sensitized areas which gives them a chance to accumulate and prosper. Cells are formed as negative antibodies. These cells thrive on food which the body discards as unsuitable. Eventually, these waste foods are not sufficient to maintain the negative cells and they start competing for more and more of the available food in the body. As they can assimilate food of any value, they attack unprocessed foods before the body can utilize them. Malnutrition results, and the body begins to deteriorate. Deterioration is promulgated by toxic waste matter cast aside by the negative cells. Also, cell structure may separate from the mass and enter the circulatory systems with the toxins. Toxemia in the body soon negates glandular action, thus assisting the deteriorating process. The cell structure of both bone and flesh are destroyed by the toxins and decay sets in. This decayed matter is utilized as food by the negative cells which increases the potency of their toxic waste products. Extinction of the body soon follows. Cancer in the blood is occasioned by the negative antibodies.

Control of the negative cells is obtained only through control of the affected area. Knowledge and emotion are the controlling factors. Pressures that impair the nerve branches or scar tissue which follows injury to the nerves leaves the area unmonitored and incapacitated. Toxins gather in the area causing acidulous conditions and sensitized areas which attract the negative cells. Once embeded, their destructive cycle begins. The only antidote can be procured by opening the natural drainage channels and allowing the natural rejuvenation processes to make the needed repairs. The mass of negative cells is then encysted in healthy flesh and may or may not be eliminated by natural process. This depends upon the body as a whole. Food with high energy content is needed to initiate the natural processes.

Definition: Antibody, negative. A cell that is isolated from the parent body in such manner that the nucleus or essence of the life form is incapable of re-attachment and is only assured life through the proximity of acids. They are microscopic in structure.

Excerpts from a letter from Stan Grady elaborating on his "Mirror Techniques".

There are two principle kinds of mirrors---and as many variations as there are people.

- 1) The Emotion-mirror, operating like a parabolic, placed where the counter-emotion is focused, usually right against your body, to concentrate what is being sent from the whole body of the other person, and to focus it right back at his main control center.
- 2) The Intention-mirror, (which may also include emotion), dropped around his body like a cylinder, to show him or let him feel what he's up to. It is best to make it reflective on both sides to protect him while he changes his mind.

Both kinds should be changed to a wall, or dropped, or destroyed, as soon as change is noted. You want him "up" not "down" where he is no good to himself or anyone else! Anyone who goes around saying, "My mirrors (or walls) don't work," should be straight wired and/or drawn into discussion on what is control and what is protection. Most people who flub this job of protecting themselves, either can't touch the subject (or part of it) or are, in some way, trying to use it for control.....Anyone who has an intention-mirror hung on him, is in for an illuminating experience. It hits like a burst of insight....

Randomity....

We trust that you folks enjoyed the differences of opinion expressed by Art Coulter and Stan Grady. This type of interchange is very desirable as it causes everyone to think and it brings out data that would never see daylight otherwise. Both Art and Stan are good sports and I'm sure they both will admit that they integrated quite a few of their personal BAM's and each of them know more about their own cases than they did before this interchange. Art, being a doctor, is very literal minded and draws conclusions in an empirical manner. Stan, on the other hand, leans toward the psychic aspects of dianetics and scientology for some of the answers as to the hows and whys of our existence. Ordinarily, people so widely divergent as to viewpoint could never see eye to eye about anything. However, the folks in dianetics are in it because they are open-minded in a quizzical manner, and, on such a basis, it's never hard to settle minor differences. In this particular instance, clear definitions of terminology would go far toward clarifying the issues between them. Thanks, boys, for an edifying interchange of ideas. We all benefitted from it....

It seems that Wing and Smoky Angell didn't do so bad in Seattle after all. Mannie Stedman is out with a new and better "Nexus". At least, he sez, he sez, that his last issue constituted a written act of surgery which severed him from his past and now he can start out all rejuvenated and rehabilitated, and say and print everything which comes to his mind and be certain that it will follow a new trend resulting from his shift of gears. All kidding aside, Mannie's latest concepts are worded a little different and seem to have a broader scope. Let's hope that the Nexus gets back on regular schedule again....

It will be noted that the hypothesis on cancer which you will find printed in this issue has data in it that parallels some of the theories of Dr. Max Gerson of New York City. This was brought to our attention since the paper was written and we assure you that none of the data was borrowed from his or any other written material. Incidentally, Dr. Gerson's theories, since being put into practice, have produced some miraculous results according to our information. His papers have appeared in Germany and Switzerland....

One of our correspondents wonders if Hubbard's latest, the "Freudian" Psycho-Analyst "Sheepskin", is recognized by the International Congress of Psycho-Analysts. Or is it a "con" game capitalizing on Freud's name and the science of psycho-analysis. He seems to think that this set-up is kind'a reminiscent of the Sequoia University "Diploma Mill". Maybe there is someone around who can clarify this point for the gentleman. Or does gentlemen ask such personal questions ?....

Poor Olem! Dat ol' debbil Hart is on his tail again! Here Olem goes to Phoenix and finds himself some new attitudes and this guy Hart starts puncturing them one by one. We're impatiently waiting for the next issue of the "Ghost" so's we can see if Olem is finally squelched....

Speaking of ol' debbil Hart, when he reprinted LRon's jingles he could have used a title something like this. Hubbard Speaks Parabolically!—or is that the right word?

John Farrell of Berkeley, Calif. has promised us an article to be written after the Phoenix congress. Hope he includes much pertinent data about what occurs. He is still singing praises of the latest techniques and the results being recorded in his neck of the woods. Several auditors out his way are recent graduates. Must be something in it after all. Scientology, that is....

Haven't heard from George Gook of London recently. How come, George ?....

St. Louis Dianetics
by Dick Kerlin

5/4/54 Six of us read a letter from O. C. Morley of Mexico, Mo. whose family is active in dianetics there.

Pat Rankin suggested that we track on why we want to change the name of our group. To this end, Wm. Farwell read operation bootstrap tape transcript number one from Dianetics Today. We decided to track on a name for the group. (Present name, "St. Louis Dianetic Society", formed in Oct., 1950.). Before this could occur, we got into my defense of Hubbard to Pat who said he wasn't attacking him. This led to a discussion of various techniques, and our group tracking had done a complete McCarthy when the arrival of Dolly Query and a couple of pointed queries from her brought us back on track. Soon we were on the other side of the track discussing group goals.

Someone suggested that we draw up an agreement to the effect that each person can do what he wants to do as long as it does not infringe upon the rights of others: e.g., some may want to audit while others are still free to exchange information.

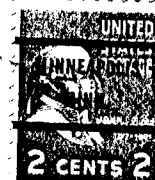
Three sessions followed: Dolly / Alvina R. --- Wm. Farwell / Harold Q. --- Pat and myself / Petey Bullock, each with various techniques.

5/11/54 Questions from the Howes' Therapeutic Tape were asked of the group. In a form of group tracking on these, there was much opening-up and free communication. Everyone entered in.

5/18/54 The group met at the home of the Rankins, across the river in Illinois. There was general discussion of dianetics, scientology and philosophy. While Dolly audited Alvina, the others watched television and had refreshments.

5/25/54 We read a letter from Wing and Smoky Angell who will be here for at least a week, starting June 17th. We then discussed our problem of selecting a new name for the group from all angles and decided to settle this question at the next meeting. While Dolly audited Alvina, the rest of us discussed techniques and philosophies, particularly Krishnamurti's.

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