

DIANOTES

VOLUME 2

JULY 1953

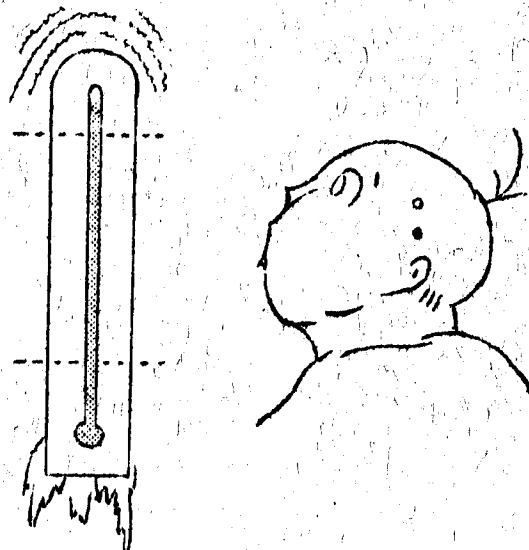
NUMBER 22

DIANOTES is a non-profit, unofficial vehicle for free communication among persons interested in dianetics. Publication is monthly. We reserve NO rights to material appearing in DIANOTES and hope anyone who wishes to reproduce any or all of it will do so, acknowledging source.

IN THIS ISSUE

REPORT ON GROUPS by M. E. Curtis- - - - -	-2
SOUTHEASTERN DIANETIC CONFERENCE - - - - -	-4
BOOK REVIEW- - - - -	-4
"E" by Ted Robles- - - - -	-5
TUMBLING BLOCKS by Richard G. Kerlin - - - - -	-8
DEFINITIONS- - - - -	-10
TWENTY-FOUR HOUR BOOK SERVICE- - - - -	-10

Published by Minneapolis Dianetics, Inc., 2449 Humboldt Ave. S., Minneapolis 5, Minnesota. Subscription rates: 6 issues, \$1.25; 12 issues \$2.50; Twenty-five cents per single copy. Address all correspondence, DIANOTES, 2449 Humboldt Ave. S., Minneapolis 5, Minnesota, c/o Grace Krausy, General Editor.



REPORT ON GROUPS
From a net release by M. E. Courtis

In my opinion, it is necessary thoroughly to renovate our own frame of reference regarding groups - to gather data on needs that exist and then fill those needs.

As a starter, may I suggest that we assemble all the different kinds of dianetics and scientology available - in every form possible (including printed and spoken word, tape, and in person) put on the most reasonable price tags possible and offer it to all comers.

Secondly, I suggest that it will help to have widely known the details of exactly what is available, (training, processing, lectures, tapes, movies, etc.)

Third, let's recognize that true groups take care of themselves. They are not a problem and do not need any attention let alone "help". Let's analyze what we have been lumping carelessly under "groups" and decide exactly what each is. A seminar? A lecture series? A lonely dianeticist who wants company? Several individuals who want literature or tapes? Thus simplified and identified, the needs are more easily met.

A true group cannot be "started". A group is, and it comes into being spontaneously, remaining in existence as long as desire (cause) remains in action.

Several individuals may work together for a common goal - this may or may not BECOME a group. An individual may persuade other individuals to join him in an enterprise that he thinks will serve the common good - this IS NOT a group, but again, may become one; tho it usually remains a situation in which several assist in someone else's goal under his control.

Thus we have talked too loosely about helping "groups"; we have planned regulations and restrictions on a false premise, and we have held out to individual dianeticists in the field false hopes along with advice on the impossible - to "start groups".

So you'd like to know how to start a group, Mr. Jones? It can't be done. Now, let's look closely at WHAT YOU DO WANT. Oh, you want someone with whom to coaudit. All right. How many of your friends know of your interest? What reactions did you get from them? Did you know So and So in Podunk wants to coaudit too? Is that too far from your town? There are excellent self-processing techniques, etc. Or - you want somebody to study scientology with? Well, etc., etc.....someone to audit you? OK, the professional nearest you, etc. By the time you get the real want out in the open, it often turns out that something far less than a group is actually wanted, and the need can be filled directly and cleanly without cluttering things up with the impossible. Out of such honest simple beginnings, a group is more likely to arise than if one tries to enforce its existence. ("Group" as used in this paragraph, and from here on, is used in the sense of true group, unless otherwise limited.)

A group being made up of individuals, being at the same time the sum of those individuals and yet something else besides, entirely apart from them; of them yet more than they - it would not be surprising to find that the actual group is much like an individual. That a group, then, might be expected to blossom and grow and be most effectively in action under circumstances that would foster similar qualities in an individual.

I have found this to be true. Let the breath of enforced affinity blow over the group and I can fairly feel the group's stony withdrawal to less life and littler action. Inhibited ARC, especially with other groups and society as a whole, will make a group bumptious - "I'll show you" - and reduce its vitality. Control - straight control - BOOM. The group either kills the controller or the group itself simply disappears. The people are still there. But no group. Sometimes the bereft people make tremendous motion and succeed in fooling both themselves and others. For a while.

For a group as for an individual, there is a range of tones, attitude what have you, which indicates its vitality, and by which relationships might well be guided, if other groups and individuals care anything about effective mutual cause relationship. Of course, if they want a cause-effect relationship...well, most any non-dianetic leader would be glad to coach them in how to "run groups".

Top of the range of group life is BEING - just being - the group "is". A group is like an individual, a personality. You can't make a personality - you can't make a group. It comes into being and it is. Also up top of the range is freedom - complete freedom. What is it we do in processing - give the person back to himself. Free him from all his limitations. Get him up tone.

At the bottom of the range, of course, are not beingness and restraint more commonly thought of in regard to groups, as control. You know the gradations in between; the attributes to either side on the charts. For this brief statement we will consider that beingness and freedom represent the whole.

How to give a group a kick in the teeth? Take away its beingness. Don't recognize it as unique, as individual, as alive...."groups should"...groups are... groups do...groups don't". Tell it what it is. Interpret it to itself. Have printed agreements by the gross "all groups are alike". "They have certain needs - all of them. Maybe they can decide a few little things for themselves here and there, do a little differently now and then, but this printed contract, now, it covers everything. Very inclusive. Don't you think so?"

Oh, you don't eh? Well, chum - this is Sockemology - this is the way you've got to do things if you're going to be with us. The membership costs so and so much, we give you so and so little and - now THAT'S a good little group.

No. We aren't that brutal about it. No. Perhaps I should say we are not that open about it.

Could one who visualizes the wonderful state of mutual cause and mutual contribution that could exist in the dianetic community, refrain from arranging a nice orderly plan for achieving a state of complete beingness and perfect freedom to every group and individual? He might investigate the real intent behind his plan, discover what means he is using to accomplish his nice orderly plan.

This "he," being ourselves, of course, and being freer, might then more freely accord unique beingness and individual freedom to groups and individuals. We might envision a central source of data - or several sources - which would be set up like a cafeteria. You pays your money and you takes Your choice and if you don't like the available choice you give the management hell and/or go elsewhere.

FINALE

Let's see, how would we like that?

All dianetic and scientology data freely and fully available on long well lighted counters.

Sure there are price tags

maybe we even paid admission

to get access to the counter. But look at the price tags that have come down or off - at the increased data available.

We started way up top at sheer beingness perfect freedom

And we came down

just as little as we possibly could

We let everybody know right where we stand

what we're doing and why we think we have to do it

can

we

as far as

that scale just

to climb back up

and we're going

And when the customers give us hell, we look it over carefully. It's a commodity given away freely by people who don't suspect its worth.

How DO you like it?

SOUTHEASTERN DIANETIC CONFERENCE

This regional dianetics conference to be September 19th and 20th at Atlanta, Georgia, sounds like one very good and practical deal. I'd like to go and if I lived in the area I would. A weekend only and the small registration fee of \$7.50 (including Sat. night dinner) put it in the range of a probability instead of a project for more people. The speakers will include Don Purcell, Eph Howard, and Paul Metcalf in person. There will be tapes from others, demonstrations, seminars, discussions, and bull sessions. There's nothing like meeting similar-minded people and exchanging ideas to renew one's enthusiasm, as those attending the larger Denver Conference found, and reported back. Ernie (Ernest P.) Pope is the one putting the push into this project, and if you would like to go or are interested he's at 1005 Pierce Road, Madison, Tennessee.

BOOK REVIEW

A PHYSICIAN DISCUSSES DIANETICS by Paul H. Beaver, M.D., 16 printed pages, 1/2 8 1/2 x 11 pocket size, printed tan cover. Dianetic Research Foundation, Wichita, Kansas, 20¢ each, 10¢ each in lots of 10 or more.

This attractive pamphlet is a reprint from The Dianetic Auditor's Bulletin, from a lecture at the 1953 Denver Conference by Dr. Beaver. The case histories pro and con as well as explanation, the straightforward factual manner, and the overall tone are professional and reassuring. While this isn't an "introduction to what dianetics is" it is a good and true impression that dianetics is used by serious professional people, that it achieves results, and that it is respectable not far fetched. Very good, fine validation and A-1 value as described, a MUST. G.K.

"E"

by Ted Robles

In this paper I shall endeavor to discuss E, E phenomena, Hyper E, Prox E, some psychic aspects of E. Also some parapsychical and paranormal aspects which we have encountered.

It is not my intention to claim for myself or the Fair Oaks group the discovery of E. The only thing we discovered was the use of E phenomena which we call Hyper-E.

First of all, what is E? Your guess is as good as mine for everyone has his own idea on the subject. The re-discoverer of E, Mr. A. L. Kitselman says, and I quote, "E is the wisest and best part of you." We find this to be somewhat unlike our own concept of E. Let us suppose that for the moment we go along with the psychologists and say that the brain is composed of three parts, the subconscious, the conscious, and the superconscious. Let us then suppose that we try to find the various parts of the brain. Let us suppose for the sake of argument that the conscious mind is to be found in the cranium; the subconscious, being that part of the brain which continues to operate the body when the conscious mind is shut down for any reason, occupies the remainder of the body. That is, it is composed of the various nerve centers, the solar plexus, the ganglia and what not. Then where could you find the superconscious? Obviously, not in the body or in the cranium. It must then, be somewhere else, and so we think it is the spiritual part which seems not to reside in the body at all.

Apparently the spirit—or as Hubbard so quaintly calls it, the Theta facsimile—is of the body, but not in it. It uses the body as a means whereby it gains experience. It seems that the E self is here to have experiences of all kinds. It cannot do this while in the spirit world; therefore it must have a body in which it can experience those things which are necessary for its development. Remember now, I am not saying that this is so, I merely am saying it appears so to me.

Obviously one could not experience everything in a single lifetime, therefore it must re-incarnate through a great many lifetimes. Here, it seems, is the stumbling block. People are not willing to accept the idea that they live more than once. Yet, the evidence is so overwhelming that rational, human beings must agree that there is something to it. I will quote from the words of Our Master, Jesus, the Christ. "Except ye be born again, ye shall in nowise enter the Kingdom of Heaven." Now did he mean that one had to submit to an artificial, symbolical re-birth such as the baptism? It looks that way, and he was himself baptized and he baptized many, but there was a deeper significance to what he said. He meant literally to be reborn as a person, in a flesh and blood body. He meant that one had to learn a lesson. A lesson of humility, of love. Not of love for wife, or family, but a love of all mankind. When told that his mother and brethren were waiting for him, he said, "Who is my mother, who are my brethren?" Was he being irreverent? Not at all. He meant that he was one with all mankind and that mankind were his mother and his brethren.

Therefore, when I say that the E is the spiritual part of the entity, I am only saying that which is but half true; for E is also the other two parts and when there is integration or illumination then the three are one. The concept I am trying to explain is that a part of the entity which we call E is the Theta Facsimile (Hubbard), the Soul (Religionist terminology), the High Self (Kahuna concept), or call it what you will. It is that part of the entity which is not material, that is, flesh and blood and bone. At any rate it is definitely not a circuit, it is not the reactive mind. It is rather that part of the entity which is immortal, a part

of the body of the Creator, if you wish to put it that way. Some people can see and talk directly to their E. To them he appears as a wise and venerable person. To others, he appears as the letter E, to others he appears in other forms. Now when Hubbard talked about the File Clerk we did not balk and shout, "Tommyrot!" We accepted the idea and used the File Clerk. And so it is with E. For those fortunate people who can see and converse with E, He works wonders.

There seems to be several kinds of E phenomena. The most usual ones are, strategy, fire, tremolo, posturing, history, turn off, and argument. By strategy we mean the presentation of a task to be performed. This may take the form of a wall to be scaled or torn down, a swamp to be crossed, a rugged mountain chain to be crossed, whatever it is, one can always find the means to overcome the obstacle if he is willing to try. There is usually a road which must be traversed. It may be smooth and straight or it may be full of rocks and pitfalls and sharp corners; one may be forced to travel it barefoot or in a high powered car, or he may have to build the road and the bridges himself, but these things he can do if he only has the will.

Fire is a pleasant tingling sensation. It is probably the phenomenon suggested in tone-therapy. It seems to be a reward for doing the right thing or perhaps, asking the right questions. This tingling is very warm and pleasant and leaves one feeling exhilarated and in high tone.

Tremolo is a spasmodic twitching or jerking of the muscles. This may vary from a mild twitching to a full-fledged thrashing of the legs and arms as in epilepsy, but with the difference that there is no frothing at the mouth or biting the tongue, and one remains fully conscious while it is taking place although powerless to stop it. In case this occurs, it is best to allow it to take its course and relax. It will do much good as it is a very good way of running off charge.

Posturing is assuming various positions. A person may curl up in a ball and if E is asked why, the answer will be, "We are running out everything that happened when you were in this position." This, too, is harmless. It is just another one of the E Phenomena.

History is the bringing up of events from this or past lives and running out the charge on them. Sometimes these things are so heavily charged that E goes at them by indirection, or by the use of symbols.

Turn off is a condition when the head seems to be entirely empty and completely devoid of thought of any kind. The head will be filled with a blackness like unto midnight in a coal mine with all lights out. However, there will be an acute sharpening of the sense of hearing and noises that would normally go unnoticed are loud and clear.

Argument is when the transient is doubtful that there is an E. He will dispute loud and long about E and deny its existence. This, too, is an E manifestation. E may be working quietly behind the scenes and doing the thing that needs to be done, yet no one knows what is going on. One may be absolutely sure that E does not exist yet once he has asked E for help, he will receive that help. Now a word of caution may not be amiss here. In asking E for anything it is very well to be sure that one really wants what he asks for, for he will surely get it. If it should be not what is wanted, then one is stuck with it. It is like the good fairy who will grant three wishes. Usually the last two wishes are used in order to get rid of the foolish first wish. Therefore it behooves one to be very careful what one asks for.

Hyper E is the use of E to aid another person. It is possible to contact another person's subconscious mind and get at the root of his trouble merely by asking E the necessary questions. It is really E who is asking the questions and the E of the transient that is answering. This transfer of information goes on even though the transient is so badly occluded that he is unaware that anything is happening. Somatics and emotions are contacted and run off by the Hyper E team without the transient being aware that anything is going on. The only thing he may know is that a somatic may suddenly turn off or an emotion disappear. Usually the team consists of three members and the transient. More or less may be used, but three seems to be about optimum.

Prox E is the running of a somatic or emotion without the transient being present and, indeed, he may be on the other side of the world. Distance seems to be no deterrent and the transient gets well if that is the will of his own E or he does not get well if it is the will of E that he should not.

Now as to the psychic aspects of E, in the last paragraph I mentioned that a person's E might not want him to get well. This may sound strange, but why should it? Suppose that it is necessary for a certain lesson to be learned. The E may have deliberately set up the condition in order that the lesson be learned or punishment meted out. Therefore, if the E says, "It is not my will that this body should recover," then you are wasting your time; for unless the E wants recovery there is no hope for cure. We, therefore, ask for the Karmic cause of disease and if it is shown to us we can then do something about the disease. One may object and say that diseases are caused by microbes or bacteria or viruses etc., but for every one so caused there are eighty-five or ninety which act exactly the same, but which are psychosomatic in origin. Now if we can find the Karmic cause of the disease we can usually devise some plan of atonement and the Karma is satisfied. We can then go to the incident in question by the use of Hyper E and a cure usually results.

As to the paraphysical and/or paranormal aspects, let us suppose for the moment that we have accepted the idea of E and are willing to grant its existence. Is it then any more difficult to accept the idea that there may be other spirits? What happens when a medium goes into a trance and speaks in a different voice and in a different tongue. There are many thousands of mediums. Are they all fakes? We know they are not because their work is too well authenticated. Now just what is talking through the medium? Here, I am going to depart from the ordinary idea of a discarnate spirit doing the talking by controlling the medium and give another explanation. Let us suppose that everything is indeed nothing but energy in motion doing work. Let us suppose that every one of us is composed of this energy. Then it would pervade everything and be everything. However, it is necessary for it to have points of awareness; you and I are such points of awareness. Then there are not two billion living souls and who knows how many discarnate souls. There is only one all pervading energy of which we are a part. Then who talks? Obviously it is the part of the medium that was the control who does the talking, since the medium is at once herself and the control.

If we follow this far enough we will find that I am you and you are me and I am my own grandmother and granddaughter and the garbage man and the Agha Khan and well why go further! Now that I have completely befuddled and confused you and obfuscated the issue, I don't ask that you believe me. I only say, here is a good reason why one should love all mankind and not just the little blonde down the street, but all mankind; for he is all mankind, you are you and all the people who ever were and all who ever will be, world without end, Amen! And here is a good place to stop.

With highest A.R.C.
Edward G. (Tod) Robles, Sr.

TUMBLING BLOCKS (fiction)

by Richard G. Kerlin

Once there was a little girl named Beryl. She was three and a half years old. She knew exactly what she wanted to do. She wanted to go on playing with her colored blocks.

Her mother wanted her to take a nap. "Beryl, stop whatever it is you're doing and I'll help you get ready for your nap."

Beryl went on arranging blocks. She said, "No, I want to see how these green ones go between the red ones like I want to put them."

"No! You just dawdle all the time!" Beryl's mother yanked her up from the rug where the blocks were spread. "You don't have to finish now! You can do it some other time." Beryl kicked and yelled.

Beryl finally took her nap. She didn't finish her block design.

Beryl grew up.

Beryl went into her little girl's bedroom. She said, "It's time for your nap, Joanne. Now stop what you're doing and I'll help you get ready."

"No, I'd like to finish stringing these beads. I want to put on all the blue ones and then a row of yellow ones."

Beryl opened her mouth, but before the angry words poured out, there rose a memory of a time when she was being dragged, kicking, away from her blocks. She looked at Joanne. She really looked. "Why," she thought, "Joanne is a person." Tears came into her eyes. She walked quickly out of the room.

Beryl lay on the sofa. She wanted to think. She closed her eyes. In memory she glimpsed her colored blocks scattered by her kicking feet. The blocks somehow were transmuted into Joanne's string of colored beads. The beads separated before her inner eye into an irregularly spaced strand stretching away into the distance. By an effort, she focussed attention on the one farthest away. That bead was a scene of herself being pulled away from her mother's best lamp, whose smoothness still lingered on her pudgy fingertips. She felt the big hands pulling her, the quick alarm of her mother and her own bewilderment. The next bead appeared and it was the time her brother had pushed her away from his train before she was through exploring its intricacies. She felt his immature arrogance and the bump as her bottom hit the floor. More beads, more scenes passed before her inner eye. She felt more pushes, more pulls, more anger and more resentment and impatience being directed at her. In the earlier scenes, she felt her own frustration strongly. Later, she seemed to have accepted being stopped. Now she came to the end of the string.

"What a curious experience," thought Beryl, "but I feel better somehow." She yawned, began to stretch, stopped, then finished the motion defiantly and laughed.

"Mother's best lamp," she chuckled. She ran through the string of scenes again. There seemed to be a few more this time. The frustration behind the later acceptances felt stronger, yet she felt more neutral about it. Just for fun, she re-viewed the scenes once more.

"Funny," mused Beryl. "People used to keep me from finishing things. Now I just don't finish them." She thought of the half-knit Argyle sock and the painting she had started last year. What about the committee whose meetings she had stopped attending? And why wasn't she getting Joanne to bed right now?

Beryl went back to Joanne's bedroom. "Joanne," she said, "as soon as the beads are all strung, would you show me how they look? Then it will be nap-time story-time."

Joanne strung the last two yellow beads, and held up the string. Beryl looked at it. There was a row of yellow beads, then a row of blue ones, then alternating red and green beads followed by a long row of blue and the final procession of yellow ones. Beryl was surprised to see the basic elements of design here; amazing how bright a child could be!

When Joanne was asleep, Beryl went to the sewing room. As she went to work on the half-knit sock, her thoughts were busy. There was the half-finished painting on the easel behind the door. She had tried to get Joanne to pose, but Joanne wouldn't hold still long enough. Then she had worked for a while from a still photograph, but soon the inspiration had worn off and she had abandoned it. Now that she felt ambitious again, Beryl knew that Joanne had changed too much for her to correct last year's painting. And she certainly was too active. Active! Why, she had stopped Joanne's playing to have her sit for the portrait. Then she had used a still picture. And she herself had stopped. What would happen if she changed all this, and painted Joanne in action?

Beryl heard the bed creak. Joanne was awake. The sock was finished.

"Joanne," she called, "would you like to help me make a surprise for Daddy?"

"Oh yes, what is it, can I see it now?" Joanne ran into the room.

"It isn't yet, but it will be if we both work on it. It's raining, so you can't very well play outside today. Would you mind if I were in your room painting a picture of you while you play?"

"Don't you want me to hold real still and not move hardly at all?"

"Oh, no, not this time, Joanne. You just do whatever you're going to do, and I'll just look at you every once in a while. I won't stop you! And you know what? For next vacation, instead of taking all those snapshots, let's talk to Daddy about getting one of those little movie cameras, shall we?"

"Oh, that would be nice. I can't hold still anyway, and the more you wanted me to that other time, the more wiggly I felt inside. Now I'm going to play with my blocks."

Beryl soon found that she could carry over in her memory Joanne's rapt look while placing a block "just so." After several attempts, she captured the feeling of motion. And she felt free inside. In the painting, Joanne was completely at play.

When the painting was finished several days later, Joanne got to tell her father what the surprise was. Beryl watched his reaction. "That's what I call lifelike! Best you ever did. You were always calling the others 'Unfinished Portrait.' What will you name this?"

Beryl smiled, and said, "Alive."

DEFINITIONS

Webster defines Disease thus:

- 1. Pain or distress.
- 2. An illness or malady.
- 3. Any morbid condition of or in the body.

WE define it so:

1. An attack upon the body by parasitical entities or inorganic growths, resulting in a less than optimum condition of the affected part or parts. The degree of non-optimity is controlled by:

- 1-The condition of the part or parts of the body at the time of the attack.
- 2-The tonus of the body as a whole,
- 3-The state of mental health of the person affected.
- 4-The affected person's belief and knowledge of the specific type of parasitical entity or growth which is affecting him and the anticipated attendant results.

2. Same outline as above except that the type of disorder is induced by mental re-stimulation rather than being an attack by outside forces.

The length of time that the disease will run is determined by:

- 1-The degree of authority which is acceded to the person who is assigned to aid in the alleviation and removal of the specific cause.
- 2-The degree of belief in the effectiveness of any and all assist mechanisms which are used in the healing process.

Any Comment?

B.C.

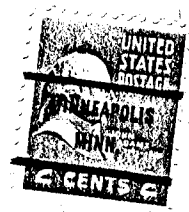
24 HOUR BOOK SERVICE

Minneapolis Dianetics, Inc. offers the following publications for immediate shipment:

HYPNOTISM IN PRACTICE, Eidetic Foundation	-----	\$2.00
THE HOW OF TELEPATHY, Harold Schroepfel	-----	2.00
BLUEPRINT OF A HUMAN BEING, (Howes), Psychological Research Found.	-----	1.50
ANALYTICAL PROCEDURE, The Dianetic Foundation	-----	2.50
YOU & DIANETICS, Minneapolis Dianetics, Inc.	Each 25¢ - - Ten or more	.15

Send orders to Minneapolis Dianetics, Inc., 2449 Humboldt Ave. S., Minneapolis 5, Minnesota. All orders shipped post paid.

D I A N O T E S
Minneapolis Dianetics, Inc.
2449 Humboldt Ave. S.
Minneapolis 5, Minn.



POSTMASTER:

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