

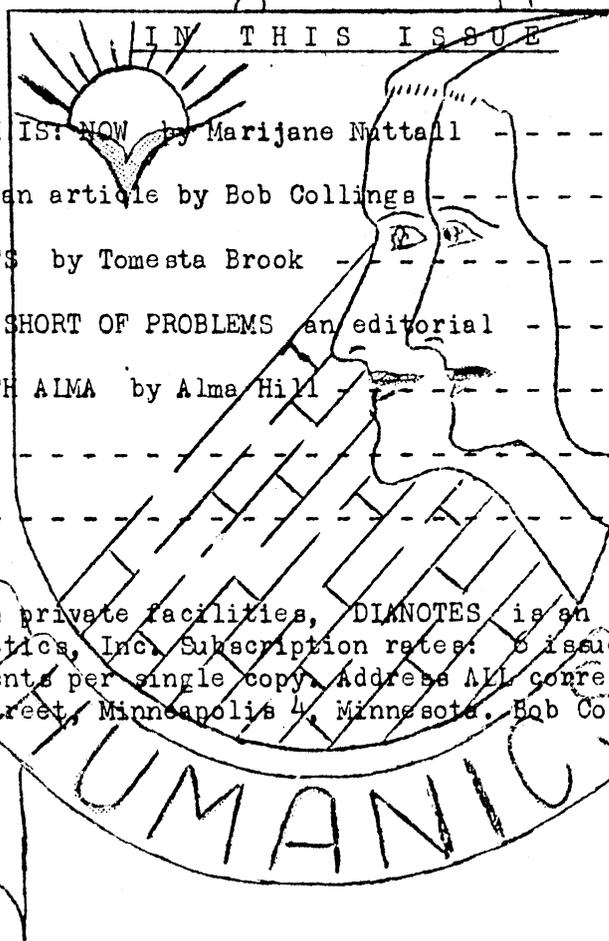
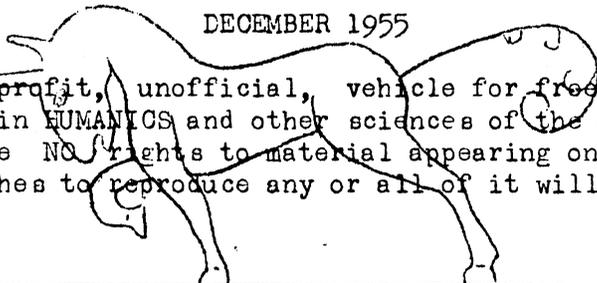
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THE PROBLEM IS: NOW
by Marijane Nuttall

I have, perhaps, an unwise analogy of a human being as being something like an elastic cord being wound up on a spool called experience. As life progresses for him, stresses wind the cord faster, and, when all the string and its tensions are wound as tightly as they will go, his mortal life is at an end: spang, the spool unrolls, and he sees it all in retrospect.

Thus, this process we call therapy could be an attempt to ease the tensions, unwind a little this side of death, and thus gain a little more longitude and "freedom". And, carrying the analogy to its fullest reaches, one might guess that an optimum has succeeded in fully unwinding his spool so that he has the full length of his cord as the possible range of his actions, the length being called "being human". It would indeed be wonderful to be able to so move, thus being able to achieve the most without an undue effort.

One will perceive, in this analogy, the fact that "now" would be the present-time moment to which the string is wound, and that the future is the length of "free" string left us.

We keep a tight grip on "now", or it would ease up a little, and loosen some of the tensions on the "past".

The problem, then, is discovering just how and why we are gripping now with a drive and intensity that prevents this beneficial "loosening" of the past. What is it now that we don't want to let go of, are afraid to let go of?

In the problem of "going into the Silence", as the yoga philosophy calls it, which is a process of sitting down and examining the present "tensions" on our cord, we are really afraid that if we let go of what we are holding to so tensely that there will be an awful "spang". That we will have to give up ourselves, and then what would we be? And because of the "spang", and because of the not-knowing what we would be without the tensions, we go ahead projecting the illusion that we have some "freedom" and tug this way and that, with whatever give the cord has, and imagine that we are making progress and that "tomorrow" we will suddenly "find" the way to optimum "freedom".

It is a sad illusion to so expect the "door" to suddenly open to some sesame by some new "one-shot" technique somebody will some day present to us, like Aladdin's Lamp on a platter.

Nope, we have all got to "spang", and that involves some present-time application of insight into the necessary. It can be done at one's own speed, a fast "spanging" or a slow and gradual lessening and releasing, but it has to be done. There is no stoppage of time-winding, except through this method.

This is why Howes stated that there was "much resistance" to using the technique he defined as "doing the most soonest" for anybody who would do it. This is the technique he described as the "Single Word Repeater Technique". I resisted it for quite a while waiting for that "One-Shot-Clear" Aladdin's Lamp to "magic" me to optimum, never knowing that this simple technique of Howes' was as near as anything would come to it.

When I finally did try it, I spent several hours repeating the word, LOVE, to myself. ...and went through hysterics, grief charges, apathy, anger, terrific resentment, and a hundred other phases of myself I wouldn't have believed existed in me. And no....I didn't exhaust the referent! I quit from sheer exhaustion...and an awareness that Love was just what I, or anyone else I had ever known...ain't got, or rather, all have, but

are unable to express through the heavyside layers, barrier on barrier, which block the way. But, believe me, words and myself will never have the same solid relationship again. Words have lost some of their density and seeming meaning....they are a sad failure in communication, useful only when penetrated to their opposites and back again. No longer can I fool myself with my "I meant to (but didn't)" and my "I forgot (and meant to)" excuses. I am still appalled at my current lack of honesty with myself.

Directly in line with Howes, Krishnamurti has much to offer on this process of loosening oneself from the coils and tensions involved in thought processes. I draw from his material the concept that all thought is a "shuttle" process between blame and justification. This is an intriguing proposition, when investigated. I challenge anybody to examine his thoughts about himself, or anyone else, and find it otherwise. To go any further than simply stating "I am", or "they are", is to either blame or justify. And yet, one of Jesus' defined laws is "Judge Not that Ye be Not Judged". This really puts thought on the spot.

Dig further into this concept and you will find an unique fact. There is, to any subject, the exact amount of blame as there is justification. Try it: blame yourself for not being a more optimum person. Now, justify your state of beingness by conditioning. Hmmm? Now blame your parents for aberrating you. Now justify your parents because, alas, they, too, were conditioned and aberrated by their parents and hardships. Hmmm? Take any circumstance. Blame it, and then justify it. Interesting? No wonder Welgose stated: "Accept everything, reject nothing", and its opposite, "Reject everything, accept nothing". What do you have left of thought after Balancing these Opposites (Yoga definition of Clearing)? Have fun with this. I am still experimenting with it. You'll get a boost a mile high everytime you "catch" yourself blaming ... justifying! You'll bust more vicious "circuitry" that way. It is an adventure well worth taking.

As an example. last week I "busted" a lulu for myself. Every once in a while I like to "escape" to a movie. My husband has a charge against movies. We both like books. But I always felt rejected, blue, like crying, when he resisted. I used to "aulk" until he reluctantly went, and we'd both dis-enjoy the evening ... but I would have my way.

This time I wanted to see "The Secret Life of Walter Mitty". I had read and enjoyed Thurber's short story so much, I wanted to see how the movie enlarged upon it. The idea was heatedly rejected by him. I started feeling "awful", blaming him, justifying myself, really "turning it on full blast", as I had always rigidly done. But, happily, this time I was watching myself. The thought-processes clicked like clock-works. Blame /justify, and, half-heartedly, rationalizing (because I knew he had a "charge" against movies) by justifying him just a little, but not like myself (he should give, not me!) I felt half-amused, half like crying ... thinking, chalk one up for Krishnamurti! And, asking myself ... why is a movie so darned important to me? Bam! I got a very sharp picture of a younger me, liking movies anyhow, but ... shortly after the death of a brother, with life very grim, and my parents in such discord that separation was being contemplated. No cheer in that household ... except movies everytime the film changed as the only escape, practically, from unbearable counter-emotions. Movies equalled survival to me, even such short breaks from grimness a vast respite. Bingo! I had it! I was still operating on the survival-values of long ago, and hitting the low-blue every time I quarrelled with my husband over going.

I felt real good about letting that one go, and was cheerfully doing the supper dishes instead of going into a pout. And darned if my spouse didn't come into the kitchen and, looking at me a long (puzzled?) moment, considerately say, "If you really want to see that movie, I guess we can go."

I blew an exult-grief charge then in about ten seconds flat, and we went, and for once

had a counter-emotionlessly wonderful evening out, sans compulsion, sans guilt. Now, this may seem rather unimportant to others, and I realize that it is only a "skimming off" of a top-layer behavior-pattern. That I haven't gotten into the mood that caused me to want to "escape" to a movie in the first place, (that being part of my present-time problem over-all). But I feel that it is more important than can be guessed about. You see, I had some basic goals, but they are like those of the man in the Bible who "buried his talent in the ground". Mine is buried in the discord of everyday living, so that I haven't "time" for them. So first goal for me is knocking out the discords, so I'll be free to dig up my talents. And I feel that many of us are also in this position of so having theirs buried in like manner.

You see, I got up "feeling good" where ordinarily I used to have "movie-hangovers". And, with this small encouragement, I am now asking myself: "Will all the past so resolve itself in the present-time conflict-area if we would but keep "watching ourselves" and, by so watching, become aware of our blame/justifying circuits." Just by being aware, we automatically are enabled to "knock them out", and so establish more rational behavior. More rational behavior then establishing more harmony, tensions ease, the path clears in a seemingly "magical" manner.

One might thus derive still another definition of the two "types" of preclears. If a person should be just as real as his environment, then those who feel that they are more real are those who justify themselves most, and those who feel less real are those who blame themselves most. And since an attraction exists, usually a justifier and a blamer make a match. Ain't we got fun? Some game!

It seemed a fiction to me once to hear it said that "solving the present-time problem was our total problem". Now I am beginning to realize what it means.

All of our problems are NOW. Watch NOW awhile as an observer and you'll see what a grip we've got on the NOW of our elastic cord. Simply by "watching", you will become aware of just who is tightening or loosening that grip on the spool called Self. The grip is NOW, so the problem is: NOW!

To sum up, then: "The Mind is a Social Phenomenon". Krishnamurti defines this phenomenon as being a blame/justification circuit. Either blaming or justifying is based upon reactive "old" survival-patterns involving stress. The stress distresses NOW in conflict-patterns. Solution: observe NOW'S conflict areas for blame/justification. Play both sides against the middle until a no-conflict attitude is arrived at, and you have the area solved and dissolved. Try NOW to KNOW! As Stresses Give, the Better YOU LIVE!

R A N D O M I T Y

by Bob Collings

The word randomness was coined by Hubbard for the express purpose of having a word that would denote and symbolize any and all factors contingent to the cause of Human behaviorism. These factors are divided into three categories, Plus Randomity, Minus Randomity, and Optimum Randomity. Each category has three sub-divisions, Datum, Effort, and Emotion.

Plus or minus randomness is any condition or state that lowers the intelligence, efficiency, alertness or well-beingness of the mind and body. Optimum randomness is that state of beingness in which Man has full control of his mental facilities, his physical body, his environs, his mode of living, and has no aberrations or derangements of any kind in his mind and body. Hubbard postulates such conditions as being a state of MEST Clear.

It is to be understood that Man must be in full agreement with whatever conditions that exist in regard to his mind and body. Each individual starts existence in an optimum state, and his life and conditions of existence are the result of whatever concessions he makes to outside influencing forces. When confronted with any situation that tends to influence him, he has three choices: to agree, to disagree, or to remain neutral. If he agrees, he then concedes a partial control of his mind and/or body to the force that influences him. If he disagrees or remains neutral, he retains his self-control and the incident will have no ill effect upon him. The decision that he makes will determine his reactions in similar situations in the future.

Plus randomness is the result of incidents that are pro-survival in nature. That is, an individual might agree to be influenced because the situation seemingly would prolong his life span, not realizing that by so doing he is setting a precedent that he will automatically follow whenever he is confronted by a like situation.

Minus randomness results from incidents that are contra-survival in nature. In a situation of this kind, an individual will agree to be influenced only because it is the lesser of two evils or because he is unable to resist an overpowering force. In either case, he fails to control the situation, and that failure will instill a fear that will govern his actions in future situations of like nature.

Both plus and minus randomness will affect the mind and body in direct ratio to the intensity of the incident and the factors involved. Also, the individual will forget his original agreement to be influenced in proportion to the number of times the incident recurs either in whole or in part. This occlusion factor is also increased inversely as to the degree of the individual's awareness at the time of the incident. That is, in minor incidents which result only in confusion, the effect will be negligible. Major incidents which involve any degree of shock or unconsciousness, will form engramic areas on the time track that will be found occluded by either lack of memory or a heavy emotional charge. If such incidents restimulate in any degree, locks will be formed that will further occlude the incident. Also, any commands or pain in the incident can restimulate and cause aberrative thoughts and actions, or become apparent as a chronic somatic.

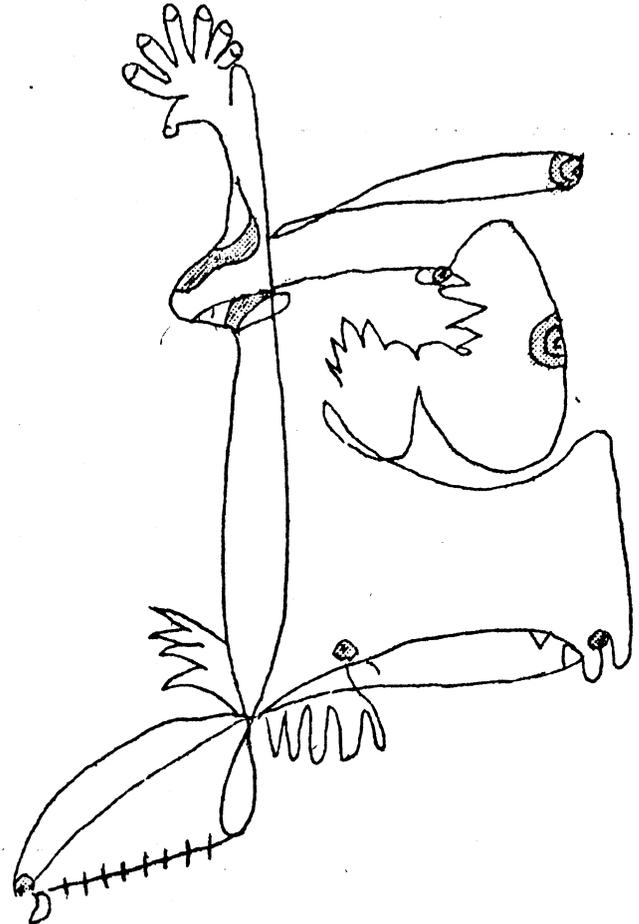
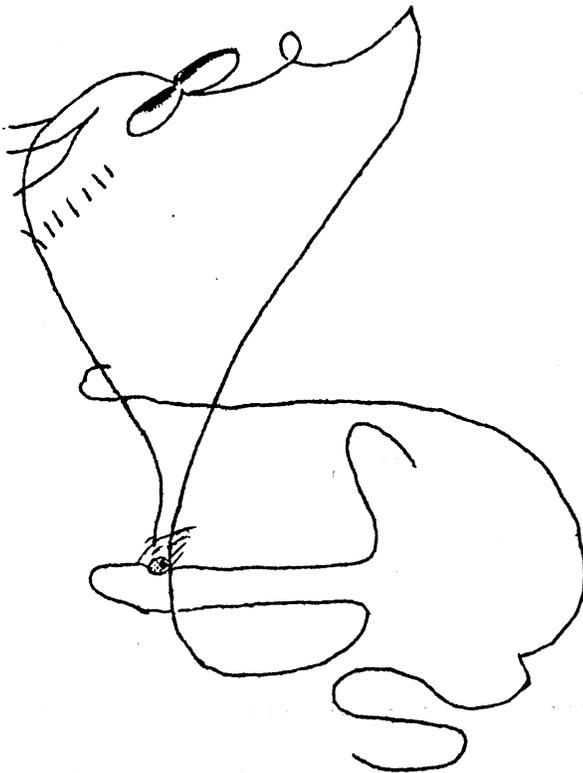
Education (to quote an unknown source) is what is left in the mind after everything which has been learned has been forgotten. This is a very apt expression as it indicates that everything that is learned is so modified by the individual that the original concept is lost. In this, randomness is the controlling factor. If the student's mind is at optimum randomness, he will accept and utilize any material that is presented to him unless previous data or experience proves the information to be false. In such cases, the material will then be ignored and will have no effect upon the student. If his mind is controlled in part by plus or minus randomness, all material presented will be accepted but will be altered to conform with past data and experience on the same and similar subjects. If there are no blocks on the subject, the student will then accept the data verbatim and no change will occur. However, even this material can become occluded and modified as a result of future impingements and the formation of areas of plus and minus randomness.

The mind has the faculty of "digesting" new data. If the information is valid, the data is automatically assimilated and utilized to bolster or change previous conclusions, and to formulate new ones. The accuracy of the computations is dependent upon the validity of all previous data, the new data as presented, and the type and intensity of the randomness in control of the mind. If plus or minus randomness prevails, then the accumulated data will be modified to conform with the aberrative material. The residual knowledge will vary as to the aberrations in the mind.

As a mind controlled by optimum randomness is free from aberrations, all data in the

mind will be valid within the limits of the accessibility of true knowledge. That is, if all data that is presented to the mind is true, then the computations based upon them will also be true. In an optimum individual, all residual knowledge is available for instant use either in the form of conclusions, or as a chain of logic, according to what is desired.

THE WHATZITS
by Tomesta Brook



SANITY
TEST # 3 !!!

Ain't this something? The proud designer of these (pardon us) atrocities has finally consented to come out in the open. Aren't she brave? We think so, a thing like this could get dangerous! The reader will note from the lady's name that she is singular. It is comforting to know that she's not plural. Just think, her name might have been Brooks! Could we have stood any more? One Brook such as this is sufficient!!! For the benefit of the latecomers, all you have to do is just look at these exhibits of abstract ART and you should know from the first glance what they signify. For instance, there is one very obvious fact denoted in the symbol at your left. Surely you can see it. You can't? For this once, we'll give you a little help. Look very closely and you will see immediately that this gentleman is no CLEAR. Isn't it easy? And so clear, too. Since you can see how easy this little game really is, settle yourself right down and figger out that thing on your right - and then check your answer in Randomity.

YE WHO ARE SHORT OF PROBLEMS
an editorial

Simplicity, it seems, is a thing to be deplored. Things which are of common knowledge, things which are, or should be, used in everyday living, are things to be avoided because of their simplicity. After all, doesn't everyone already know these things? And things which everyone knows ... certainly don't have to be discussed, and expounded upon, and made so much of; even morons can see through things like that. And, if such is the case, why should high ranking intellectuals bother their bumps of knowledge with things like that? High intellects are achieved for one purpose, and one purpose only: to solve the problems that no one else can solve. Of course, if one knows all there is to know, it is easy to say things that no one else can understand - which proves that one is very smart - and it makes it easier to control people; and makes one quite an authority on everything. Why bother to be an intellectual if you can't be looked up to; and be quoted on this or that? This is all very well, but, the intellectual must be mysterious about everything because if everybody knew what he knows ... intellect, as such, would be of little value.

The most simple truth can be dressed up in complex verbiage to the point where it becomes a problem of the juiciest kind. When so dressed, the intellectual can tear it to pieces with his super-duper brain power and reduce it almost to the point of comprehension - and then, with a sudden burst of insight, he cries, "Eureka!" - and comes up with one of those simple truths that everybody knew in the first place. Obviously, it's a game. Half of the people spend their time posing problems for the other half to resolve - and vice versa. It might even be said that this is what makes the world go around. Which brings to mind that nasty word "dramatization" - circuitous thought. Pose and solve, pose and solve, pose and solve ; it does make the world go around, doesn't it? At least, a lot of individual worlds.

The greatest problem of the "heavy thinkers" is that of finding enough "brain-teasers" to keep them occupied. In many cases this is not possible unless they mock them up; and at this point the trouble begins. In the first place, if one is to do a lot of ponderous thinking, one must find the time to do it in. If it is necessary to work for a living, it sometimes becomes necessary to mock up a small disability, or similar, in order to find the needed time to ponder. Of course, this same technique is applicable to any number of situations. It must be. The doctors are all working overtime trying to keep up with their business.

Sickness and disability are only two of a great number of possible mock-up-problems which can be used to control people and situations (though in some cases, the ailment can seemingly be the solution rather than the problem, itself), and various and sundry other things that can be done to while away the time, and to build up one's self-importance. On the other hand, the earnest seeker of truth, knowing that basic truth is simple, seeks his knowledge in place where simple things are to be found; and without making himself an even greater problem than that which he seeks.

Great teachers have recognized that mankind either cannot, or will not, accept objects of knowledge in their basic simplicity. Acceptable knowledge must be complex. If it is easy to obtain and easily understood, its usefulness is immediately questioned. After all, if a moron can know these things, and seemingly understand them, and then, still remain a moron, such things can have no real value to an intellectual. So, if a teacher expects to retain his authority as a teacher, he must present the material in a complex and mysterious manner. Of course, once the student learns and resolves this knowledge, he discovers that, after all, it is quite simple, but, since he had to untangle a lot of involved terminology in order to arrive at his conclusions, he feels that he knows something that very few others have discovered. Even Christ found it necessary to speak in parables, that the truths he was presenting be sufficiently

problematical to attract the attention of the problem seekers; new worlds for the student to conquer.

Two years ago, this self-same problem reared its ugly head on a much more personal basis, and Ye Ed came up with a bit of poetry (?) which expressed his reality on the subject - and that reality seems unchanged in present time. Since it applies to the problem seeker, we reprint it here:

W E A R Y

Weary....

Weary of inane evaluation of things
Emancipated, but having no worth in
This lifetime, or any other....

Values misplaced by aberrated
Humanity....

Values placed upon fanciful things,
Things consisting of word knowledge
And having no basis in fact....

Those who see these falsely valued
Things, and accept them prima facie,
Reinforce the false evaluations
And gild them to attract others....

The gods must laugh when things of
True value lie idle while

Things of no real value are prized
And praised by the masses....

Feeling secure in the wealth
Accorded them by others....

But, sadly, having no worth....

Truth is simple....

Simple in the manner that all
Things logical follow

A natural sequence....

Things of false value must be
Complex, the false value lying
Hidden underneath....

Man is so bewildered by these
Complexities that his

Vision is obscured....

The truth he seldom finds....

With mind awirl, dizzy from
Attempted untanglement of man-

Made aberrated abstractions,
He wearies of trying,

And accepts things as they are....

Robot-like he continues

His existence....

A cog in a wheel....

A non-entity.

We find much evidence of this same weariness in the field of late. Many former enthusiasts have "gone back to living an ordinary life", and others are seriously considering it. Of course, in many of these cases, specific problems have been resolved and the individuals, being satisfied, have retired from view, but, in many more cases, the exodus is primarily an avoidance of failure; after all, they wasn't really interested in the first place! But it goes deeper than this; most of us have been marking time while waiting for someone to discover a technique which would automatically resolve all our problems, both real and fancied, and, since none such has made appearance, interest is fading. It seems that a retreat into being "just another cog in the wheel" is the only possible escape mechanism. In this, we have mocked up one of the greater problems.

The mind is truly a social phenomenon. Mankind, being gregarious, must bow to the consensus of majority opinion - or become isolated because of rejection. This, alone, is the prime criterion by which our every thought and action is formulated. It isn't so much what we think that counts, it's what everybody else thinks. It is because of this that we hesitate to delve too deeply into our logics and conclusions; absolute conformity can be nothing but personal failure, but, the consequence of non-conformity does not present a very pretty picture. So, we continue to seek and mock up complex problems which will "keep us in tune" with our environs.

A few have discovered that it is possible to conform without conforming: that is, to live a life without being directly controlled by the likes and dislikes of other people. One can make concessions by free will which will have no adverse effect upon the mind and body, nor will they mar individual contentment. One can learn to "control"

the environs by agreement. While this sounds like rationalization, consider this: one gains the respect of most everyone with whom he agrees; each to his own reality. It is thus that one can avoid the necessity of "tensing up" and fighting the seeming control of other people. Instead of mocking up complexities which will prove to the other fellow that you know more than he does - so he will quit trying to control you - it is then possible to relax, and accept, and use, the simple truths which are so available - without effort.

Somehow, it seems very undesirable to grant beingness to any but those who agree with us. There, again, is personal failure. If the other fellow is right, then we must be wrong; and yet, perhaps, both sides are perfectly correct. As far as knowledge is concerned, the question of right or wrong should not enter into the picture; an object of knowledge is an object of knowledge, period! Knowledge can be judged only by its usefulness - on an individual basis. Such being the case, each of us should seek out more answers within our own beingness, and abide by those answers, but, give the other fellow the same privilege. Grant his opinions beingness, and expend the saved energy in becoming better acquainted with yourself.

This can be done by relaxing the mind and body, and allowing the mind to operate in a natural manner: thought without conscious effort. In this way, it is possible to use intuition, a function of the mind available to everyone. Intuitional knowledge should be a decisive factor in formulating any opinion. Aldous Huxley, in his introduction to the Bhagavad-Gita, states as follows: "... it is possible to know ... by a direct intuition higher than discursive reasoning ... A philosopher who is content to know about the ultimate Reality - theoretically and by hearsay - is compared by Buddha to a herdsman of other men's cows. Mohammed uses an even homelier barnyard metaphor. For him, the philosopher who has not realized his metaphysics is just an ass bearing a load of books."

Other substantiating reasoning along this same line of thought is supplied by Lao Tzu in his "Way of Life". He puts it thus: "Be done with rote learning and its attendant vexations; For is there distinction of a "yes" from a "yea" comparable to the gulf between evil and good? "What all men fear, I too must fear" -- How barren and pointless a thought!" He also makes reference to metaphysics in this manner: "The world may be known without leaving the house; The Way may be seen apart from the windows. The further you go, the less you will know. Accordingly, the Wise Man knows without going, sees without seeing, does without doing."

This, then, is one way for the problem seeker to resolve his need for problems. When he discovers that he already has all the answers to his problems of ordinary living at his command, he will have alleviated his internal pressure to "hurry up and gain more knowledge so he can know more than everybody else so he won't be controlled by other people, etcetera". He will then know the contentment of relaxation and of the uselessness of blind conscious reasoning. This is the simple way: to "flow" along the stream of life, rather than living amid constant strife. When short of problems, be still ... and know!

Words of the Wise....

The chief art of learning, as Locke has observed, is to attempt but little at a time. The widest excursions of the mind are made by short flights frequently repeated; the most lofty fabrics of science are formed by the continued accumulation of single propositions. --- Johnson..... There is always some levity even in excellent minds; they have wings to rise, and also to stay. ... Joubert.

A VISIT WITH ALMA

by Alma Hill

..... what then have I been saying, nothing? Perhaps my present indignation over the state of the field sounds to you like a temporary bad mood I will get over. First let the field demand honesty and tolerance all around; then I'll consider being in a good mood. It is all very well to stay away from evil. But I don't agree with any lazy, loafing mystics who sit about under bo trees, letting the world go by default. Some things are worth an argument.

We are all good at heart. Those who act as if they forget this can stand to be reminded. Well, before getting on with my grim duties I'll build up a little energy by sending you more what you seem to ask for. All about everyday miracles, nice type? Arthur Burks has some interesting things to say in the current "ABERREE" about miracle healing done by laying on of hands, same as in Bible times.

There was some preacher once who said that the universe seems to practice a certain economy of miracles; the more we get to understand natural law, the less appears to happen through supernatural intervention. Burks reports all he has noticed in connection with his healings. But has he mentioned the essential factors? Are all the factors he mentions essential? Note also; he writes well, has made up a lot of fiction; is he serious this time? If you never believe anything you hear and only half what you see, as the old saying goes, you will have quite a data shortage. Burks doesn't have to prove anything - I just find what he says interesting, leading to further conjecture. We could use more knowledge about such things.

Awhile ago a preclear showed up and wanted to do some processing, but, as it developed, he said he found it hard to concentrate because of the pain of a pesky toothache. Now I find it a very sound rule to never touch a preclear, it is apt to joggle them. However, strong pain is a heavy energy manifestation and seems to need a strong counterbalance.

Well, here was an instance - as Burks says, that the help should never be offered, and never be withheld - there may be something in that. Certainly it is regular auditor procedure. If a preclear really mentions a problem, even a nonmental problem, it seems to be soluble then and there if you try.

What I did was to ask permission to try something and then held my hand near the sore spot, not touching but fairly close. Then I asked if there was any sense of a field existing between the hand and the facial skin. (Parenthetically, in the present state of knowledge, it could be a field; it could be body heat radiated and reflected; it could be imagination; it could be some other circumstance not yet thought of.). When he got the sense of this, I said I would move the hand away slowly and see where the field broke. Then I returned it to see where it had its most remote perceptability. Then, by adjustments, a point of maximum strength was located. This was about an inch and a half out. Nearer was weaker just as farther was weaker - at least in this particular instance. I then suggested that if he wanted to use this force to improve the tooth, he could, and the preclear reported that the pain had already ceased, and, in fact, it did not interfere further with the use of the process which was the original task. Later he reported that the pain came back overnight and the tooth was now extracted, having been badly ulcerated. Now this instance is a good illustration of what I mean. If a tooth is badly ulcerated, that is for the dentists to decide about. Yet, what other forces were there at work? The pain did stop temporarily. I very much doubt if I have any special powers or sanctity myself; when I get sore, I get very sore indeed; lots of times terribly thoughtless.

My guess is that this sort of "near-contact" "therapy" can be used by anyone who wants

to and thinks of it at a suitable occasion. What is in use is obviously the internal awareness of the preclear, for one thing. Some kind of communication is obviously in use too. But just imagine trying to prove anything about the matter! Imagine, in fact, any kind of success with such a technique in an atmosphere of "prove this"; That looks wrong to me; You can't fool me - and such all.

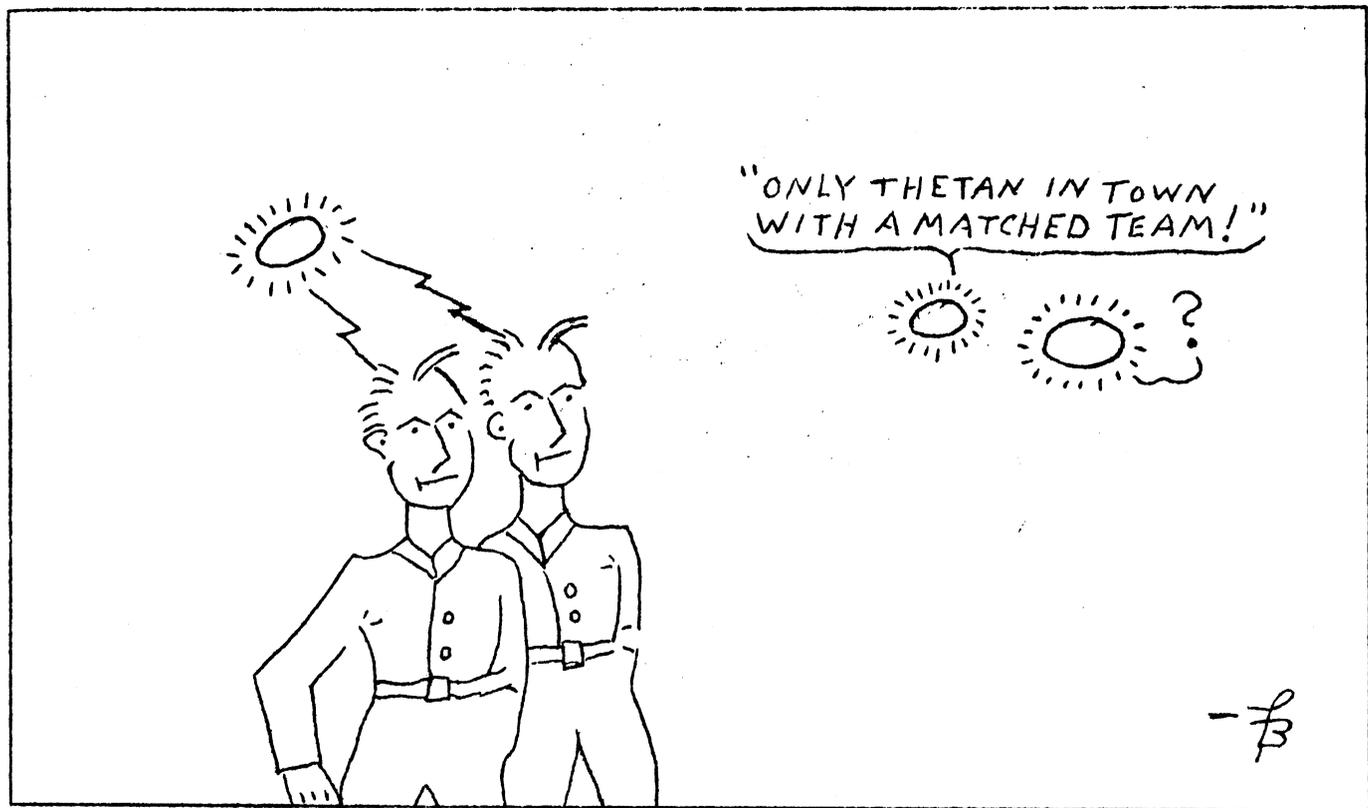
However, much could be done if we don't go giving up too easily. Supposing the ability to have healing hands were inherent in all or most people? Think what it would mean to the First Aid Kits, to say nothing of the First Aid Courses, and especially the First Aid, when indicated. Suppose we shift emphasis from the Immutable Truth, such as $E \text{ equals } MC^2$ and take a look at the attending circumstances, namely that A.) the formula has meaning in use only as it has applied in use, and B.) it took a lot of fussing with various foolishlooking apparatuses to get the data which resolve by the formula, or into the formula.

Call A. and B. the Mutable Truths. What mutable truths need to be considered if we would like to derive a formula for, say, hand healing? Check charts? A control group of nonfaith nonhealers compared for a heck of a lot of nonrelevant circumstances with people who claim to be faith healers? (Christian Science practitioners have what like /unlike the general population?).

Mutable truths don't get settled offhand except as to the reporting of specific instances. But leave it at that and nothing ever gets settled.

Some things ought to be fairly easy to do. Did you ever hear of Psychostatistics? You see, I'm not talking about Faith, but about "good faith" - everyday type such as everybody knows about.

Guess this whole letter is actually all on the same subject.....Regards, Alma.



R A N D O M I T Y

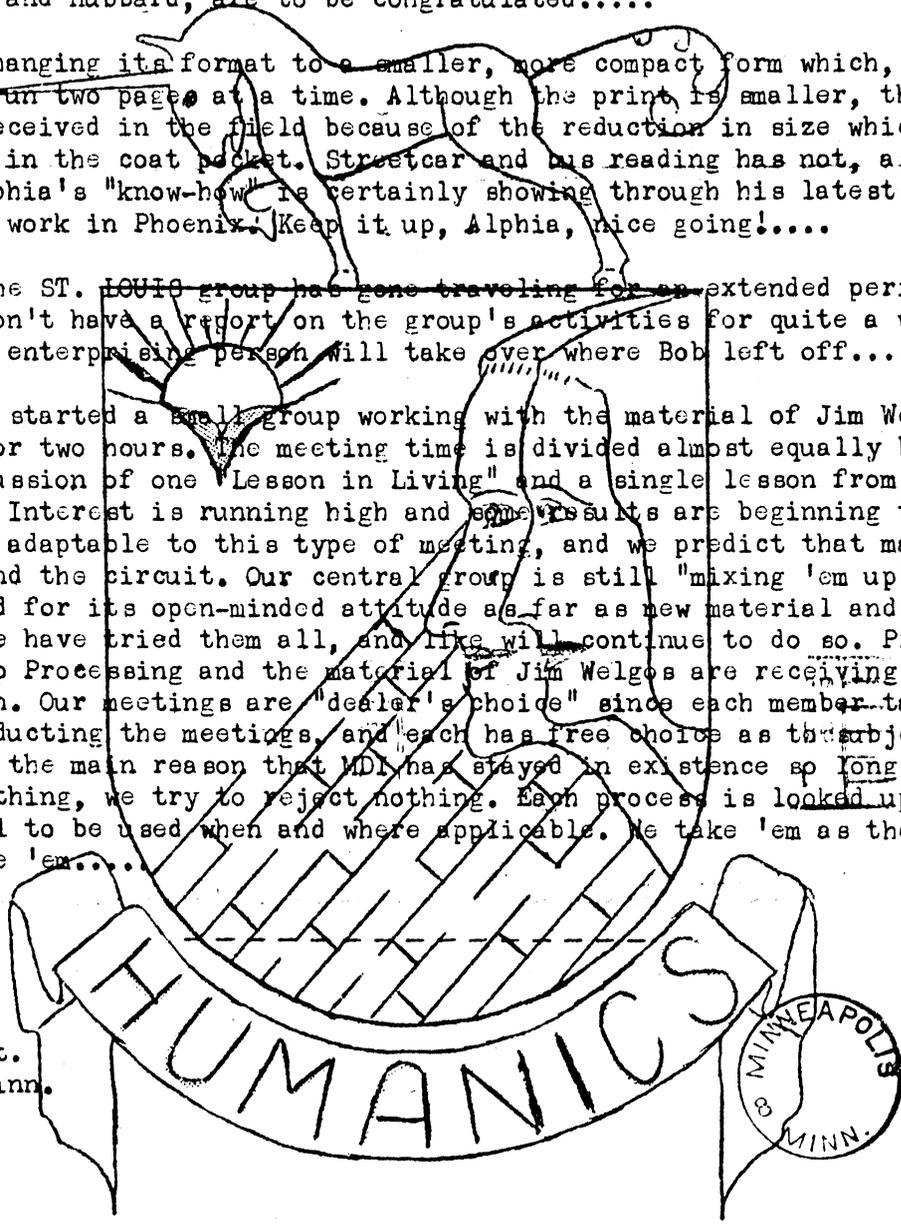
CERTAINTY scooped the field with the "revolutionary" new process forecast in our Nov. issue. It is new to the extent that it deals with Truth. Called the "Six Levels in Processing", the new procedure is outlined in detail for the auditor's benefit. Presumably, the first extensive results will come out of England since Hubbard is now there in person. One of his more generous gestures since his arrival there was to "re-lease" to the English group all rights, etcetera, that the parent group of the HASI might have in its English counter-part. The Hubbard Ass'n. of Scientologists of England is now an autonomous group. subject only to themselves. A real step in the right direction. They, and Hubbard, are to be congratulated.....

THE ABERREE is changing its format to a smaller, more compact form which, as Alpha puts it, can be run two pages at a time. Although the print is smaller, the new format should be well received in the field because of the reduction in size which will make it more fittable in the coat pocket. Streetcar and bus reading has not, as yet, gone out of style. Alpha's "know-how" is certainly showing through his latest efforts. A far cry from his work in Phoenix! Keep it up, Alpha, nice going!.....

BOB YOUTSEY of the ST. LOUIS group has gone traveling for an extended period of time, so we probably won't have a report on the group's activities for quite a while. We are hoping that some enterprising person will take over where Bob left off.....

LOCALLY, we have started a small group working with the material of Jim Welgos. We meet each week for two hours. The meeting time is divided almost equally between the reading and discussion of one "Lesson in Living" and a single lesson from one of the "short courses". Interest is running high and some results are beginning to show. The material is very adaptable to this type of meeting, and we predict that many such will soon appear around the circuit. Our central group is still "mixing 'em up". MDI has always been noted for its open-minded attitude as far as new material and processes are concerned. We have tried them all, and like will continue to do so. Presently, Scientology Group Processing and the material of Jim Welgos are receiving most of the group's attention. Our meetings are "dealer's choice" since each member takes his (or her) turn in conducting the meetings, and each has free choice as to subject material. Possibly this is the main reason that MDI has stayed in existence so long. While we do not accept everything, we try to reject nothing. Each process is looked upon as being just another tool to be used when and where applicable. We take 'em as they come -- and sometimes use 'em.....

D I A N O T E S
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Minneapolis 4, Minn.



GHT
RT
OCH

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