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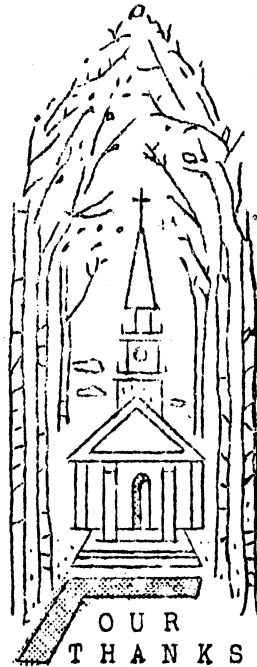
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LET'S TALK TURKEY!



OUR
THANKS

A Prayer of Thanksgiving

To You, Dear Lord, we offer thanks,
 For the blessings we have received,
 Throughout this year, all others too,
 As reward for what we've believed;
 Our trust in You should ne'er falter,
 For we know Thou art all in all, in
 The days which, to us, are the darkest,
 Love watches, else we should fall.

The bounties of Heaven, as those of earth,
 Are for they who follow Thy Path, Love
 Begets Love, and this we have learned,
 Where Love is, there cannot be wrath; with
 The bounties of Heaven to replenish our
 Souls, and our bodies replete from the land,
 We thank You, Dear Lord, for all that we
 Have, in Your Shadow, we ever shall stand.

1153bc

A STATEMENT

by

Art Coulter

Recently, a report has been circulated that Analytical Procedure has not been "validated". The report apparently was based on inadequate data and was the result of a search of the files of the Dianetic Foundation following the return of dianetics to Mr. Hubbard's full control. Needless to say, all important data relating to Analytical Procedure was withheld in the transaction. I am sure that Mr. Hubbard did not intend to cast aspersions on An. P. but in order to clarify the situation, I offer the following information:

1. Analytical Procedure was designed as a method for achieving self-understanding and personal growth. It was not designed as a psycho-therapy. No claims have ever been made that it would cure anything. Consequently, there has been no need for "validation" as such.

2. It is, of course, possible that An. P. may have therapeutic value. A plan to investigate this potential value is now in existence. It provides for psychometric examinations of patients before and after a course of therapy as well as a similar set of examinations on suitable control patients. The control series is, of course, necessary, otherwise a series of examinations would prove nothing. In addition, a plan for a five-year follow-up of all patients will be initiated in order to ensure that no relapse occurs. Naturally, without such a follow-up, the procedure would be valueless as "validation". Pending such a study, the use of An. P. for the treatment of mental disorders is not recommended except in consultation with a duly qualified physician or psychiatrist.

3. As the originator of An. P., the study of its potential value as a psycho-therapy is clearly my responsibility. In order to allay any misunderstandings, I wish to state quite clearly that no dianetic organization has been asked to undertake such a study.

4. As to the "validity" of An. P. as a method for achieving self-understanding and personal growth, hundreds of people have indicated that it has helped them. For anyone who may be interested in using An. P., I wish it to be clearly understood that I make no claims that it will be valid for you. The only way you can find out is to try it and see for yourself. That is all that An. P. asks of anyone---a fair trial.

5. The only additional qualification I would make to this, is that such a trial should be based on the use of An. P. as it was originally designed. It is necessary to add this because a surprising number of people in the field appear to have erroneous ideas as to An. P. and how it works. A number of such myths follows:

- A- That it is a form of "thought processing".
- B- That it is "lock scanning" run backwards.
- C- That it seeks to "track down" past postulates.
- D- That it is a form of "postulate processing".
- E- That it is used to contact incidents of the past.
- F- That it is used to contact and "run out" BAM's. (Belief-attitude-motivation complexes.)
- G- That it is just another name for Advanced Procedures.

None of these myths have any basis in fact. Their widespread existence is primarily due to inadequate communication on my part and I assume full responsibility for their occurrence. In order to clear the air of these myths and also to present new data, I am preparing a short series of articles which will appear in Dianotes. I am sorry to state that the booklet on Analytical Procedure is sold out. However, an up-to-date presentation will appear in my forthcoming book "Synergetics", Don Purcell, publisher.

A CONSIDERATION OF DESIRE
by George Tullie

Fame often means money, and money means power, and power is desired---usually because it satisfies other desires. Therefore, a desire for fame may be a desire for a desire for a desire for a desire to satisfy some desire or another. Why do women window-shop on fashionable avenues? Is it not because they have a desire to have a desire but, until their senses and their sensibilities are stimulated by a certain sensation, they do not know what particular desire they desire to have?

What desires are desirable? What is the process of desire? The mind receives an impression of an object, a person, an image, idea, ideal, a word, or a paper such as this one, and contacts it more closely. The mind then has a feeling of satisfaction or of dissatisfaction. If the mind had a feeling of satisfaction, it wants this experience to continue, or to be repeated; therefore, to that end, it wants to attain or "own" the object, person, image, idea, or ideal. If, on the other hand, the mind had a feeling of dissatisfaction or pain, it wants this to cease and not be repeated; so it seeks to drop the object, etc., and to avoid it in the future.

Words are used to symbolize objects of desire or aversion. Words are also used to label the feelings associated with such objects. (We even have words for words!). One object of desire or aversion may substitute for, or represent another. For purposes of recognition, it is necessary for the mind to place a positive value on some symbols, and a negative value on others, in order to be able to repeat, or hold on to those experiences which are deemed pleasurable, and to avoid those things which it expects (or decided) will bring displeasure.

Words are frequently confused with things. Words also intensify and perpetuate feelings. "Pep-talks" can stimulate ambition (one form of desire). The process of symbolizing, evaluating and recording the experience, together with its symbol and attendant "value", may be called "psychological memory". The mind, which is made up of the past, visualizes a future which is based, of course, on what is known of the past. It is envisioned that, through action in the present which is conditioned by desires and memories from the past, there will be future attainment and fulfillment, materially, psychologically and spiritually; rewards for meritorious conduct over the years, etc. In its urge for gratification, the ruthless mind (and the mind is ruthless) may ride roughshod over the rights or desires of others, until it can afford to "repent"; that is, when it appears that "unselfish" action would be more profitable.

The foregoing process, which occurs in time and may be observed within and without, with its constant choosing (selection and rejection), is dignified by the conscious, analytical portion of the mind (which calls itself the "intellect" and thinks of itself as "I") as "good taste", "discrimination", "good judgment", "critical ability", "distinction", "the happy faculty of discernment", "right-thinking", "virtue", "acumen", "flair", "drive", "determination", "stick-to-it-ive-ness", "getting ahead", "philanthropy", "religion", "the American Way of Life", and "I-may-not-know-from-art-but-I-know-what-I-like". When desires conflict, one desire is generally designated the "higher". There is then a process of resistance and yielding which may be called "temptation", no matter which desire predominates in the struggle. In other words, from a motivation standpoint, renunciation or sacrifice may be thought of as a yielding to the temptation to forego, for the sake of the gratification which this brings. (There is, however, an intelligent will to abstain which comes about through a realization of the nature of mind as desire.)

One of the earliest desires acquired is the desire for individual security, safety and comfort. In seeking this security, the mind tries to evade struggle, conflict, etc., and finds various avenues of escape, including self-delusion. The mind seeks to avoid

responsibility for the world which it, through the workings of the collective unconscious and its present thinking, has created and is perpetuating. The whole process of desire implies overcoming, implies conflict, implies strife. Wherever there is hope, or expectation of possessing or attaining, there is also fear of frustration. Possessiveness gives rise to envy on the part of those who have not and jealousy on the part of him who has. Possessiveness is, or gives rise to, exploitation. (Examples: "my" wife; "my" children; "my" employees.) To protect our possessions, we pass laws, make locks and keys, build walls and fortresses, establish police forces, armies and navies. But even preventive forces bring about wars, destroying possessions and depriving multitudes of their very lives and livelihoods. It is also true, and obvious, that no sensation lasts and no pleasure endures.

What else is in the mind but the contents of the mind---the memories, the desires, and the thoughts? It is by accumulating these that the mind comes to consider itself an ego, an entity. In seeking to pursue "higher" desires, discipline comes into play. This means conflict: unconscious repression and conscious suppression of the so-called "lower desires". In this connection, one of the self-deluding tricks of the mind is "projection"---the attributing of desires considered "lower" or unworthy of itself to someone else. If you consider this matter seriously, it will be noted to what extent that desire is self-centered. Identification with that which is "greater"---the family, the group, the social class, the state, the religion, the race---group action towards a common goal---these are usually just would-be escapes from one's own individuality, and denials of intelligence.

When the object of desire is but fractionally attained, there results only a feeling of partial gratification, alloyed with frustration, if indeed there be gratification. The "SOUR GRAPES" mechanism: the mind, seeing that the object of desire is unattainable, denies the frustration by de-valuing the object---at least on a conscious level, that which it does possess. In its frustration, the mind may delude itself as to reality; that is, live in a world of illusion, with everlasting, albeit imaginary, fulfillment of all desires. Or it may deny frustration on the conscious and verbal levels, placing great stress on faith, optimism, prayer, etc., or even profess to be "simple" and content. (Is it simple and content?)

Even in normal people, the entire content of one's beliefs, attitudes, and goals---and of one's perceptions, perhaps---is conditioned by objects of desire and aversion, and by one's approach to this subject of craving. Fact is always being adjusted to wish; that is, the wish colors the very perception of the fact. Obviously, desire in the very beginning is a denial of "what is"; dissatisfaction and fear are at the origin. We do not often think in this way of this subject of greed. We are more apt to seek escape from our fears and frustrations through diversions, distractions, addictions---such as daydreams, dreams, radio, television, movies, idle conversation and gossip, games and sports, so-called culture and art, mere activity, preoccupation with "current events", and good works. If we do think about it---now---Is there ever fulfillment?---or do we merely become bored, fed-up, with one pursuit of an object, or with the possession of an object of desire, and substitute another name for it? Doesn't the gratification itself rapidly become just another memory? And so we go from one desire to another, depending on our contacts, on our circumstances, on our opportunities, on our eccentricities, on our biases, on our capacities and the age and state of our bodies. Is it not mind, made up as it is of self-perpetuating memories, evaluations, attitudes and hankerings, by its very nature insatiable? If we have a few satisfactions, gratifications, then we cherish the memories of these; we revel in the memories, and seek to continue in them, even fearing their loss in death.

Any future which we may project, is merely a reaction on the part of the mind to the past; a conditioned response, if you will. And living either in the past or in the future is surely a denial of the present---of "what is". The fact is, that the mind is

the past. That is a fact of "what is"; a thing of memory, a thing of tradition, of routine, and of habit. Desire, itself, has become a habitual, a mechanical process, with the ego or mind as a dead center for the accumulation of memory, theory and knowledge.

Perception and contact (experience); evaluation as liked or disliked; symbolization; pursuit or avoidance; memory; recognition; temptation; acceptance or rejection based upon the previous evaluation; gratification or frustration---and then the very gratification becomes a memory, conditioning the mind's reaction to future experiences. Sensations become more and more sought after. Experiences are more and more accumulated, stored up. And thus the mind becomes stronger and stronger, more ruthless. And thus the mind becomes increasingly unable to see the new as the new. And the present is always new; even problems are always new. Thinking, itself, has become a distraction, thus preventing us from seeing "what is".

It is not possible to "overcome" desire. That which is overcome once, must be overcome again and again. It is possible, along these lines, to understand the process of our thinking, desiring, and, perhaps, intelligently to drop the approach which we have been using. We can first be aware that this mind, this only director of our exertions and efforts, this calculating instrument upon which we depend, has become a dead center of the past, uncreative. Perhaps if we become passively aware of the way in which we are thinking, we may experience, at least, an interlude of that reality which is creative, which is not of time. Such an experience of "what is" would be a completed experience of health and wholth, capable, if not clung to as memory, of ever renewing itself without effort. True intelligence in action, unique, but not "mine" or "yours".

To be individuals, there must be unconditioned minds. For minds to be unconditioned, they must become aware of the ways of their conditioning. This awareness, this realization, is found in contact, in relationship, even in conflict, when the mind is neither justifying nor condemning, and not conforming to a pattern, or reacting to one. With minds intelligently quiet, clarified, perhaps we can create a new world which shall be "ours". Such a world alone would meet our actual needs, since there would be no egotistic greeds.

Do not accept or reject what is written here, or compare it with theories you may have read elsewhere. If I may suggest it, look to the nature of your own conditioned mind; do not let these words further condition it. When the mind sees its own nature, does it not become very quiet? And when it is quiet, are not the spaces between the paragraphs as significant as the paragraphs themselves?

Letter from Stan Grady....

....The article you asked for is "in the works" but your little "plug" in the No. 35 issue raises a point that has been bothering me a bit, and this is as good a time as any to try to put it straight: I regard myself as a "scientologist" and prefer to be audited by scientology techniques since they were the first that "got me rolling", but as I happen to be blessed with a partner who responds to ANY technique, I have had a fair opportunity to practice and exercise (as an auditor) all that I have studied which has interested us---or has seemed to have practical application to the work at hand.

That first tape talk was an attempt to put some "generally-known" dianetics and scientology into practical application by putting it into more generally acceptable form and to show that you don't have to be a whiz to do it. I suppose that Gordon (Beckstead) decided to label that first tape "mirror technique" because it helped to get

that talk a good audience, but it placed an unwanted emphasis on "technique". It also seems to have emphasized the mirror idea at the expense of requisites (for most people) of learning why it might be that you would use a mirror---namely: increasing present-time awareness to the point where you know what's going on and can monitor the effect of what you do about it. This business of mirroring emotion and intention is of remarkable assistance in handling present-time counter-emotion and low-toned intentions, but as may or may not have been made clear on that first tape (we sure tried), it presupposes knowledge of what it is that you might want to handle. If one doesn't know what his own emotion is and what he is feeling from the outside, what he is reacting to, or where it is coming from, how can he expect to deal with it? These tools are mainly useful only when you can monitor their use and effect.

It would seem that a pretty fair proportion of those who listened didn't hear the first part of the talk at all, or regarded it as a build-up and not necessary at all to the more important job of kicking hell out of their fellow-man, with a "mirror. At least, the communications indicate that. There are some outstanding exceptions. It still seems certain that most anyone, no matter how low-toned or occluded they are, can learn to differentiate emotion from counter-emotion---not perfectly, perhaps, but well enough to know what it is that he might wish to protect himself from---and can then, and as a result of this, learn to provide himself relief from distressing circumstances by holding it away from him (wall or barrier).

The confidence gained from Success in handling emotion to this extent, is tone-raising and may even lead to such a change of intentions towards others, that this same person may be able to make increasing use of the ability to change the intentions of others. One thing is certain: as long as---or when there is---desire to CONTROL others, one will not succeed in using creative ability (mirrors, etc.) to control. When one puts aside control---or reaches a state where control has lost its importance (either statement applies)---then these mechanisms are available. People who have failed to make them work for control, have immediately been successful when they deliberately and analytically used them for protection. Let's cut the reference to "Mirror Techniques" and "New Techniques" as I don't regard any part or all of this as a technique, in the sense that the "Technique-happy" "field" is looking for them. Presenting a technique seems now to imply that here is a new method and you should drop everything else and do this only, until you wear it out, and then look for something else. This wasn't the idea at all. We regard this as merely a "practical application" of dianetic knowledge that is common property of all.

Here is a way for an auditor to demonstrate to his Pc and to newcomers---even skeptics---that dianetics and/or scientology has something practical that can be used RIGHT NOW! Its application will demonstrate that life AIN'T GONNA be the same anymore---starting right now! I'm not teaching a school, nor am I engaging in any further research along these lines. There are many more ways to achieve this result, or even better results, and different results. They are properly the result of endeavor in specific schools or techniques and will come with auditing anyway, but this presentation is the simplest, most direct and most generally applicable that we know of. An auditor can help it along, but it also seems to have rung the bell for quite a few who don't even know what an auditor is. I have been able to validate its use and application in every case where I have been in communication on the subject---and this probably averages one a day for at least six months.....Sincerely, Stan.

A N N O U N C E M E N T

The HDRF and the HASI announce a jointly sponsored congress to be held in Phoenix December 28, 29, 30 and 31, 1954. Although final plans are not yet completed, the Phoenix Little Theater will probably be selected as a meeting place....

ST. LOUIS SCIENTOLOGY
by Dick Kerlin

10/5/54 About ten met for two half-hour HASI group processing tapes and discussion. One member reported on initial results of group processing on a non-dianetic group. Bob Youtsey gave a well received talk on forms of energy, tone scales, exteriorization, types of clear, SOP 1 with reference to case classification by step numbers, SOP's 3, 5, 6, 8, Short 8 and 8-C. Bob concluded by covering SOP 8-C in considerable detail.

10/12/54 Ten met for a business meeting followed by group processing and an individual session. Business accomplished included: 1) a decision to schedule one hour of group processing at the start of each weekly meeting until further notice; 2) purchase of HASI Group Processing Tapes Package "A"; 3) tabled dues increase; 4) decision to comply with HASI group rules to await more data; 5) election of Ethel Kuever as treasurer and of R.G.Kerlin as chairman. Group processing was by Harold Kuever from Group Auditor's Handbook Vol. 1. Individual session was RGK/JP via J. of Sc. 31-G.

10/19/54 Information from the HASI about specific questions was passed on to the group for consideration. A proposal to change the weekly meeting night from Tuesday to Wednesday was postponed due to the small number attending. Group processing continued from two of the group's special half-hour HASI tapes. Weekly dues were doubled.

Some co-processing has been going on among members between meetings.

The St. Louis Globe-Democrat printed a brief notice of our election and the fact that we are registered with the HASI on Sunday, October 17th.

10/26/54 Fifteen heard Rev. James Welgos talk on "Integration". Welgos made a spontaneous visit bringing a friend from Chattanooga, Tenn., and was well received. Jim, whom your reporter had assumed as being dark, somewhat satanic, slow, and pushing 50, turned out to be blond, not at all satanic, energetic and young. His talk cannot be reported adequately out of its total context, but a number of aphorisms and ideas should be quoted here. (Accuracy imperfect.) 1) Breathing completely (all of you) is a way to insight. 2) In human relationships, the difference between "I" and "you", as it approaches zero, discloses yourself. 3) Love and respect cannot be sought---it won't work---start living; be friendly; love and respect will accrue. 4) Perception detects reality (plus what you declare is "reality"). 5) To grow into maturity is to remove the barriers between you and everything else. 6) Life is all now; it grew in geometric progression from a point source. 7) Direct contact is that moment when seer and seen are equal. 8) There is no scarcity nor plenty; these are man-made concepts---the universe is just there. 9) When you realize that you physically have everything, what can you be bribed with? 10) There is a confusion among: a) purpose; b) method; c) result. We have been largely concerned with method. State your purpose; then use whatever methods you know will work; test them; avoid using methods that you know will not work. 11) Counter-effort is part of what you must integrate---from the point of view of the counter-effort. 12) Application of purpose to method leads to understanding of reality. 13) Imagination is direct contact---that is declared impossible. 14) Integration gives you freedom to be nice to anyone. (Considerable discussion ensued.)

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

Part Three

Of the Abstinences, non-lying and non-sensuality would be the most difficult to conform with; the first, by circumstance; the second, by choice. In regard to non-lying, if a person wishes to retain his many friendships and business relationships within his environs, it would be quite impossible to go through even a small portion of a day without being a little careless with the truth. Social and business intercourse demands that little white lies be used, if for no other reason than to build up some other person's tone level by validating his thoughts and deeds. However, there is no particular reason why an individual cannot be entirely truthful in all things which might prove injurious either to himself or to others. In this, the only criterion lies in the individual's fervent desire to be as truthful as possible within the limits of his knowledge and experience. This desire would be attenuated by any consequences that the individual might have fear of as a result of being untruthful.

The Observances are Cleanliness, Contentment, Body-conditioning, Self-study and Attentiveness to God....When there is annoyance by bad thoughts, let there be reflection to the contrary....Reflection to the contrary is: The bad thought of injury, et cetera, whether done, caused to be done or approved, whether preceded by greed, anger or infatuation, whether mild medium or strong, results in endless pain and error....

The limbs of Yoga point out a path to the goal of Contemplation: the ability to literally bury one's-self in thought to the exclusion of all else. Constant practice of the Observances is an important step in that direction. If practiced conscientiously for a period of time, this alone would do much towards building up a feeling of well-beingness and, hence, would increase the powers of perception. Such a regimen would also tend to make the mind more alert and thus improve the ability to compute and analyze. In a way, the Observances are the backbone of the practice of Yoga. When they are used in conjunction with the Abstinences and practiced diligently, changes in the mind-body relationship will indeed be manifold.

Patanjali's technique for the removal of non-optimum thoughts from the conscious mind is quite obvious and is very cleverly put. The idea of counting up to ten before displaying evidence of anger might have been abstracted from it. By the time an individual runs through the process of "reflecting to the contrary", the impending emotional state becomes lost in the shuffle. Literally, it goes back to the concept that it is impossible to injure someone else without harming yourself, and, conversely, you cannot assist another person without helping yourself. This is a condition of Karma. The reference to "endless pain and error" refers to the building up of a habit-pattern which might result in a guilt complex or similar, and which, in effect, constitutes a deviation from the path that can only be painful as an end result. As long as such thoughts are allowed to exist in the mind, Contemplation can never be attained. Regardless of the subject matter being considered, some errant thought would restimulate the non-optimum habit-pattern and the mind would wander; the subject matter being lost by the wayside. When reflecting to the contrary, the Golden Rule might serve as an excellent criterion.

When non-injury is accomplished, there will be abandonment of animosity in his presence....When non-lying is accomplished, the results of actions become subservient to him....When non-theft is accomplished, all jewels approach him....When non-sensuality is accomplished, vigor is obtained... ..When non-greed is accomplished, there arises perception of the method of births....

Thus are described the Abstinences, and, when they are accomplished, it will become more and more evident to the individual how non-optimum habit-patterns can be formed and be installed as circuits in the reactive mind. Any one of the Abstinences, if not adhered to, can create or "give birth" to incidents which may affect a person for the

balance of his life. When once an individual perceives and understands how such things can occur, and is conscious of what may result from them, the Abstinenances will become integrated into his beingness and a great step forward will have been accomplished.

As referred to previously, non-sensuality, at least to the peoples of the Western world, would be difficult to conform with: by choice. It is recognized, of course, that celibacy is conducive to increased stamina and vigor in the body. However, such practice is reserved for the clergy and, in some cases, to athletes. It is a matter of public opinion that sexual intercourse is necessary to a balanced emotional state. Since it is a popular belief, most psychopathic deviations are attributed to an unbalanced sex-life. This is one of the greatest fallacies exhibited in the reasoning of most schools of psychiatry and psycho-analysis. While it might be possible that each of a given number of neuro-psychotic cases could have their aberrations stem from sexual causes, it is not necessarily so. Sexual habits and the condition of the genital organs hinge upon past experience only to a small degree as they are almost entirely dependent upon experiences and opinions of the parents, particularly the mother's. The degree of affliction will vary as to the afflictions of the parents and includes promiscuity and prudery. Religious and hygienic teachings can do little to change this. Freud was especially partial to the "sex causes everything" theory, but he wrote from a European's standpoint, which approximates an extreme in direct opposition to Yoga Philosophy. Our American viewpoint might be considered as being mid-point between the two extremes.

Sex and sensuality are only two possible causes for aberration out of many, and while Yogis might practice restriction as regards sexual relationships, both in and out of marriage, I am certain that Patanjali only made reference to such practice in an extreme. As a natural function of the organism, sexual conduct would fall within the practice of body-control and, as such, would be subjected only to natural moderation.

From external cleanliness arises protectiveness of the body and detachment from others....And then, when there is mind-cleanliness, come, in order, high-mindedness, attentiveness (one-pointedness), mastery of the senses and fitness for vision of the self....From contentment comes the obtaining of the highest form of pleasure....From body-conditioning, with the decline of impurity, comes the powers of the body and the senses.From self-study arises contact with the desired divinity....From attentiveness to God comes the power of contemplation....

These are the Observances. Most schools of Yoga advocate body-cleanliness to an extreme. This, in a way, is rather odd, since Yoga teachings and most Hindu Philosophies denounce extremes of any kind. When cleanliness is carried to such a degree, that is, to a point where a person scorns even a slight touch from another person or an "unclean" object, it could only pertain to people and things which are customarily dirty. In most of the Western world such practices should not be necessary; cleanliness in moderation should prove sufficient. It is possible that such emphasis may be a subtle form of positive suggestion since Patanjali also states that from body-conditioning comes the powers of the body and the senses---"If you keep your body clean, extremely clean, then you shall have the powers of the body and the senses."

Mind-cleanliness is another matter. In order to attain a state of selflessness which is conducive to contemplation, the conscious mind must be entirely free of any tensions which might result from non-optimum thinking. Persistent thoughts of such nature, if not entirely obliterated from the beingness, will constantly cause confusion. Patanjali correctly stresses the Abstinenances as being necessary in order to cleanse the thinking processes of the mind. Mastery of the senses (body control) is also of necessity if the state of relaxation needed for abstract thinking and contemplation is to be obtained, as is high-mindedness and attentiveness. (To be continued)

IN GRATITUDE
by Rev. James W. Welgos

(Ed's. Note....The following is excerpts from Jim's article. We regret that we do not have sufficient space to present it in toto....)

I, Rev. James W. Welgos, do hereby make public announcement of the contributions of those who have helped make "Lessons in Living" a reality. All men are my teachers because all men have had valid experiences that have been conveyed to me through one media or another. While I was a blind, pig-headed jackass for too long a period of time, this was due only to my desire to be "right". I sought the respect of others by convincing them of my intelligence and consequently made them despise me, hate me, and to seize upon my inadequacies as illustrations of my lacks. I thank all of these for the lessons they have taught me.

Each of them made a contribution to my learning. I no longer wish to convince anyone of my development, as I have learned to see that all men have developed to their present estate through the workings of basic laws of existence. All men are perfect expressions of what they have made themselves into, be it beggar, bum, thief or murderer. They are not to be condemned because we of more social approval have taken a different road. A person displaying a crippled condition is using what he knows will work to give him the things that he has been taught to seek. But a cripple can be one who says "What I have learned is right and all others are wrong."; haven't these others also learned through their experiences what is right for them? Here is a basis for argument and contention. As I have said so frequently to the students who have come to us, "There is only one source of disagreement---the desire for agreement."

I express my thanks to L. Ron Hubbard for teaching me to look to my senses for knowledge, and to seek pain as a means of knowing what I had done to bring me to my present state. Dianetics fell short of the goals that it claimed it enabled one to reach, but this was not the fault of Dianetics. Dianetics does work when one makes use of it with a rational view of the universe and one's environment. Scientology also works although I must admit that my reading in this field is far from complete. I threw away all of Hubbard's teachings because I saw that it had become a source of ignorance for me. This action was only a display of my own lack of understanding of how the universe truly worked. I now give obeisance to Hubbard's teachings again. I thank him for the trials he caused me to have, as I see my tribulations as being now a source of understanding to me.

I wish to give my gratitude to my parents for bringing me up as they did. While what they gave me became a curse in the outside world, this was not their fault, but mine. I tried to make the things they gave me work in places where they didn't belong. Thru this, I had to learn appropriateness. I had to learn that what is right in one place may be completely wrong in another. That "rightness" which I sought so desperately changed faces from one circumstance to another.

I wish to give my thanks to the author of a book on logic which caused me to freeze up all my emotions and to become like an icicle. He taught that emotional flavored words and comments were biased ones. Since I wanted to be "scientific" I had to strip myself of my emotions and to think in what I thought was an unemotional manner. I then found my understanding of others dropping to a new low. I had to relearn why emotions existed and that they are a valid mode of expression that helps others to know us.

(From here, Jim goes on to express his gratitude, opinions and learnings from Yoga, Hypnotism, Employers and Co-workers, the Sciences and Religions, and lastly, his Wife and Children. He concludes his article thus----)

My Gratitude knows no limits!

RANDOMITY....

VIRGINIA ALLEN writes that Ron Howes most assuredly is not entering any seminary to study for the priesthood. This was in answer to my query regarding Ron. There seems to be several rumors floating around about Ron doing this or that so we decided to get any available correct information. To quote Virginia, "...he is so busy in the scientific and business worlds these days....For most of us who moved here from Colorado Springs, every day living has been crowded, amusing, surprising, and, most of all, dynamic....a couple of times a week there is a general discussion of philosophies, psychology, religion, the arts, etc....we do a few mental gymnastics in abstract thought, absorb semantic instruction as well as enjoy good music....Ron is fit and fine and is turning out tremendous work daily, and I daresay he could use a 48-hour day if such were available. The future looks bright." unquote.....Thanks, Virginia....

THE MINNESOTA Scientology Council was formed recently in St. Paul for those primarily interested in scientology. Ray Rogalla, Sec'y Treasurer of MDI, is heading the group presently. Membership requirements of the HASI have been complied with and the group expects to be certified as a qualified member group in the near future. Interested local residents can reach Ray at 218 Minnesota Ave., St. Paul 6, Minn....

ART LUSSIER writes us a nice letter and especially wants to know "just what has scientology got". He suggests that we print an article entitled "What Scientology Is". Anyone around who will volunteer to write it? Sounds like a good idea....

John Lewis sent us the second article in his present series, which same will appear in the December issue. John was kind enough to comment on our analogy and passed along some useful information anent the Aphorisms. Quote, "...to most people, Meditation is a mystery....it is the holding of the mind poised in relation to an idea....there is no stilling of the mind, the mind is allowed to spontaneously explore an idea without conscious control...." unquote. We invite and would greatly appreciate both plus and minus comment on the analogy....

ALTHOUGH "E-Therapy" is presently impasse in Phoenix, we have a few members who are still interested in experimenting with it. We would like to hear from other groups or individuals who are doing research along these lines and would especially like to have an article or so regarding "E" in any of its phases. A new local wrinkle might be called "Hyper-E-Suggestion". First results were interesting. Any others?....

 D I A N O T E S
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