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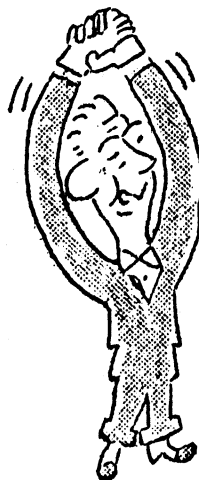
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A DISSERTATION ON DEATH
by E. G. (Ted) Robles, Sr

"Of all strange things, the strangest seems to me that man should fear to die. Seeing that death, a necessary end, will come when it will come."....Shakespeare.

Since time began, man has wondered at and feared death. It seemed so final, an end to everything. As usual, in discussing things I like to define my terms, so we shall see what Webster has to say about death. "Act or fact of dying." Very illuminating. Let us see what it says about dying. "Of or pertaining to death." Still not so very good. I think I could have done better myself. Let us say that death is being devoid of life, or, perhaps, the opposite of life. Then we may say that anything which has once had life may die simply by becoming devoid of the life principle. Here, again, it is necessary to define a term. What is life? Webster says, "The quality distinguishing a plant or an animal from an inorganic or dead organic matter." Very illuminating. Again I think I could have said it better. How about this, "The quality of having life"? That's about as sensible as the quality of the absence of life, or state of death. Let us now examine closely the true facts of the matter. Since everything, both living and non-living is made up of atoms, which in turn are made up of protons, electrons, positrons and photons all revolving about a nucleus and being held together by energy, isn't it safe to say that the basis of everything is energy in one form or another? If this is correct, then one form of energy gives life or awareness of self, which is, I think, a better definition of life; and another form of energy is inert and lifeless.

There is a belief among a large segment of the earth's population that there is life in everything - earth, rocks, water, grass, trees, flowers and animals - culminating in man. Who is to say that this is not true? Perhaps the energy is life and there is nothing that is not alive. This is an interesting speculation. Certainly, I have had subjects who could extend their awareness to inanimate objects and who, for the time being, were those objects. This tells me that some sort of awareness does exist in such things. Now, of course, it may have been an illusion. We are told by the Yogis that all is illusion, that nothing is as we see it, but that we are all in agreement on the illusion as it exists. We are further told that when we reach a high enough state of God, or self, realization that we will be able to see through this illusion and recognize the true reality, and that we will find that nothing is what we think it is. They state that one cannot find this realization in a single lifetime, but must live successive lives for centuries, or even millenia, before the realization can be attained. If this is so, where is death?

We have heard it said that no one ever returned from the realm of death. Yet, was not Christ crucified and did he not return from the tomb on the third day? Others, too, have done this. There are those living today who can cross the barrier between life and death at will. I speak of the Yogis. These men, and women too, are able to place their physical bodies in a state of suspended animation, and their astral bodies can roam at will either in life as we know it or on the other side of life, called death. Also, in "E" therapy, the transient often tells of other lives and of the time between lives. In hypnotism, too, it is possible to have a person regress to a former life or to a time between lives. In fact, I have so traveled, myself. The earliest life so contacted was fifty thousand years ago, and was as plain as my memory of yesterday. I saw a long curving beach on which a tribe of primitive people were moving in search of food. They were feeding on small shellfish or, in fact, anything edible. I could feel the hot sun beating down on my naked body from a cloudless tropical sky. Directly in front of me was a huge sea turtle that had come up on the beach to lay her eggs. I was aware that I was dawdling along waiting for her to go back into the sea when I would have an egg dinner. Illusion, you say, perhaps, but to me it was real. I was there, I felt the soft, hot sand between my toes, saw the breakers on the beach, felt the sun and warm sea air on my naked body, saw the cloudless sky, the low cliffs with over-

hanging shrubbery, the men, the women and the children feeding along the beach. The huge turtle waiting to lay her eggs, the sea birds wheeling and circling over the long lazy combers as they swept up on the beach. Illusion, maybe, but to me an awfully real illusion.

In Hyper-E, too, we have brought up things from the past - Fear - so cold that we nearly froze on a hot summer night. Smells so real that they stunk up the house, the stinking, fetid horror of the bilges as the galley slaves tugged on their oars. Saw the overseers with their long whips. They could flick off a piece of skin as large as a quarter from the shoulder of a man thirty feet away if they suspected him of loafing. Incense from a Hindu Temple so real that we all could smell it. Do these things exist? Are they figments of the imagination, illusions? Then why should five people all smell the same smell, all visit the same dungeon and fight with monstrous half-starved rats for a crust of moldy bread? Illusion, you say, maybe, but awfully real illusion. Perhaps you may think of this as telepathy - and so it may be - but isn't telepathy as remarkable, as impossible, as reincarnation? Thus, we are forced to an inescapable conclusion: there is no death, as such.

The material body dies and is translated back to its component parts, but the spirit, the life-force that activates it does not die. It merely sheds the body and goes on into another existence. Clairvoyants can, and do, make contact with people who have departed this life. There can be no doubt as to the authenticity of many of these contacts. There are, of course, some fakes, some frauds, and charlatans, but there are also many sincere, truthful people among the clairvoyants, especially those who do not make their living in that manner. I would look askance at any medium who advised me to buy stock or invest in this or that security - no, the real people on the other side will not advise anyone to buy anything, or invest in anything. To them, material gain is not important. The only thing that is important is to seek the God Realization so that one can be freed from the wheel of Karma, and so no longer find it necessary to reincarnate.

Death, then, to my way of thinking, is only a transition from this earth plane to a different plane of existence. It may be the real fourth dimension of which scientists speak, whether higher or lower, who knows.

Let us consider the boundless etheric envelope surrounding the earth. It seems to be empty - yet it brings us the heat from the sun. This is a vibration so there must be something there to vibrate or the sun's rays could not reach us. Consider the radio and television vibrations, they can't be seen, yet who can doubt their existence. So, too, do the countless planes of existence stretching from here to infinity. Not necessarily higher or lower planes, but different planes. Therefore, be not afraid of death. Did not Christ say, "In my Father's house are many mansions, I go to prepare a place for thee."?

Ed's Note....In line with some of the "mental excursions" outlined above, Ted has written a resume of one such which resulted in the disappearance of a chronic somatic. We feel that this data should be attached to the above dissertation in order that the reader may consider its significance while the subject is fresh in his mind. It is only one of many such validatory experiences out Fair Oaks way, and we hope that our readers will benefit from these experiences of other people....

OH! MY ACHING BACK!

Are present day aches and pains sometimes caused by things that happened long ago - in another life - in another place? Do memories carry over from life to life without our being aware of them? I shall tell you a tale of something that happened to me. You be the judge.

For years I had a chronic pain in my back. It was located above my right kidney and close in to the back bone. Nothing seemed to help it much. I had got used to it, supposing it to be just one of those things. That is, until one day in a therapy session. Suddenly I found myself walking up a narrow footpath. I looked about me. To my left, looking over my shoulder, I could see a broad expanse of ocean which I somehow knew was the Pacific. On my right was a sheer precipice, and the footpath on which I was toiling upward was quite steep, in some places so steep that steps had been cut into the solid rock. Ahead of me was a double file of men-at-arms carrying curious old-fashioned muskets. They wore leathern jerkins over which were breastplates of steel, and doublets and hose which were ragged, torn and filthy. On their heads they wore steel helmets with horse mane-like crests standing erect. Some of these were dyed red, others were blue or green as suited the fancy of the owner. Behind me came a double file of painted red savage warriors wearing little more than loin cloths and head-dresses of feathers. Each of these men carried a long, sharp spear.

The sun was hot, there was no breeze, and the waves from the Pacific boomed against the shore far below. It came to me that I was a Conquistador, and that I was with Pizarro in Peru. As for me, I was evidently a person of some rank, a captain or officer of some sort. I carried no musket and wore a scarlet and purple cloak over my shirt, which was silk, and under my cuirass. I carried an old-fashioned flint-lock pistol in my belt and at my side swung a great two-handed broadsword. The hilt of the sword was encrusted with precious stones. A single ruby of enormous size was on the end of the handle. I wore a green and scarlet doublet, and my hose had once been sheer silk, but now they were ragged from contact with brambles. On and on we toiled, never pausing for breath. Grim, hardened, fighting men bent on the conquest of an empire.

Abruptly, without warning, a flame of fire, excruciating, agonizing, rammed through my body just above my right kidney, and close to my backbone. One of the warriors at my back had run me through with his spear. My yell of pain and anguish bounced off the sheer face of the rock wall as I hurtled head first off the pathway to the rock-strewn beach below.

Strangely enough, the pain in my back disappeared - and I haven't had it since.

REVIEW OF "THE LIFE AND TEACHINGS OF THE MASTERS OF THE FAR EAST" by Baird Spaulding.

In the last decade of the nineteenth century, a group of American scientists, which included Mr. Spaulding, were engaged in research in the area which contains the Himalayan Mountains. While there, they met a number of people who seemed to possess abilities beyond man's ordinary ones. These people walked across rivers and lakes as if they were solid ground. They traveled from one place to another - in many cases, hundreds and even thousands of miles apart - in a matter of minutes. They brought into instant manifestation all their needs from the universal substance, and healed instantly all who asked their help. Some of them had lived hundreds of years in the same body and had records to prove it. They appeared in the prime of life - both men and women.

Mr. Spaulding has written of his experiences with these remarkable people in four small volumes, which were published by the De Vorss Company of Los Angeles. Your reviewer will try her level best to give you a resume of these books, but you should read them yourselves since it is impossible to do more here than to touch only a few of the highlights. They are very valuable reading, and each of us will get something from them that the others miss.

In volume one, Mr. Spaulding tells of meeting with a man who seemed familiar with all

of his personal problems, and who spoke English although he had never lived away from his native land. He was able to assist Mr. Spaulding in resolving the problems no matter what they were. The man insisted that there was nothing unusual about this since it constituted the true state of all men who live according to the true laws of God, which are ever the same - everywhere.

One of the first incidents described in the book is that of two jackals fighting over a carcass of a dead animal. This man stood quietly and soon the jackals went over to him and placed their heads in his hands and were petted - and then returned to the carcass and finished their meal in peace. This was explained as being the Power of Love expressed through the True Self, which animals understand perfectly. If the Love which is sent forth is refused by the animals, it leads to their destruction.

It is explained that the Power of Love, if used, will protect anyone, in any circumstances, and at all times. These people go among the wildest animals, serpents and insects in the world and are never harmed. All of the daily needs of these people are met; food, tables, chairs and dishes appear instantly as desired. It seems that there is a law beyond the laws with which we are familiar. Through the use of this law and the application of the correct method, their needs are brought instantly into manifestation. As your reviewer understands it - but so far has not been able to make it work for her - our needs are projected into the universal substance where all things exist in spirit or energy form, and by visualizing a picture of the thing desired, it is impressed upon the Mind of the Godhead, and the central atom takes form and all other necessary atoms adhere to it. It appears necessary to have faith in the law, to understand how the law works, and to give thanks.

Another ability which was demonstrated is the power of making moving, living, talking, pictures of any incidents which have taken place in the past, which are happening in the present, or may happen in the future, appear on a suitable background. America is mentioned much in these books, and even though the incidents described occurred prior to 1900 A.D., it was stated that in America moving, living, pictures would be projected in a mechanical way, and that we in America would go on through mechanical and material research to the underlying principle which is spiritual.

The idea is broached that the East has gone into occult research, and the West into material research, and both have missed the truth which is spiritual. In other words, All is Spirit, All is One, and the real meaning of the word atonement is at-one-ment. When we are at one with the whole, we have the power of the whole to support and sustain us - and we can do all things. This is illustrated by stating that a drop of water, by itself, is powerless; but when it is placed in the ocean, it has all of the powers of the ocean.

Jesus of Nazareth and Buddha both are said to have made appearances in the bodies in which they appeared on the earth - which was explained by them stating that they were not to be considered as being empty idols, but as ideals, and what they did in their earthly lives and since must be done by all men - so that the earth may again become what it once was - a Kingdom of Heaven. The idea is again and again stressed that each man is a true son of God - not a servant. Each man is the same as any other man, and each must win for himself the Kingdom of God-Within. No one else can do it for him; nor can anyone else confer upon another any thing which has been earned.

The point is also stressed that the churches as we know them, with their religious wars, fighting over dogma and desire for the control of men, and their souls, and their wealth, have done more to retard spiritual growth than any other group in the world.

Volume three gives a description of our solar system, the birth, growth, and decline of the various planets - and accidents which have occurred and affected them.

Volume four is a resume of the other books, and what we, as individuals, can do about using this knowledge in our lives. The history of the Aryan Race, of which we are a branch, began in the Gobi desert which was then a green plain. It seems that man, at that time, lived in the same body for hundreds of years and was at peace with himself and his surroundings. However, the time came when some of the men turned away from these laws and set up their own - and others followed - and the peaceful ways came to an end.

According to these books, man's true potentialities, powers and abilities are, for the most part, unrealized. The final end of man, on this earth, seems to be the spiritualization of his body so that he can go upward on the path to higher learning, taking his body with him. Until this is accomplished, man must follow the pattern of birth, death, and rebirth until, of his own free will, he returns to the house of his true Father which he left eons of time ago.

Mary Blanche Lovejoy

LETTER FROM PAUL METCALF....

.....In reply to your hint for information regarding your book: I have a rough draft completed, with revision, typing, etc., ahead - not to mention marketing. This is the first time I've tried to put the thing into a few words, so it may sound crude or complicated - and perhaps it is, in fact, both of these.

I have tried to make a radically different and broader approach to the idea of the time track - or, if you wish, a study of history, with a dianetic slant. It is not straight history, nor biography, nor a long poem, nor a novel, although there are elements of all of these. To begin with, there are a set of present time fictional characters - one in particular, through whose eyes the story is told, in the first person. In order to deal with his situation, to solve his problems, this man goes back, first, into his own past, and then into the social, cultural, historical past, or time track, of the country - back as far as Columbus. Here, I have welded, and handled simultaneously, three themes: the guy's individual time track, Internal Awareness - the vast significance of our physical adaptations and uses in determining our whole disposition toward reality - and American history.

Michael, the man through whose eyes the story is told, is beset by one motive: to understand his brother Carl, a somewhat fabulous and tragic character, who, at the beginning of the story, is already dead, but only recently so. In effect, Michael and Carl both represent the Present. Digging into the past, Michael gets all the way back to conception - and to Christopher Columbus (the title of the book is GENOA). Coming up the track - conception to now - we get three basic studies: Christopher Columbus, Herman Melville, and Carl - attempts to show the weaving, the influence of history, of one upon the other.

Reasons for the presence of Melville are various. One of our greatest, (Cont'd Page 11)

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

PART NINE

The Internal State is very desirable if mind-poise is to be accomplished. The various techniques for conditioning the body which were described in Section Two had the sole purpose of preparing the body to make such a state possible. A body that is relaxed and comfortable is easily pushed out of awareness. When the eyes are closed or covered to the point of total darkness, and the body is out of awareness, the Internal State is an accomplished fact. However, it must be remembered that mind-spreading should be completely eliminated if the Internal State is to be utilized. One is just as necessary as the other. Once this combined state of "open-mindedness" has been established, and the individual is able to discriminate between thoughts having their origin in his own mind and those which are implanted by some outside influence, communication-lag on the various channels will be at a minimum.

Karma is of two kinds, with commencement and without commencement; by mind-poise on these or from omens, there is knowledge of the latter end (Death).

Karma, or, dianetically, the reactive circuits in the mind, are, as Patanjali states, of two kinds: those which are the result of decisions and agreements in this lifetime, and those which are inherited from the parents as a sequence of the genetic line. He further states that mind-poise upon these (or from omens) will bring into awareness a knowledge of death. It will be noted that he does not say that it would indicate the time of death for that particular individual who is practicing mind-poise but merely that he will have knowledge of death. However, it is possible to uncover material which would indicate the time of the student's death had he not uncovered it and had brought it into awareness and rendering it null and void; that is, if he wished to change the previous decision or agreement. One instance in which this could be possible is where the individual uncovers the fact that he is living out the life continuum of another person by reason of personal attachment and of having failed to assist the person in a time of dire need which culminated in that person's death. The effect of such an incident is reduceable to zero. In like manner, data concerned with the genetic line can be handled and nullified. "Knowledge of Death" may thus be utilized to extend the life of a particular individual. As far as our Western World is concerned, omens will play a small part in any contemplative situation. Minds that are open enough to accept such concepts as those presented in dianetics and scientology are not materially affected by such things as omens. Orientals, being mostly fatalistic in their attitudes, give credence to these omens and accept "Karma" in its full potency - and fight it not!

From mind-poise upon friendliness, etc., arise various kinds of strength..
 ...From mind-poise upon various kinds of strengths arise the strength of elephant, etc....By putting forth advanced sight comes knowledge of the minutely small, the concealed and the distant....

The term "friendliness, etc." may be construed as meaning "all that is good". Abilities and the necessary strengths to perform or activate them are more easily attained if they are to be used for the benefit of others. It is by helping other people that we learn to help ourselves. Psychic powers, once attained, may be used for negative purposes - even to destroy - but by so doing, the individual may destroy himself. The strengths needed to do the maximum amount of good are indeed varied. Strength of mind, strength of character, and strength of body are a few of these. By contemplating them and using them to do good, it is possible to develop them to a very high degree. Also, Patanjali further states that from mind-poise upon these various strengths arise the strength of elephant, etc. This statement has reference to a number of standard psychic abilities such as being strong, weak, large, small, ingenious and masterful, at will. These abilities imply that the possessor of such would have perfect control over his mind-body relationship - an integrated person operating entirely in present time.

The putting forth of advanced sight is not to be confused with the so-called "Brown Trance" and the actual movement of the astral body separate from the organism. This

phenomenon may also be described as being a form of projected consciousness: where a man's consciousness is, so also is the man. By utilizing this ability, it is possible to be aware of occurrences in distant places in any present time and, as Patanjali states, the minutely small and the concealed. Most schools of Yoga stress the point that their practitioners can be aware of any happenings in present time or in the past, but they make no claims as to forecasting future events. One test that is used to determine the ability of a Yogi is to take him to an isolated spot and have him log the movements of a caravan which will come to pick him up. He must be accurate as to the full description of the caravan, its location when he first becomes aware of it, and an account of any happenings during the course of its travels. A test of body control is to be able to stop the flow of blood in various parts of the body (usually the extremities) and to render these areas insensate. Such tests are not for novices.

From mind-poise on the sun comes knowledge of the inhabited regions....On the moon, knowledge of the array of stars....On the polestar, knowledge of their motions....On the center at the navel, knowledge of the arrangement of the body....On the pit of the throat, the cessation of hunger and thirst.On the "tortoise-tube", steadiness....On the light in the head, seeing of the adepts....Or, from intuition, knowledge of all things....In the heart, understanding of the mind....

This series of aphorisms gives the student the necessary instructions to obtain specific knowledge of our universe as we know it. Also, scientologically, added knowledge of our personal universes. Some of these aphorisms may stretch the reader's imagination and, possibly, raise some doubts in his mind. When considering this data, it must be remembered that a Yogi at this stage of his studies has many attributes not accorded to the average individual. He is able to "see" mental concepts as actual pictures; he can concentrate his attention units on a single thing to the exclusion of all else; he can be aware of things and people in distant places; and has learned to "believe" that which he sees, hears and feels. He knows these things are true - at least, they are true in that particular present time, in his reality.

The first three of these have been practiced by students of Astronomy for many centuries: if not by intent, by accident. The fourth has been the cause of a certain brand of humor: speaking disparagingly of a Yogi contemplating his navel. It is thus, and thus only, that a Yogi becomes aware of his personal anatomy and accentuates his control of his organism. It is much easier for students in the Western Hemisphere to become acquainted with the various parts of the body by merely consulting the pages of a good book of anatomy. This speeds up the matter of body control immeasurably. Knowledge is knowledge, regardless of its source.

The next two aphorisms focus the mind upon actual control of the body. Mind-poise on the pit of the throat will cause the cessation of hunger and thirst; first, by conscious control, secondly, by habit, if practiced to such an extent. The second of these involves the matter of breathing. Mind-poise on the "tortoise-tube" - the tube connecting the lungs to the throat - engenders full control of the breath rate. The likening of this tube to the tortoise may be a reminder to the student that a slow breath rate is desirable. This is a personal opinion, however, and has no basis in fact other than being an abstraction.

From mind-poise upon the Light in the Head, comes seeing of the adepts. The light referred to is that light which makes possible the visualization of mental pictures even though the viewer might be in pitch darkness. To trace this light to its source, many new abilities must be learned in the accomplishment. When the student reaches this stage of his development, he has prepared himself sufficiently that he can accept and comprehend instruction direct from the adepts - a groups of beings in a higher echelon of existence. The most high, next to the Godhead. This light, when attained and under-

stood, becomes an aura of protection and identification for the fortunate student who has progressed to such an extent. When the light has been uncovered, the "veil" has been rent asunder and the student will have reached a definite sub-goal on his chosen path to higher knowledge.

Or, from intuition, knowledge of all things. It is to be noted here that Patanjali makes no reference to mind-poise in regard to intuition: one can only ask the question and await the answer. The Internal State is highly conducive to the prompt answering of the questions. That, and implicit belief.

Mind-poise IN the heart, gives understanding of the mind. It is stressed here that the mind-poise should be centered in the heart rather than on the heart. Mind-poise upon the heart might cause some deviation in the heart's normal action to the detriment of the student. An experienced Yogi would have no trouble in controlling the heart's action, but a student could do himself harm. Mind-poise in the heart merely shifts the student's viewpoint away from his brain structure to a point where the mind can be impersonally contemplated. In this way, the finer workings of the mind may be brought into awareness and, hence, under control. It is by shifting the viewpoint that the student is able to be aware of, and can accept, new concepts, as he continues to be a seeker of knowledge.

Although the Pure Mind and the Real Man are absolutely incognate, experience does not present the idea of their difference, because it exists for the sake of another. From mind-poise with himself as object comes knowledge of the Real Man....From this arise insight, higher hearing, touch, sight, taste and smell....These powers in the spreading mind are injurious to Contemplation....

The first aphorism in this series brings out the relationship between man, his mind and his God. The reference to the Pure Mind is made in regard to the "Fount of all Knowledge", the Universal Mind. As such, man has no cognizance of it other than by conjecture and abstraction. Patanjali goes so far as to say that both the Pure Mind and the Real Man (Soul) are incognate. In this, the meaning of Soul is carried to the nth degree. In connection with this, I am going to quote from a piece of prosaic poetry by myself which, although it presents a personal viewpoint, may or may not clarify this relationship to some extent in the reader's mind. Quote, The Creator: of which there is one, and one only. Before Man was, there was beingness; a composite Life Form beyond comprehension; a manifestation of that which cannot be depicted in terms of the lesser forms; a Creator and Creation in unity - one and inseparable. All Creation, from the first to the last, from the lowest to the highest, tangible and intangible alike, individually and collectively, is essentially the same. That which is the Creator, having no limitations in time and space, having neither beginning nor ending, and is infinite, lends everlastingness to all Creation. And Man was created, created in his Creator's image and likeness, and was given a mate that he, too, might be creative after his own kind. The Essence of the life form, the spark by which it was animated, was a segment of the Creator, and so will remain for all time. Each generation of Man retains this Essence, now individual, now collective; and as he progresses in time and space, from everlasting to everlasting, this Essence shall be the Prime Mover of his existence. When Man first was, he and his Creator were one, even as a single part is at one with the whole; and his knowingness was exceeded only by that of his Creator, the Fount of all accumulated knowledge for all life forms since time began....unquote. The foregoing may assist the reader in integrating his personal conclusions in regard to these things - either by agreement or disagreement - or both.

If and when the student acquires and accepts the knowledge outlined above and recognizes his place in the Universe and in the Universal Plan, he will have also acquired that which gives him complete control over his physical senses. It is common knowledge

that as intelligence increases, so does sensitivity in and of the organism. As described here, this sensitivity is merely carried to the higher levels of knowledge. Patanjali then goes on to say that these powers in the spreading mind are injurious to contemplation. This is rather obvious since such an increase of sensitivity would tend to cause distraction far beyond the ordinary if not kept entirely under control. The ability to control the senses and to maintain the Internal State is a real test of the development of the particular student. If the fundamentals have been well integrated into his beingness, the student should have no trouble maintaining the contemplative mood.

The mind can enter another's body when there is a loosening of the causes of bondage, and also knowledge of the procedure....From control of the "Upward Air" comes freedom from contact with water, mud, thorns and similar things, and the power to rise up....From control of the "Equalizing Air" comes brightness....From mind-poise upon the connection between the ear and the ether arises higher hearing....From mind-poise upon the connection between the body and the ether and from mind-poise upon the attainment of the lightness of cotton, arises traveling in the ether....In external, not fanciful, form it is the Great Disembodiment; from that there is diminution of the covering of the Light....

If taken literally, the concept entailed in the first aphorism above is rather confusing. If the reader will note, it is only stated that the mind of one individual can enter into the body of another, not that it is possible for an individual to exchange bodies with someone else or to usurp someone else's body. Stated simply, it means that it is possible for one mind to attach itself through a form of mental telepathy to another mind for the purpose of attaining the same viewpoint. This would hold true regardless of the intervening distance between the individuals. This ability is a natural development in line with higher sensitivity. This is a very useful ability as far the auditor is concerned. Through its use, the auditor can scan the preclear's mind (reactive mind) and ascertain the origin of certain aberrative behaviorisms. The use of this ability, or, rather, the data derived in this manner, should be retained in the auditor's mind and he should "steer" the preclear into awareness of the data. He should not impart this data directly to the preclear unless he is sure that the preclear is not harboring some deep, dark, secret which (he believes) should not be mentioned even to the auditor. If the auditor proves to the preclear that he has the ability to obtain certain information direct from the mind of the preclear, the preclear will come to the obvious conclusion that the auditor knows more than he is telling, and will continue on his merry aberrated way - hoping that his secret is still known only to him. Data such as this must be held inviolate. This procedure does not entail mind-reading, as such, but it might be possible to develop it to that extent if the individual desired to. It should be remembered that these powers are only designed to do good and, if used for doing other than good, the student's forward progress will cease as he will have placed limitations on his comprehension and, hence, his ability.

The terms "Upward Air" and "Equalizing Air" have to do with the ability of levitation. As Patanjali puts it, the power to rise up. In such a phenomenon, the reader will have been preconditioned against conceding that such would be possible. Of course, everybody has heard of instances where this phenomenon has existed but, again, everybody knows that it could only be done through some magician's trick. However, in the Orient such phenomena is quite common and it is accomplished by counteracting the effects of gravity by creating a "field" of energy between the person's body and the earth. As mentioned above, such an ability is a natural development in the student's progression. Even though it is a natural development, the step between is a rather long one and the student will have to learn many things before it is accomplished.

The ability of higher hearing is again mentioned but only because it is a step towards "controlling" the ether. (To be continued)

Letter from Paul Metcalf, continued.

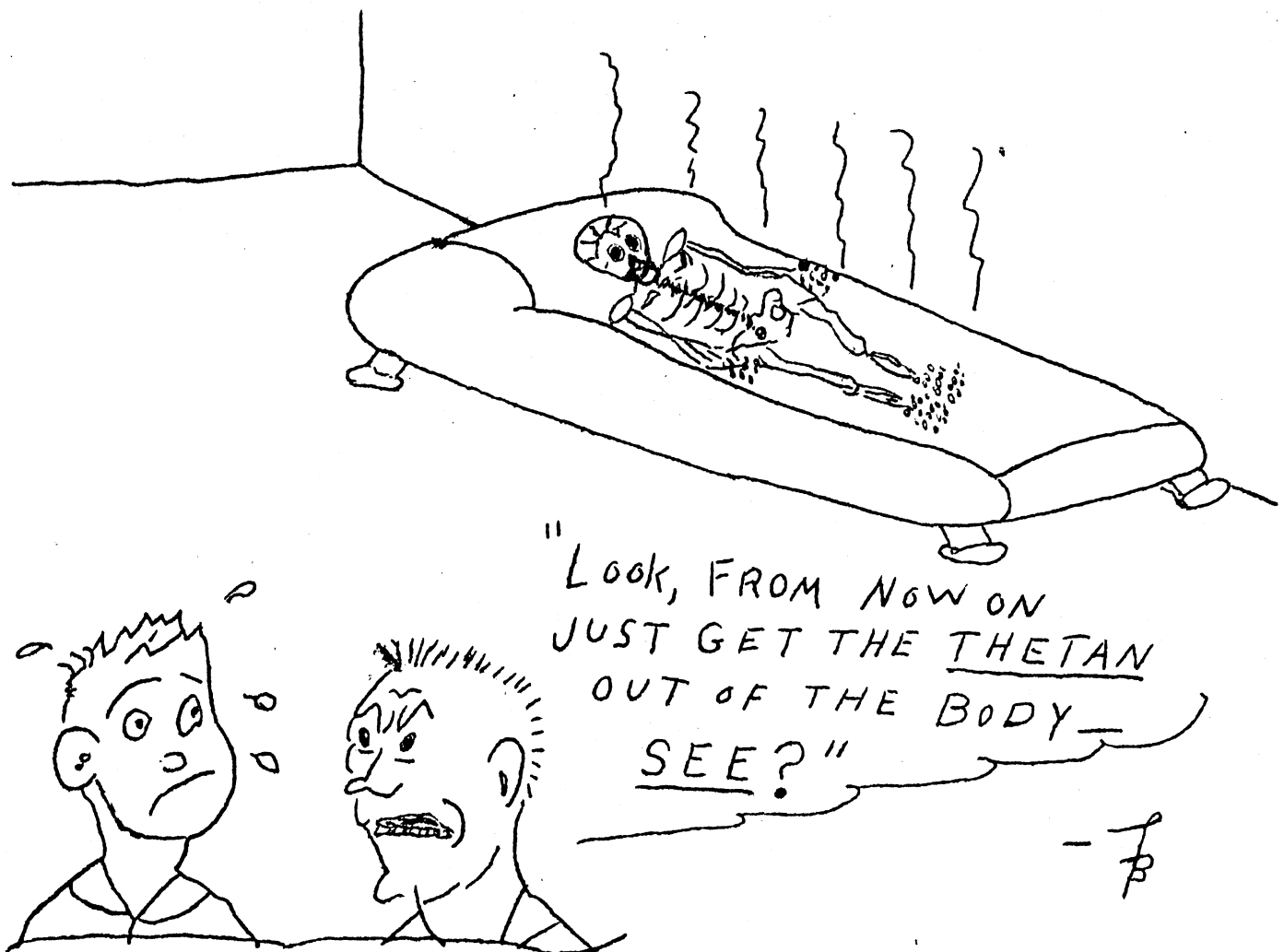
most thoroughly native writers - inheritor (as no one else has pointed out, I believe) of most of the central ideas set in motion by, or associated with, Columbus. But there is another reason why I have used him: in Melville, my own genetic and theta tracks cross: he's my great-grandfather. I've tried to handle him without either bragging of my ancestry or rattling the skeletons in my closet - in Melville's case, either or both would be possible.

The climactic chapters of the book deal principally with Carl - on the assumption that what really matters is the Present. We go into the past for understanding - and without this understanding, we're more or less helpless - but the past is meaningless, a sentimentality, a trap, unless it is fully and significantly related to Now.

There are many side themes, but I have tried to give a slant at the center of the thing.

By the way - anybody know a publisher?

Sincerely,
Paul C. Metcalf.



R A N D O M I T Y

VI HOLTBERG of Delray Beach, Fla. writes of some nice successes down their way. Paul Koontz has originated a course of sixteen lectures, in two parts, which is meeting with much approval. The group in Delray Beach center their activities around the study of Humanics. Vi, herself, is now a licensed Consulting Psychologist, which is the only classification available in Florida (they have hopes of persuading the State to set up a classification of "Humanics Councillor", which would put them in a class by themselves - which, of course, they are.), and she says that auditing is the most satisfactory work she has ever done. Vi and her husband operate a Motel in Delray Beach, so those who desire a vacation with a dianetic slant, drop them a line for their current rates. Paul Koontz may also be available for a limited amount of auditing.....

IN THE LATEST issue of CHANGE, Art Coulter cites the need for "Creative Syngeneers". This is most reminescent of the science of dianetics way back when. Hubbard, at the end of his first book, says, "In this handbook we have the basic axioms and a therapy which works. For God's sake, get busy and build a better bridge!" This is a beautiful sentiment but Hubbard seems to have tired of it. Dianetics-scientology is now (they think) a closed corporation and they are no longer interested in the development of techniques in the field. Scientology is now a stet thing - at least, on a 24 hour basis. However, the only acceptable changes are those which emanate from within and, like any individual with a closed mind, there occurs a tendency to stagnate. Anything new....is but an extension of the old. Of course, some of this may be caused by the present state of flux resulting from the shifting of The Authority from Phoenix to the Eastern Seaboard. We rather suspect that scientology will be shortly "processed out" of Phoenix as a result of the move. It could be that the activities out there went sour under all of the heat - or, perhaps, they developed a scarcity of preclears. Regardless, the Golden Ball now rises in the east again - having already set in the west. Nature, again, takes its course - au naturale. Art Coulter says that Synergetics cannot and will not become a one-man show. Somehow, we believe him....

DR. WALTER L. HAMILTON (Len) is offering a new course in his Scientology Guidance Center in North Wilbraham, Mass. The course consists of fifteen lessons requiring four hundred hours of study - equivalent to one year in college. The cost is \$125.00 to \$150.00 depending on the size of the group. Personal auditing by Len, himself, is available but requires at least a two-month waiting period. We hope that their business continues at this high level. Len must be working overtime....

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