

# The Dianetic Auditor's BULLETIN

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Editorial .....	619
The Auditor's Notebook Ellen M. Carder, R.N., H.D.A. ....	621
Dianetics and Crime George D. Stewart, H.D.A. ....	629
The Scale of Effort Donald H. Rogers .....	633
Expansion of Awareness Foundation Staff .....	639
From Other Fields From The Dallas Morning News .....	643
The Spontaneity of Health E. B. Rogers, M.D., C.M. ....	647
Attitude Processing H. R. Angell .....	654
Letter to HDA's .....	658
The Mail Box .....	660

*Official Publication*



**DIANETICS**

## **The Hubbard Dianetic Foundation, Inc.**

The Foundation has been chartered in the State of Kansas with these grants: "To study and conduct research in the field of the human mind and of human thought in action; and the application of the principles discovered therein for the relief and cure of all human ills which may be found to originate in the mind of man; and in connection therewith to further study, explore, develop and do research in the science of Dianetics, as discovered and founded by L. Ron Hubbard; and in furtherance and not in limitation thereof to teach, educate, demonstrate, explain, show, publish and declare, by any means, the facts, findings, results, principles and axioms ascertained in dianetic research of the human mind for the cure, relief, and release from all human ills and ailments which are derivative from engrams and psychosomatic control and command of the human mind and body. To have and exercise all powers conferred upon a corporation by the laws of the State of Kansas."

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Note: Procedures set forth herein should not be applied until the auditor is familiar with the textbook SCIENCE OF SURVIVAL: Simplified, faster Dianetic Techniques, and THE AUDITOR'S MANUAL.

**WALDO T. BOYD**  
Editor

## What Is Operation Bootstrap?

A recent issue of the Bulletin carried a short announcement perhaps unnoticed by some of its readers, to the effect that Operation Bootstrap was now ready for groups. That announcement was the culmination of considerable study and a successful trial program.

Borrowed from military parlance, the "operation" portion of the title indicates a program of broad scope and magnitude, with thought and planning the guiding force. The "bootstrap" half of the title is selected from a portion of a statement in Analytical Procedure, since it applies so well to what is being done by the individuals and groups throughout the country. On an expansive scale, then, "Operation Bootstrap" is a group-level lifting of one's self by his own bootstraps.

It was recognized early in 1950 that the isolated dianetic groups were an important, if not the most important consideration for advancing Dianetics into the culture. Sporadic attempts were made to organize local groups on a nation-wide basis, but because of lack of study and observation of pilot groups the attempts failed to do more than create a momentary interest.

Despite the failures, it was nevertheless recognized that the organization of groups must eventually be undertaken, but it was not until the advent of the Analytical Procedure orientation of Dianetics that we felt we had a program adequate for the task.

Perhaps it can never be said that adequate literature on the subject of Dianetics exists—at any rate, not for all levels of approach. And even if there were, a group does not come together to read literature, or at least, not a dianetic group. A group meets to discuss and act upon a plan for mutual assistance of its individual members to achieve a common goal.

Therefore a new but growing innovation in communication was selected meet a group on its own level—the tape recorder.

With two successful pilot groups as its inspiration, Operation Bootstrap was conceived as a nation-wide (and eventually, world-wide) group activity in which more than just a lecture was offered, more than simply a group discussion of new theories and techniques, more than an exchange of group findings on aberration. The tape recorder offered as a means of communication a remarkably easy way to encourage groups to participate on a member-level in a large program of decreasing aberration.

One of the causes of slow death of a group, it was found, was that the early dianetic groups met and simply talked about new techniques, talked about Dianetics in relation to subjects of interest in the world “outside,”—but performed no action along Dynamic One! In other words, the group failed to encourage individual and co-auditing. One of the most necessary aspects of a program, then, must be the satisfaction of the goals of Dynamic One; that of decreasing the individual member’s response to reactive BAM’s.

When a group secretary writes to the Foundation for information concerning Operation Bootstrap, a Preliminary Group Tape is dispatched by return mail. The first tape explains the details of the group plan and requests that the group decide as a group if it is interested in participating. If so, the secretary then advises the Foundation, and a Group Auditor’s Instruction Tape is forwarded. Accompanying the Instruction Tape or shortly thereafter, the first “Bootstrap” tape is mailed.

The tapes are about fifteen minutes in length, with the exception of the Auditor’s Instruction Tape, which contains a portion of a sample group session of Group Tracking. Fifteen minutes has been found to be an average optimum listening time for a group, the primary consideration being the exchange of information and the initiation of group action in Tracking.

A group can be two or more individuals. In one case, one of the first groups to respond to Operation Bootstrap was a group of a man and his wife. They did not have a recorder, and asked their neighbors if they could play the first tapes on

(Continued on page 658)

# The Auditor's Notebook

*Up-to-date reports from auditors active in Dianetics*

from ELLEN M. CARDER, R.N., H.D.A.

There is an approach to auditing which I use occasionally containing, like many others, probably no original material at all. It is an outgrowth of several others and involves bits of material gathered from many people with whom I have had contact.

Mrs. Jones comes to me with a problem. She knows nothing about Dianetics but has been told that perhaps I can help. As soon as she has told me a bit about herself and her problem, enough so she can let me talk a bit, I start something like this:

"In working with people, one important factor has shown up over and over. The more you can see the possibilities in this fact for your own life the faster you can find solutions for your problems, no matter what they are. This fact is: **EVERYTHING, GOOD, BAD OR INDIFFERENT THAT HAS EVER HAPPENED TO YOU, IN YOUR WHOLE EXISTENCE, YOU YOURSELF IN SOME WAY PRODUCED!**

"That does not mean that I am saying, 'It's your fault,' nor 'You are to blame,' nor 'It's all in your head.' Far from it. This idea carries *absolutely no blame*. Because, to blame anything, or anyone (including yourself) is to give power where power does not belong. But the really wonderful thing about this is that *if you brought it about then you are the one who can change it*. For *you are* the master of your fate. *You are* the captain of your soul, whether you want to be or not."

(Having placed real emphasis on the no-blame, the pre-clear, Mrs. Jones, begins to feel a bit more confident) and I continue: "We find that something like this exists: (and let

me say here that this is not religion and does not depend upon Faith and one can even profess a disbelief in God. One does have to be willing to try it, however.) If we think of God or the Supreme Being as being you and I and Mrs. Brown and Mr. Black and everyone else and a whole lot more, then we can think of ourselves as being a part of God. It is what Jesus taught; 'The Kingdom of God is within you.' 'If ye have seen me, ye have seen the Father.' Paul said we are all members of one body, so if we can think of this infinite body as having many, many arms and hands and of ourselves as each being a finger on one of those hands, we can get a concept of how we are a part of this infinite body and therefore have a direct line of communication with the infinite power and wisdom of the ages.

"Keeping this analogy in mind, let us think of another. Let us assume that everything that has ever happened to you, every incident in your whole existence has been recorded on a separate little file card and that these cards have been thrown one by one into a huge pile on the floor. In that pile is one or several cards that contain the information that you need in order to solve your problem, the information that will tell you what you have done to yourself to produce this problem, how you have done it and why you have done it. When you know this you will know what to do about it.

"I do not know which card is needed and neither do you at the moment, but you have a direct line through your own higher awareness which is the real you, to the infinite wisdom, and it knows. It is a 'higher you,' that knows exactly which card or cards we need and where they are. The most important one may be on the very bottom of the pile or it may be sitting right here on top. If you will open your thinking to this higher power, let it lead your thoughts, it will pull out card after card for you to see, each one with some bearing on the problem, and sooner or later you will spot the one that ties them all together and you will probably exclaim something like, 'That was how I did it! No wonder! Well, I don't need that any more.'

"This is not at all complicated. All you need do is to lie there and as thoughts come to mind try to find what there is in this thought or incident that you need to be aware of. Always seek: What do I do to myself? How do I do it and

why do I do it? Remember that we place no blame anywhere. The moment you blame something or someone, including yourself, you have shut yourself off from the information you are seeking. You can go as fast as you wish, for as has been said by Jesus, 'Your Father is more eager to give than you are to receive.' As fast as you find what it is that you need out of an incident or thought, it will disappear and another will take its place. If it does not leave, then it is because there is still something in it for you to become aware of. Or you may be blaming. Also, an incident may return over and over and each time you will get a little more out of it.

"No incident nor thought is silly. If it came to mind there was something in it for you to see, that is all. We look for your efforts to resist or to overcome whatever it was that disturbed you. What were your emotions and thoughts? What were the emotions and thoughts of the other people around you?

"As the auditor, I sit here and listen to what you are telling me, being ready to help you if you have difficulty, or to give you information when you need it, to remind you sometimes not to blame and help draw your attention to things you may need out of the material you pick up. I can do this better if you keep me informed what it is that you are doing, but it is *you* and *you alone* who can get and know the answers.

"If I ask a question of your higher awareness (flash answer) and get an answer of 'No,' it will usually be for one of two reasons: either the answer is a definite 'No' or you just were not ready to see the thing I had in mind. In either case the answer is 'No' but if a few minutes later you should say, 'Hey! You know, it was so and so,' I'll understand. We aren't trying to find fault nor to fix blame. We just want to find out the What? How? and Why? of the problem you are facing.

"Now, if you are ready to start, all you do is to lie down, relax and let your efforts cease. Let come what will to your mind, no matter what it is, or whether it sounds silly or fantastic or not. If it comes to mind then there is something in it for you to become aware of."

At this point (many times long before this) the preclear will settle down and begin talking about the problem. I am

alert to catch any blame, particularly self-blame. This I prompt with, "Whoops! Are you blaming someone?" and the preclear will show relief at being defended from self-blame. I do not pounce on blame of others so quickly. This will come as the preclear learns to check the self-blame. Soon she will be saying, "There I go, blaming." And it won't be long before she will probably say with conviction, "I did it to myself!" and when this time comes she will be off to the races.

I also watch for signs that she has stopped (but I try not to interrupt if she is only working silently). (The auditor is much more likely to say too much than too little). When there is a definite stop I ask, "Is there an interference? What is the interference? Is it a phrase? Is it an emotion? Is it an effort?" Usually, becoming aware of what it is will be all that is needed to release its effect. We need both horns of the dilemma. To run, to stay quiet; to cry, to keep still; to go to sleep, to stay awake; sympathy for grandma, when did you hurt grandma, etc., etc.

"If somatics (pain or discomfort) turn on, they came for a purpose. (Provided the auditor has not pushed). Let us find out what you do to yourself when this pain comes. How do you produce it? Do you try to get away from it? Do you try to stop it? Do you try to forget it? How? Just what does your body do? Your back? Your abdomen? The back of your neck? etc."

It is most important that the auditor not only encourage the preclear to feel no blame, but to see that the auditor feels no blame and makes no judgments. If the auditor feels blame or judgment, the preclear will react to it and this means, in the writer's humble opinion, that this auditor should be the one down on the couch learning why he feels he has any right to judge another.

There is tremendous relief in just being able to look at one's self honestly, with no blame allowed, knowing that this auditor is protecting rather than judging the preclear, from even his own judgments, which after all are the most severe of all.

The main argument against this approach is that there are certain aberrations that a preclear won't go into unless the auditor tricks him into, or pushes him into. I will admit



that every so often I feel that I should help my preclear by urging him into something because time is limited, or the preclear feels he is not getting results fast enough. But quite frankly, my feeling after I have done this is, "I wonder if I wouldn't have actually saved time if I had kept hands off and let him evaluate at his own speed?" Time and again I am astonished at how preclears work through seemingly hopeless tangles and come up radiant with the answers.

I am becoming more and more convinced that if the auditor can lift the shame and blame from the preclear, first by not feeling it himself and then by encouraging the preclear to look behind it, that the occlusions will lift. Even heavily charged incidents seem to have a way of crumbling slowly and surely. When the preclear has found the answers himself the results are much more solid.

I place emphasis on the fact that it is the preclear who has the answers available, that I have no tricks up my sleeve. There are no catch questions. "It is you (the preclear) who are telling me what happened, so I can help you look at it. But I only know what you tell me and my evaluation of it may well be mistaken. It is you and you alone who really knows." Thus we build a solid working team. (It is affinity, reality and communication as solidly as I know how to build.) I say such things as, "For you to make progress you must be completely honest with yourself. And in order for you to do this, I too must be completely honest with you. Thus if I say or do anything that in any way disturbs you, then we need to be aware of it, and how it came about."

Thus if the preclear says, "You know, I felt resentment in your voice," the first thing I do is to examine myself. Did I feel resentment? If so, why? When I have done this I respond as honestly as I can, "You may be correct there. I still have charge on that subject." I find that this increases the preclear's trust in the auditor's honesty, but more, it validates his own evaluation of counter-emotion. To deny such mis-emotion (to save face for the auditor) invalidates the preclear and certainly breaks ARC.

But if the preclear says he has felt such counter-emotion, and I (as auditor) am honestly unable to be aware of such emotion, rather than invalidate the preclear I say something

like, "I was unaware of any such emotion. I know of no reason why I should have it. It may be something I need to look into, but would you like to investigate why it bothered you?" Constantly lifting blame, shame or anything that might seem like fault-finding and restoring self-confidence in his own awareness.

My experience in telling other auditors about this approach is that they cannot keep hands off enough. They may start out all right but then the preclear comes up with so much wonderful material, and suddenly the auditor feels he has the whole picture and is so eager to have the preclear see it, that he starts to evaluate it for the preclear and in so doing, breaks affinity, denies the preclear the thrill of finding his own answers, decreases the therapeutic value of what he has done, and keeps him dependent upon the auditor. And more times than not the auditor's evaluation was not correct. If left to continue to become more and more aware of the whole pattern, aided by a strategic question now and then, he will have a wonderful sense of having accomplished it himself and will have gained confidence in his ability to work alone.

Along with this, I encourage self-awareness techniques, constantly working on, "What am I doing to myself? How am I doing it? and Why am I doing it?" One preclear, in her very first session, said, "You know, I get sick to get sympathy." That is no crime, but it is a good thing to know.

I believe that lifting the blame and judgment also lifts the occlusion. One girl when told in her first session that she had produced everything that had ever happened to her, looked startled for an instant and then, taking her head in her hands she moaned, "Oh my God! Why didn't someone tell me this before?" Her life had been spent as a cripple. She immediately went on to discover the What? How? and Why? of the crippling. It was a dramatic story I hope to be free to reveal some day.

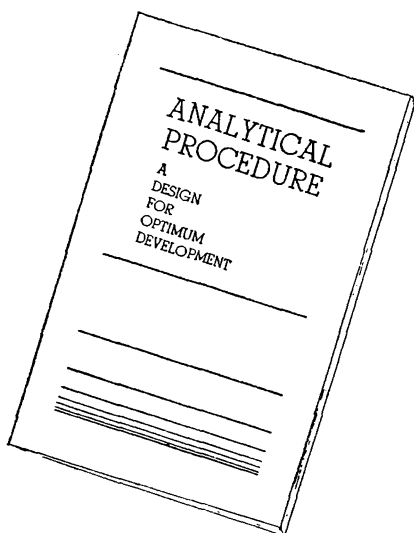
I have used the foregoing on eighteen cases, and I feel I have wasted time when I use more directive techniques. One thing I try to avoid is asking questions that will push the preclear into an incident too deeply. It seems to work faster to take it light and run it fast. If the preclear gets in deep and sticky I say, "Let's take only what you can handle at this

time." As they get results the preclears become eager to dive in and take off all they can.

At first glance all this may seem like a slow process, but as far as I can observe the results are just as rapid if not more so, and gains are solid. I have produced no Clears, but then my ideas of a clear are very high. I have seen some go very high and become independent so that they are continuing alone.

I would appreciate any comments from BULLETIN readers.

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Analytical Procedure is a design for the optimum development of human beings.

It consists of a number of ideas and techniques. Several hundred men and women, from all walks of life, have already used these ideas and techniques and discovered an interesting phenomenon: *they were changing their personalities.*

Almost all of these people are pleased with the change; they feel happier and more effective because of it. However, Analytical Procedure has not worked on everyone who has tried it. Nor do we know how permanent these changes are, or how far toward the fulfillment of our inner aspirations these changes can be carried. Analytical Procedure is still too new to permit an adequate evaluation of these points.

Nevertheless, the changes we have noted have been so interesting and promising that we felt others should at least know about it.

A booklet has accordingly been prepared. The price of this booklet is \$2.50. If you wish, you may order this booklet now from

**THE DIANETIC FOUNDATION, INC.**

**211 West Douglas**

**Wichita, Kansas**

# Dianetics and Crime

by GEORGE D. STEWART, H.D.A.

The whole aspect of law, violation of law (crime), and punishment for the violation needs the same careful scrutiny as does the neurotic behavior of individuals. Current conditions are only the reflection of previous causes and the only way to resolve these current conditions is a full examination of cause and effect (or effort and counter-effort) which preceded the contemporary problems.

The social acceptance of the theory "obey the law or you have to be punished" can be traced directly to the family requirement of "obey your father (or mother) or he will have to punish you." If this command is intensified by pain, i.e., if the command and the pain are simultaneously administered, the child then has an engram which he later dramatizes toward his own children, and the aberrative idea continues as set behavior through the generations of the succeeding progeny.

This becomes a group engram when the adults attempt to control crime, something like a parent society punishing the misbehaving criminal children. The collection of adults forming the society of lawmakers, law enforcers, and judicials automatically assumes that punishment is the answer, not from reason, but from their own childhood experiences (again, "when you misbehave, you have to be punished!").

It has often been suggested that juvenile delinquency is a misnomer for what stems from parental delinquency. This opinion of recognized authorities does not seem to matter significantly, however, since the parents refuse to accept this responsibility when it is pointed out to them.

Much concern has been expressed recently concerning the increased frequency of juvenile delinquency, addiction to

narcotics, sexual irregularities, etc., but the reaction is consistently reflected in the concept "Do as I say or take the punishment for not doing as I say!" But how did circumstances get to the point in the first place where it was necessary to impose the prohibitions?

Little attempt is made (or if it is made, it is ignored) to determine the original cause of criminal behavior in order to eliminate the necessity to punish the misbehavior. As a result, although numerous criticisms of capital punishment have been written and disseminated, no explanation of the original causes requiring capital punishment has been advanced, and no alternate form of crime elimination suggested.

The original settlers of our country brought with them this concept, so it is not difficult to understand why it has continued. The Puritans with their strict social codes and violation punishments may be largely instrumental in this general attitude, but the released convicts who settled other sections of the country must surely have brought with them their own variation of compulsive punishment demands. In spite of the fact that the country was settled by groups who sought freedom from oppression, they inevitably established a culture based upon the winning-valence concepts which had been forced upon them previously.

The careful study and revelation of these complex initial causes of crime, on a group level, will hasten one of the goals of Dianetics: the elimination of crime in our culture. In the meantime, each dianeticist can contribute to this goal by deintensifying present time enturbulances between the preclear and representatives of the law.

The nature of law-enforcement is such that any encounter between the preclear and an officer may be the occasion for covert resentment. The citizen is not, or may feel that he is not, in a position to state the truth, *as he sees it*. At such a time, the resentment he may feel may go completely unexpressed, or he may run it out to some degree by expressing it to associates, but the satisfaction of overtly expressing resentment to the responsible cause seldom occurs, and in such cases where it does occur, may be followed by contempt action which installs further locks.

As a result, any citizen of lower level emotional tone who has been reprimanded, been given a ticket, been required to accompany an officer to a police station, been booked, or incarcerated, or appeared in court to contest the opinion of an officer, is likely to misexpress resentment against law-enforcement agencies—and laws—to varying degrees. This may lead not only to the careless observance of laws, but also to an indirect desire to “get by with” breaking those laws.

The very nature of the vocation predisposes the police officer toward the resentment levels, particularly overt hostility. It is his job to enforce the laws and to apprehend those who violate those laws. It is impossible that his opinion and the opinion of the arrested individuals will agree. The police officer soon learns by experience that his statement of facts will be invalidated by the apprehended violator of those laws, and it is only logical that each encounter with a violator will be approached in anticipation of an invalidation of his reality.

The police officer, employed in an essentially 2.0 vocation, will enturbulate the citizen he apprehends, regardless of his guilt or innocence. The officer is also subjected, by his vocation, to a number of controls which demand maximum courtesy under each circumstance. A courteous officer arresting an individual will nevertheless enturbulate that individual. If the violator behaves reactively, the officer has no choice but to employ force rather than courtesy in the execution of his duty.

In order to prevent such a reaction it is vitally important to the preclear that any encounters he may have with law-enforcement agencies be handled with the maximum amount of reason available to him. An alert auditor can aid his preclear considerably by running out all past incidents which may hold entheta directed toward such officers or agencies. This will remove the “button” and will prepare him to meet any emergency which may arise. This applies equally well to the minor offender, such as the jaywalker or the traffic violator, as it does to the juvenile delinquent or the criminal.

Any past encounters with law-enforcement officers, or incidents reported to the preclear that might have produced an emotional reaction should be run to exhaustion, regardless of their apparent insignificance. No encounter, however,

slight, is without significance. This includes traffic offences, arrests which were observed, read about, or depicted in movies, on the radio, or on TV. This applies particularly to preclears who have associated themselves to minority groups, and who have a lower tone level. Preclears on the upper tone levels may not find any such incidents.

Individuals who have not had such encounters reduced or erased by processing retain a pushable button which can immediately spiral tone level downward into mis-expression of resentment, grief, or even apathy. During such a period every positive statement or phrase enters the reactive mind as a direct hypnotic suggestion, seriously affecting the individual's future behavior.

Alert city councils could increase the efficiency of their police forces considerably by providing dianetic processing to run out the enturbulative arrestees from the case of the police officers.

---

## Sex in the Basic Personality

*This is the first dianetic book on the problems of sex abnormality, and it is a very good one. D. L. Sterling has achieved an orderly and serious study of the great shadow world of sexual maladjustment.*

*Not just a rehash of old ideas, SEX IN THE BASIC PERSONALITY is an important and original contribution. The fact that his book is almost as exciting as a novel derives, not only from his easy knowledge of the problem itself, but from his detailed presentation of information about the habits and customs of sexually aberrated groups who seek each other's company.*

(signed) A. E. Van Vogt

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# The Scale of Effort

By DONALD H. ROGERS

We have suspected for some time that eventually the loose ends lying around in the field of Dianetics would knit themselves together into coherent patterns, as apt and useful as the tone scale.<sup>1</sup> They should, with accurate observation and good computation. And the scale of effort looks as if it may turn out to be one of the patterns.<sup>2</sup>

It all started during the weekly session with A. S. (Jack) Coriell, H.D.A.,\* when Jack said that he thought cases would move a lot faster if we could start by rehabilitating their wanting. If you could get the wanting unblocked, they would want so much to progress that there would be a vigorous approach to problems, lots of self-assistance, and fewer and shorter periods of bogging down.

We had already toyed with the idea that doing, having and being might bear some definite relationship to each other, and it had been mentioned that survival appears to be implemented through desire.

Any person's effort can be expected to exhibit some dominant phase which can be described by one of the eight steps of the following scale. It is written with the highest level at the top and descends to the lowest:

Being  
Not-being  
Doing  
Not-doing  
Having

---

1. The tone scale is described in greatest detail in *Science of Survival*, by L. Ron Hubbard.

2. Effort processing is described in articles by L. Ron Hubbard and Ross Lamoreaux in the *Bulletin* for October, 1951, and in *Lectures on Effort Processing* by A. E. Van Vogt (Psych. Res. Foundation, 1951).

\* R.D. No. 1, Basking Ridge, New Jersey.

Not-having  
Wanting  
Not-wanting

The hardest idea to grasp is that of a negative step, a dominant phase of negation in the expenditure of effort. It is a very real one, however, and one which was hinted at in a previous article,<sup>3</sup> referring to the person who is "busily not inventing a mousetrap, industriously not writing a book or persistently not getting elected to public office," as one operating at a failure level.

If the dominant phase of effort expenditure falls on one of these negative steps, we have what is known as a blocked case. If on the other hand, it falls on one of the positive steps, we have a manic case. The difference is, essentially, that one has adopted failure patterns and the other has adopted success patterns as his major serviceable means of coping with his environment.

*Not-wanting* is the lowest level, and the ultimate in not-wanting results is not-having, not-doing, and not-being. A person who wants nothing will not eat or breathe, with the usual consequences. It is quite possible, however, for him to be selectively not-wanting, and to work hard at it. A vigorous not-wanter is a rather unpleasant individual dour, Spartan, puritan, stocial, cynical, given to pride in his negativism. A less vigorous one still falls short of being positive, attaining at best a milk-and-water quality in his inability to utter or pursue a strong, positive desire. Many people seem to have areas in which they are stuck in not-wanting.

*Wanting* is the level attained naturally by release from not-wanting, and it puts one in line for the higher steps. In manic accentuation or compulsion, wanting becomes chronic dissatisfaction and over-ambition. It reaches toward megalomania.

*Not-having* is another place where people seem to get stuck. One who is stuck at this level may be able to put a very sincere and effective effort into wanting, but it stops there. This is the group who want and often manage to procure fine possessions which they do not maintain. They have bent fenders, broken toys, unkempt yards, damaged clothing. Their environmental computations make them insecure in having,

3. *Bulletin*, October, 1952.

so that they must be careless or even destructive for life to balance. If such a person be stuck in not-wanting as well, he will be found to not-have on a lesser scale, a little more cheaply and shabbily. And where *does* the money go?

*Having* is the level attained naturally by release from not-having. It is necessary for attainment at higher levels. Manic, or compulsive, having appears in the collector, the miser, the over-fastidious automobile or house owner.

*Not-doing* is the level of ineffective effort. It is the level of trying. It is the level of inconspicuous failure. The not-doer can do a great deal, but it suffers from incompleteness, from lack of follow-through; it stops short of complete realization in successful achievement. He finds achievement in trying rather than in succeeding. One of the anthologies contains a short story about a puzzled and hurt bride whose husband was stuck in not-writing a book on the metaphysics of ethics, and on how she couldn't understand his profuse talk and scanty production. Great plans and little production are typical of not-doing.

*Doing* is the level of effectiveness which is reached on release from not-doing. It is another segment of being. Doing affords what is probably the best opportunity in our society for manic activity. It appears in many restless people who "can't let down for an instant," and whose level of accomplishment is high. They are the obviously successful ones who can't slack off and enjoy life for an hour, a week, a year or a decade of vacation.

*Not-being* is the level of self-denial. Not denial *to* self, but denial *of* self. The individual who engages in not-being is to just such degree not himself. Whether we discuss it in terms of valence, of internal communication or of assignment of cause, it boils down to the same thing: to the extent that we wall off and isolate the "conscious" self from the true self we are denying self. We are not-being. And essentially, this is a denial of reality, past, present and future. The effort to not-be, of course, like any other effort, derives from the environmental computation of the next forward move for survival.

*Being* is the positive state which is entered on release from not-being. It completes wanting, having and doing in

wholeness, and, paradoxically enough, a certain degree of being is prerequisite to wanting, and our scale of effort is to that degree a spiral.

Manic being appears in every attempt we make to identify ourselves with an externally defined and definable ideal, as compared to the natural process of fulfilling the innate selfhood with which we are endowed. Drives to be beautiful, to be intellectual, to be a good husband, a good Christian, a good typist, to be stingy, profligate, taciturn, garrulous, clean, dirty, all contain a little manic compulsion.<sup>4</sup> True being is spontaneous present-time self.

The prerequisite character of each step in the scale is more apparent if we look only at the positive steps. They show the arrow of direction, from wanting to having to doing to being. You can't be, completely, unless you can be a wantor, a haver, a doer as occasion arises. Neither can you do, thoroughly, unless you can want and have whatever means your ends may require. Nor can you have if your attitude toward having is one of not-wanting.

The way you get a person up the effort scale is by taking the lowest one of the negatives which shows and running it. The way you run it, from not-wanting to wanting, from not-having to having, from not-doing to doing, from not-being to being, is by running it up the tone scale from apathy to enthusiasm, or as far as you can get it in that direction.

Progress up the effort scale is therefore cyclic from negative to positive to negative to positive. (Note: this has nothing to do with electronics.) And occasionally it recycles, as you uncover some more not-wanting and clear it up.

Is this a ladder on which to set the preclear's feet? The answer is NO. It is not a prime mandatory, but just another orientation device. It helps answer the questions of where we have been and where we are going. It helps sweep up after the threshing.

If you process non-directively, continue. If you process directly, continue (as far as we are concerned here). But process with greater awareness of the preclear's orientation

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4. The artificial nature of the "conscious" self as a cluster of elements of manic identity is well developed by W. T. Powers in *Principles and Techniques of Self-Processing* (Di. Pro. & Res. Fndtn.)

and progress. The effort scale is independent of the technique of processing by which advance is achieved. If you are processing yourself, it should give you some ideas.

This scale of effort has been tried out over a short period of time on a number of cases. It seems to fit not only those we process but also those others who do not consider themselves to be cases. It looks pretty good to us in a preliminary way and we want to pass it on for trial and comment. We both wish we knew more about it, particularly about being.

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*Erratum:* Page 399 of Volume III, *Running Emotion in Effort Processing*; the author is Donald Schuster, H.D.A., rather than Clifton Amsbury.

# Bibliography of Dianetics

Compiled by  
RICHARD G. KERLIN

*Have you reserved your copy of this handy, annotated dianetic bibliography?*

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# Expansion of Awareness by the Semantic Exhaustion Technique

FOUNDATION STAFF

One of the more important signs that clear-shift is approaching is the development of greater and greater awareness. This development can be, for convenience, divided into five stages or *modes* of awareness. Actually, everyone has probably experienced all of these modes at some time in the past, and fluctuates from one mode to another as his tone rises and falls in daily life. As a case progresses, however, we can observe that his *average* level of awareness steadily becomes greater and greater.

These modes are:

1. Reactive—the individual is completely the prisoner of his “buttons”; he *reacts*; he *identifies* the parts of an experience with one another without any discrimination whatsoever ( $A=A=A=A$ ); he identifies people as valences with a role to play; and all his actions seem motivated by a blind urge to maintain self-esteem (and pleasure or the absence of physical pain may be regarded as included in self-esteem, in the reactive mode).

2. Literal Logic—the individual can make simple distinctions of a “two-valued” type: Yes-no, black or white, good or bad, all or none, everybody or nobody, etc. He can follow a logical line of reasoning on a step by step basis, provided he has plenty of time at each step and the jump from one step to the next is simple and not too painful to take. He has no ability to reason creatively, but if “turned on and left running” can continue step by step for an amazingly long time—though he really has little or no idea of where he is going

or why. If he steps into a circuit he keeps on moving around it step by step without being aware that it is a circuit.

3. Differential—the individual can make distinctions not only between two extremes, but all gradations in between. He has a moderate amount of self-determinism in his reactions, and can not only follow a train of reasoning of moderate rapidity with ease, but has a critical awareness in his evaluation of the train. He tends to evaluate within the framework of his particular BAM's, and does not readily grasp or sympathize with BAM's that differ from his own. He orients his actions primarily around his "present time" environment. He can be reasoned with if ARC is used; this is not the case with lower modes. He has little initiative.

4. Multiordinal—the individual can not only differentiate within the framework of a given BAM but can appreciate how BAM's modify data and can move with relative ease from one BAM to another. He shows considerable initiative and responsibility in his actions. He deals not only with his "present time" environment, but is capable of acting on a broad scale for long-term goals. He is completely rational and will see the good features of viewpoints he does not accept. He has a considerable amount of creative imagination and a very keen sense of humor. In this mode, an individual is optimum.

5. Synergic—the individual cannot only think multiordinally, but he has an uncanny knack of "guessing right." He can select data that are of key importance regardless of BAM and use this data at the right time and place. He is completely responsible, independent of emotion, and acts with tremendous effect because of this knack of "guessing right" (which is equivalent to possessing synergic awareness—the awareness of data that are invariant under transformation from one viewpoint to another). He is "at home" in almost any field. Analytically, at least, an individual in this mode is clear.

Now since expansion of awareness indicates progress toward clear, it seems desirable to develop techniques for hastening such an expansion. One of the most useful of these that has recently been developed is the "semantic exhaustion" technique of Dr. Ronald B. Howes. This technique is parti-



cularly effective with an individual who has had some experience in Tracking.

Because the technique is most easily understood when applied to words, we will first describe it in such usage. Consider the set of letters THOB. To most readers (except those familiar with Henshaw Ward) this is a meaningless combination of letters, not a word at all. Now let us give this word a definition: "Thinking about our opinions about our beliefs." If we accept this definition, and reflect on our experience, we can soon distinguish many cases when we or others were "thobbing." Now let us go further, and show that this word was formed by taking the "th" from thinking, the "o" from opinions, and the "b" from beliefs—and we have given the word even more meaning. Finally, we might point out that "thob" is a sort of hybrid-word—a cross between "think" and "sob"—and we can see how the "thob" describes a type of mental process in which thinking is colored by emotion. And so on—as we continue to build up the *meaning* of the word "thob."

We can go the other direction, and point out that, before we had defined THOB, the reader had at least been able to identify the *letters* of which this word was made. Suppose we had simply given four meaningless marks, (/ "—. Even this set of marks has some meaning, but less than THOB did.

The point we are making is this: that every word is at base a combination of marks on paper, or a pattern of sounds reaching the ear, and that our minds, by a variety of mental processes, give meaning to the word—a meaning that varies from one person to another, and changes with experience. Let us refer to the "word itself," the meaningless combination of marks on paper, as our *event*—a set of contacts between the "I" and that which is "not-I." Let us further use the term *referent*\* to signify the sum total of the *meanings* that we have "given" to the event.

Now the interesting thing about the referent for a word—especially if it is a "changed" word—is *the tremendous amount of information about our thought processes that it contains*. The basic purpose of the semantic exhaustion or referent exhaustion technique is to *gain access to this infor-*

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\* We apologize to semanticists for this slightly different use of this term. We know that, as semanticists, they can readily adjust to this change in usage.

mation. This is done by observing your thought processes—watching what you do—as you “exhaust” the referent.

One way this can be done is simply to repeat the word, over and over, trying to capture the “sense” of it as a simple event, a “meaningless noise.” For practice, one might do this simply to “get the feel” of how to “exhaust” the referent, the meaning, from a word. Having experienced the feeling one can then repeat the procedure, but this time maintaining an awareness of the thought-processes, efforts, emotions, etc., one uses as one exhausts the referent.\*\* Having exhausted the referent, one then continues to repeat the word, letting a new referent form, still observing one’s thought processes, etc., as one does so.

This information can be used to fullest advantage if the preclear Tracks while doing this. Tracking insures that his analytical mind is kept turned on, as well. Just like the famous vacuum cleaner that “beats as it sweeps as it cleans,” so in semantic exhaustion one might “track as one observes oneself as one exhausts the referent.”

Now as we mentioned we used words for convenience of illustration. But, as Howes has noted, this technique can be applied to any segment of our experience—perceptions, feelings, thoughts, emotions, efforts, etc.—each of which consists of a primordial meaningless event—a set of contacts between the “I” and the not-I—and a host of meaning which we have constructed about the event. In any of these we can “Track as we observe ourselves as we exhaust the referent.” The applications of the technique are legion.

One application which we have not fully investigated but which seems promising is in the development of *bodily awareness*. An individual who suffers from a “nervous tic” or “constipation,” etc., might by this technique be able to *expand his awareness* of the various processes of his mind and body which go to make up this pattern. Becoming aware of them, one may then regain control over them, just as one learns to perform any complex activity. We will report further on this when more data is available.

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\*\*In effect one uses reflexive awareness, as a technique, in this procedure, over and over.

# From Other Fields

*(Reprinted by permission from The Dallas Morning News)\**

Story by HELEN BULLOCK

Most modern doctors must practice the art of medicine even more than the science, Dr. Dwight L. Wilbur of San Francisco, California, declared here Wednesday.

This, he said, is because an ever-increasing number of sick people have functional disorders rather than organic disease involving actual physical change.

And most functional disorders can be traced to a conflict in the patient's life, he said—adding that such ailments are not too difficult to cure.

Thus Dr. Wilbur added to the emphasis on psychosomatic medicine which has characterized much of the 1953 conference of the Dallas Southern Clinical Society in the Adolphus and Baker Hotels.

A specialist in internal medicine, Dr. Wilbur spoke on functional illness to about 1,400 doctors and medical students. He later elaborated in an interview.

A functional disorder, Dr. Wilbur explained, is a disturbance in the way an organ works—such as the heart or stomach. It may involve several organs, or indeed the whole body, as in chronic fatigue.

“When a patient comes in with symptoms of illness, we doctors are prone to think at once of some organic disease—such as a cold, tuberculosis, ulcer, cancer.

“But we must change, for the evidence shows that today from one third to two thirds of all people who consult doctors have symptoms as a result of faulty function.”

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\* Thursday, March 19, 1953.

It is more of an art than a science to treat a functional ailment, he said, since drugs and surgery alone cannot get these people well.

Almost any conflict can cause functional illness—a disliked job, marriage troubles, worry over money, fear of a serious illness, or even an unrecognized conflict dating back to childhood.

The discomfort is quite real, Dr. Wilbur explained, and the symptoms are confirmed up in many laboratory tests, such as blood sugar, blood pressure, pulse rate, heartbeat.

The easiest functional ailment to cure is one caused by a fear of something which does not exist.

“If a man comes in suffering with indigestion because he’s afraid he has cancer, the doctor’s assurance that he does not have cancer will get him well in a few minutes.”

A physician’s biggest hurdle in handling functional diseases caused by other problems is in getting the patient to understand the nature of his illness.

Anyone can easily understand how acute emotional stress will affect the body. If a man meets a big bear in the woods, fear stands his hair on end, races his pulse, raises his blood pressure and shuts off his digestive juices.

“If the patient can be made to understand that chronic stresses of daily living can similarly cause chronic disturbances in body function, the doctor’s job is reasonably simple.”

The patient’s problem does not have to be completely solved to get him well, said Dr. Wilbur. Often a few suggestions for helping him to better handle his job or marriage or money worries will improve the situation enough to cure him of illness.

“An improvement of 10 to 25 per cent in the troublesome situation is usually enough to put the symptoms to flight.”

Much functional disease could be prevented, said Dr. Wilbur, if people would properly develop four fields of living—work, play, worship and love.

The tendency in America, he said, is to overemphasize work, and throw the wheels out of balance.

In another session Wednesday, a Dallas psychiatrist, Dr. Perry C. Talkington, confirmed much of what Dr. Wilbur said.

“Seventy per cent of medical practice now requires psychiatric care in one form or another,” Dr. Talkington said, adding that family doctors should learn the techniques for giving most of this treatment.

In Europe in World War II, he said, battalion surgeons were taught these techniques and were able to return 80 per cent of the psychiatric casualties to combat.

“Don’t ever tell a patient he is imaging a functional illness,” Dr. Talkington cautioned, “and don’t suggest it can be cured with will power. If it could, he wouldn’t be consulting you.

“Functional illness can be more incapacitating than organic disease. I think our next speaker would tell you that the most intractable of all pain is functional.”

The next speaker, Dr. Albert D’Errico, Dallas neurosurgeon, agreed that indeed it was.

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*Editor’s Note: Having read this item thru once, try reading it once more with the question in mind of how best to communicate what you know of Dianetics to interested individuals. The reported talk was to a group of physicians. If the level of communication used was necessary for highly skilled medical men, how much more carefully must we stay within the frame of reference of the lay public!?*

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# The Spontaneity of Health

By E. E. ROGERS, M.D., C.M.

The aim and purpose of Dianetics in 1950 was stated to be the erasure of aberrative incidents from the reactive mind and the re-evaluation of these incidents by the analytical mind, thus causing a tone rise, improved self-determinism, and possible improvement or removal of compulsive behavior and of psychosomatic diseases.

In Los Angeles, January, 1951,\* it was taught that the prime purpose of dianetic processing was to raise tone, and that anything which caused a tone rise was good auditing. The results of good auditing were supposed to be permanent, in that although tone normally rises and falls to some degree, there would not after successful auditing be a drop in average tone to that which existed prior to processing. Failure to achieve successful processing might be due to one of several factors, the principal ones being: inaccessible case (too low on tone scale, psychosis, circuitry, "valence"); incompetent auditing; lack of co-operation on the part of the preclear ("computing," invalidation of self, etc.); or just plain lack of real desire to be optimum (unless somebody else does all the work); or unwillingness to accept responsibility for his own sub-optimum behavior on the part of the preclear. There is probably much more failure owing to lack of co-operation on the part of the preclear than because of lack of skill of the (qualified) auditor.

These conceptions of dianetic auditing were expressed at the Wichita convention in June, 1951, and newer and faster techniques were being discovered so that time required for better auditing was much less. At one of Hubbard's lectures, during this convention, he stated that theoretically he knew

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\* Professional Dianetic Auditor's Course.

that it was possible to achieve Tone Four by nutrition alone, and that this would constitute good auditing.

Although before the dianetic tone scale chart was published there was no exact method of classifying results in regards rise or fall in tone, it had been proven to the satisfaction of the author at least that nutrition could produce Tone Four in an individual. It was not difficult to observe the improvement in health in patients suffering from "incurable" diseases and in patients suffering from psychosomatic diseases and allergies. It was evident that by the observance of a methodical program of diet that endocrines were being regenerated and rebalanced, thus resulting in much improved emotional and mental health in many cases which were formerly deteriorating. Improvements in hundreds of cases had been observed prior to the release of Dianetics in 1950.

Astonishing results were obtained by Dianetics alone, and are being obtained right along in patients whose mental and physical health are far from optimum. It is the author's contention that with Dianetics plus scientific nutrition the astonishing results may be even more numerous and awe-inspiring. In fact, it would appear from the author's experience that best results cannot be achieved in the absence of proper nutrition, regardless of what techniques are employed.

There was a physician acquaintance who, almost twenty years ago, had completed a full medical education and yet who suffered from a series of chronic and acute diseases for which there was no real or permanent solution in all the available clinics or literature. He had periodic attacks of influenza and tonsilitis, frequent tooth cavities and abscesses, and what was most incapacitating a developing case of arthritis.

He had, in addition, a chronic constipation and hemorrhoids. In spite of these chronic ailments he was physically above average in strength and activity. He had resigned himself to the acceptance of his sub-optimum conditions, believing that not one of them could be entirely eliminated or prevented.

As a result of a discussion with this doctor a conclusion was reached that all necessary tools required to produce and maintain health were either not in existence or not being used.

In treating diabetes it had been observed that those who would diet, even from the orthodox point of view, did better



than those who would not, and that in those cases who would diet, insulin as required in far smaller doses and in a far smaller percentage of cases than is usual. Statistically, there has been an increase in the death rate from diabetes of almost 300 per cent between the years from 1900 to 1940. In the author's opinion this represents a complete lack of understanding of the problem by those who treat the disease. It represents a large section of diabetes sufferers who erroneously believe that they can "eat what they like," and who depend upon injections of insulin to "cure" them. With these observations as a primer, it was inevitable that a five-year study and physiological and clinical research be undertaken to determine how important nutrition might be despite what was (and is, unfortunately) commonly believed and taught.

As a result of the clinical and physiological research, the physician referred to lost all symptoms of arthritis. Furthermore every other chronic condition from which he previously suffered was eliminated, even to the wearing of glasses. This from a scientific study of nutrition! With the coming of Dianetics the health and emotional stability of the same individual has been even further enhanced.

Although it would have been very easy to feel that, before Dianetics, a state of optimum health was obtainable, and although a long list of otherwise incurable conditions had been eliminated in patients through proper nutrition, physical health was still not quite optimum. The knowledge of the mechanism behind aberration and how to remove aberration and make new postulates has opened still further the gates to true optimum living and being. Optimum may be a goal which none of us may ever reach, but what a wonderful goal to progress toward! And we can progress, provided we use *all* of the tools which are needed physiologically, psychologically and somatically, in the process. We cannot do it otherwise!

The patient and the preclear alike who is audited and "released" or "cleared" in any manner whatever will be far short of his optimum unless he uses all of the required tools. Physical and mental health are not possible without knowledge of an obedience to the laws of the mind and body. Any idea that these laws are not irrefutable, or that any of these considerations may be ignored or flouted with impunity is another grave social aberration. Anyone who lives in such a

“fool’s paradise” is merely de-stimulated, and is by no stretch of the imagination optimum. Nutrition could add as much or more again to his improvement and if he persists in ignoring this vital factor it is further proof of his continued aberration.

Dianetics plus scientific nutrition can accomplish more and accomplish it faster, in any given case, than either of these factors alone. Good mental health, and best results in achieving it, depends upon better than ordinary nutrition, owing to certain biochemical and physiological integration within the body-machine.

Emotional and mental stability have a definite effect upon endocrine balance. Chemical balance is largely caused by aberrative incidents; the factor of sub-optimum nutrition, however, is also present. Refined starches and sugars especially inhibit or counteract vitamin action, calcium metabolism and the action of the hormones and amino acids. Additional inhibition occurs as a result of preservatives, drugs, “shots,” and many other artifacts all too commonly used. Disease still further inhibits these factors and the average sick person is thus in a dwindling spiral. It is necessary to correct *all* factors if one is to obtain the most for a patient. The patient undergoing dianetic processing, and who is at the same time living upon coffee, cigarettes and sandwiches is far from achieving optimum results.

The passage of impulses along nerve fibres is an electro-chemical action. The chemical part of the action demands that the proper chemicals be present, and that certain inhibitory chemicals be not present. The whole process is largely governed by the hormones from the endocrine glands, which in turn must be “just so” to be at optimum. One should exercise intelligence about what he does and does not eat, drink or breathe.

Physiologists and endocrinologists agree, even if unthinking people do not, that nutrition is of paramount importance in the process of living. Ordinary diets or living habits fall far short of meeting these requirements. One easy method of demonstrating this truth is by observing better function resulting from better nutrition. As dianeticists we should realize that any factor which is able to improve vitality or tone is certain to add much to the ease, time and degree involved in the end product of our auditing.

Outside of the general factors involved, our concern as dianeticists is principally with that mechanism of our vegetative nervous system known to endocrinologists as the *alarm reaction* (threat to survival, real or erroneously computed as real). The primary stimulus, involving at least some factors of real danger, travels first from the cerebrum, directly by means of the sympathetic nervous system, affecting primarily the adrenal cortex, liberating additional adrenalin, and thus affecting the whole endocrine system and the body as a whole. This is the flight or fight mechanism, and it happens almost instantaneously in a reflex manner. However, there is a secondary stimulus or "follow through action" which travels from the cerebrum to the hypothalamus and from there over the vagus or parasympathetic nervous system, affecting particularly the pituitary and adrenal cortex, and finally all the glands and organs of the body. The first, or sympathetic, reaction is the "speed up" or destructive (catabolic) reaction of the body; the second, or parasympathetic, reaction is the "slow down," repairing (anabolic) reaction. It is essential that these two systems be in balance for physical and mental health and comfort. Dianetically, it is the hypothalamic reaction, which by association of factors without conscious evaluation, factors which were present in the original *alarm reaction* but many of which constituted no real threat to survival, which result in physical discomfort and disease. The sympathetic nervous system is constantly flashed the danger signal when there is no real danger, and the aberrated person suffers from over-stimulation of the sympathetic nervous system. He is, in a sense, in a constant state of fear, tearing down more and faster than he is building up. Actually, *any* stimulus applied to the body, not in accordance with natural demands of the body, is computed as a threat to survival. For instance, the injection of a drug, the use of an anaesthetic, an electrical shock (not necessarily severe, or an emotional shock all cause immediate changes in the flow of gastric juices. Many diseases accomplish the same effect, in varying degrees. This offers an explanation as to why "feeding to keep up the strength" in disease is aberrated thinking. It also indicates why fasting or relative fasting is one mechanism by which the body is allowed to repair itself, if there is disease. Only when there is *no* ab-

normal stimulus impinging upon the body is there optimum digestion or assimilation of food.

The management and treatment of diseases calls for exact knowledge and skill gained from experience and observation. Anyone, however, can learn what foods are compatible with health, and to reduce or remove even these foods if the body is upset. It is not advantageous in an article such as this to give all the details. However, "*The Philosophy and Science of Health*,"\* by the author of this article, gives all necessary information for the lay person.

None of us, physicians or dianeticists, is able to heal. Healing is a natural and spontaneous process, provided the conditions are present for healing. It is our job, as physicians or dianeticists, to see that these conditions are present, and to remove obstructions to healing, whether these obstructions be physical or mental. Poor (ordinary) dietary habits will not permit optimum health; neither will mental or emotional confusion. Anyone who professes to be able to cause or be instrumental in producing better health, must, if he is to be more than an amateur, concern himself with all health-producing factors.

It does not matter, as far as healing is concerned, what part of the body is injured, or whether the injury was deliberate or accidental. If the requirements for healing are present in the body, healing occurs spontaneously. Neither does a correct diagnosis mean that there will be healing. Those things which cause or permit disease must be removed, and those things essential for health added. Then, if there is full cooperation on the part of the patient, and if irreparable damage has not been done, there will be spontaneous restoration of health.

The same conditions and the same spontaneity must apply in the application of Dianetics. The basic personality knows where the damage is and how it must be corrected, in both physical and mental diseases. An instrument may be able to locate aberration, just as an X-ray may be able to locate disease, but this is a far cry from removing the disease. Only the "file clerk," representing the basic personality, knows in what order or manner the aberrative incidents may

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\* The Lee Foundation, Milwaukee, Wisconsin.

be reached. Therefore the giving of incidents or impressions must also be spontaneous for best and permanent results. Any other type of auditing will be merely palliative by comparison. That is why, in the book previously mentioned, a recommendation to investigate E-Therapy was made. At the time the book was written, standard techniques in Dianetics were not as good as they are now. There was a trend toward mechanical or non-permissive auditing. It was never the opinion of the author that the "discharge" alone from incidents was sufficient. It is gratifying to find that the trend is again, with the best schools and best auditors, toward spontaneity in auditing. This is in agreement with the physiological facts of life.

In our brief consideration of the physiology of the nervous system, we have seen that physical organs are involved. The sympathin of the sympathetic nerve trunks, the acetylcholin of the para-sympathetic, the various hormones, the blood stream itself, all have exact chemical requirements for optimum function. These requirements can be met more easily with the help of proper nutrition.

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# Attitude Processing

H. R. ANGELL

Here is a little technique that I find most valuable to use with the preclear who has present time problems with people in his environment. In establishing identification of "ally-est" and counter- or contra-allies with present time people, we have heretofore been content to look for similarities in physical characteristics, tone of voice, gesture, etc. No other element need be necessary than similarity of attitude and opinion. A person can look entirely different, sound entirely different, and act entirely different from Grandma, but if that person has many of Grandma's attitudes and opinions, be careful! It may be that, because of this alone, the preclear identifies said person with his ally, Grandma.

The preclear presents his problem regarding his wife, boss, etc. (This is particularly valuable in re-evaluating marital disturbances). Have the preclear scan his entire association with spouse, etc., and do so thoroughly from first meeting to present time. Ask him to re-scan, time after time, each time picking up attitudes and opinions as follows, with a complete scan for each set of attitudes and opinions:

His own body	His possessions
The preclear's body	Preclear's possessions
Other people's bodies	Other people's possessions
Sick or crippled bodies	The beauties of nature
Sex	Money
Children	Buying
Family Life	Selling
Group activities	Giving
Participator sports	Physical sciences
Spectator sports	Travel
Politics, government and international affairs	Motion
Men	His mind
Women	Preclear's mind
	Other people's minds

Members of other races and Nationalities	Subnormal and abnormal minds
Mankind as a whole	Christianity, bible, priests, ministers, missionaries, prayer, other denominations and religions
Animals, birds, fish, insects, etc.	
Plant Life	
Death	Psychologists and psychiatrists
Education	Faith healers
Love	Dianeticists
Food	Astrology
Medicines, drugs, and vitamins	Psychic phenomena
Intoxicants	Painting
Doctors	Drama (all forms)
Lawyers	Sculpture
Merchants	Music (all forms)
Salesmen	Dancing (all forms)
Stockbrokers	Literature (all forms)
Financiers	Architecture (all forms)
Farmers	Fire
Beggars	Water
Artists	Machinery
Musicians	Weather
Actors	Jewelry
Authors	Etc.

Then ask the preclear these questions:

Whose attitudes and opinions in the past most closely match those of this person?

Whose attitudes and opinions in the past were least like those of this person?

How many attitudes and opinions has this person changed since meeting you to conform and harmonize with yours?

How many of your attitudes and opinions have you changed to conform with his?

Who controls who? What are the advantages of controlling or being controlled by another person?

The answers to these questions usually give the auditor reams of material to work on in taking the pre out of preclear. This should fit in beautifully with BAM Processing, Analytical Procedure, Self-Analysis, or any other technique the auditor chooses to use.

## Bound Bulletin Volume III

One hundred copies of Volume III of THE DIANETIC AUDITOR'S BULLETIN will be bound in regular book form with a table of contents covering all twelve issues. The finished volume will be 714 pages, and sell for \$6.50 per copy.

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The bound volumes of the Bulletin comprise a valuable reference library of dianetic progress since its beginning in the spring of 1950. Bulletin articles are usually of interest to the beginner in Dianetics, and often the professional auditor has occasion to refresh his use of various techniques outlined therein.

Reserve your copy or copies in advance.

—The Editor

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(Continued from page 620)

their machine. As a consequence the neighbors became so interested they joined the group, and were so enthusiastic that two friends of theirs became members before the first Bootstrap tape was returned to the Foundation. The growth of a group is in direct ratio to the enthusiasm of its members, it seems.

Operation Bootstrap is new. It is, so far, a gratifying success in the groups which have responded to the announcement. This is not to infer that it will not grow in popularity, or in value, since each report which a group member writes in his ordinary correspondence with the Foundation will be used as "feedback" with which to improve the tapes and the overall program.

There are 24 copies of the first tape available for loan. It is possible, therefore, that inquiries may await the return of a tape from a group already using a copy. However, if requests for tapes become sufficiently backlogged to so warrant, additional copies of the master tapes will be made. The copies are obtained from a commercial copying firm which provides up to forty-eight duplicates with each playback of the master, and which can supply any multiple of that number with seven days' notice.

Each member of a group participates in Operation Bootstrap. Each member participates, in rotation, as group auditor, in addition to his activity in individual tracking on a group subject. There is sparkle to an evening's meeting, and individual benefits to be derived from participation. All in all, enthusiasm runs remarkably high.

We hope every one of the BULLETIN's readers will eventually participate in Operation Bootstrap. It is the beginning, and a very gratifying beginning at that, of the reward to be gained from your steady, unflinching interest in and contribution to the progress of Dianetics. It is the "A" in the "CEDA Sequence."

—W. T. B.

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## Letter to HDA's

An important basic principle that has been more emphatically recognized through the study of Dianetics is "responsibility." When we think about the actions we are initiating in terms of responsibility, we arrive at a significant point of view regarding our actions.

Dianetics is a young and growing science. The basic knowledge presented by L. Ron Hubbard through 1950 and 1951 can be considered a solid foundation upon which a real science of human development can be built. In fact, a great deal of advancement in the knowledge and application of dianetic processes and techniques has taken place during the past three years.

A few of our HDA's, for one reason or another, have not kept current with this advancement. Although by far the large majority of the HDA's are conducting themselves in a highly ethical and moral manner, a few have shown a marked disregard for ethics and morals to the serious detriment of Dianetics in general. Because the Foundation feels a real responsibility to the public for the kind of service offered under the name of dianetic processing, a program for the re-examination of all HDA's has been initiated. In line with this program the following letter has been sent to all HDA's.

To those HDA's who take this re-examination and find that they do not possess enough current data to successfully complete it, the Foundation will make available special arrangements for advanced work, after which the HDA will again have the opportunity for examination and re-certification.

May 8, 1953

Dear Hubbard Dianetic Auditor:

This letter is authorized by a resolution of the Board of the Hubbard Dianetic Foundation Incorporated. This letter is in your interest. Because of the importance of this message, we want it to reach all Hubbard Dianetic Auditors. Some communications of the more recent past have had neither reply nor acknowledgment. If you know of someone who might not receive mail due to relocation, or other reasons, and are in communication with them please ask that they contact us regarding this letter.

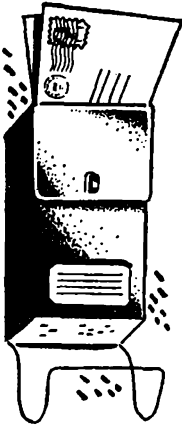
The general public looks to this organization for DIANETICS. Dianetics has, in spite of the vulgar side-shows that have often taken its name, made progress in both interest and in content. We are fully aware of our responsibility to the general public. We believe that our conservative, sober and rational policy of the past thirteen months has been appreciated.

Recently, in several cities, there have been incidents that have reflected unfairly and unfavorably on DIANETICS. Some of the individuals involved have engaged in unethical practice in the name of Dianetics. In recognition of our public responsibility, we plan to do something definite and constructive about this. It is absolutely necessary that we know what your qualifications are to function as a professional dianeticist today. We will, in the near future, establish facilities at convenient points across the country where professional auditors may demonstrate their ability before a qualified examiner. To those of you who successfully demonstrate this ability, a new certificate of proficiency will be issued. These, and only these, will be recognized as professional auditors by The Dianetic Foundation.

We have another responsibility. One that is equally as great or greater than the one we have to the general public. This responsibility is to you. We cannot discharge this responsibility however, if we do not know where you are, what you are doing and how capable you are of doing it. We have a carefully considered plan for your protection as a profes-

(Continued on page 666)

# *The Mail Box*



*Bouquets and brickbats, compliments and complaints,  
letters on any phase of Dianetics equally welcome.*

*Ed Note: It is with reluctance that we print the following letter. However, in order to protect those who are interested in Dianetics from malpractice and unethical advances by individuals falsely claiming to be professional auditors, we feel this letter will serve to alert Bulletin readers to the advisability of making inquiries to the Foundation before entering any auditing agreement with an unknown individual.*

Syracuse, New York  
February 14, 1953

The Dianetic Foundation, Inc.  
211 West Douglas Avenue,  
Wichita, Kansas

Dear Sirs:

To my surprise, awhile back, learned of "Scientology." Being quite curious, wrote for information. As a result my name appeared in a paper they publish. This was the basis for one Leland Kelley to contact me. He claims to be an H.D.A. He has one of his books custom bound and stamped in gold with H.D.A. after his name. He also claims to be a graduate of the Philadelphia school.

He offered to audit me with the latest methods if I would introduce him to interested parties in the city. A check by telephone disclosed that he was kicked out of the Philadelphia school. From my own experience will say that he most assuredly does *not* know Dianetics. The action of the Philadelphia school makes it obvious that he does not know Scientology.

This man is roaming about the country—believe he is now in Scanton, Pennsylvania. This information is passed on because inquiries will probably start coming in to you. He has just recently started operations.

If there is any way in which I can be of service to you, please do not hesitate.

Sincerely yours,  
Edgar B. Cole

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New York 19, N. Y.  
April 16, 1953

Dear Mr. Purcell:

I have recently finished reading "Analytical Procedure" and its excellence is still echoing through my mind.

It is not my purpose at this time to comment on the effectiveness of the procedures outlined. But I do want to sound *three loud hurrahs* for a publication in the dianetic field that is written in comprehensive and "literate" English. The scholarly reserve and objectivity is a source of reassurance when one recalls some of the "hyper-thyroid" effulgences that have passed as communication in the dianetic community.

The Wichita Foundation is to be congratulated.

Yours Sincerely,  
Harrison B. Cardiff

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Carlsbad, New Mexico  
March 9, 1953

The Dianetic Foundation, Inc.  
211 West Douglas Avenue,  
Wichita, Kansas

Dear Sirs:

I have recently finished the study of Analytical Procedure and was not only pleased but amazed with the results I obtained with a little self-processing by this new orientation. I found that BI's are easily experienced, and I am not one to be easily amused. It is to my notion the most straightforward method of obtaining definite results in self-analysis that has yet been presented.

I have given a few runs with it also on PC's and have found it to be the "technique of laughs" it was supposed to be. The tone rises by leaps and bounds and somatics disappear too; however, I have had too limited an experience with it to be definite. I do believe that it is the best processing method we have for general processing . . .

Sincerely,  
Ted R. Best

P.O. Box 751  
Salt Lake City, Utah  
March 16, 1953

The Dianetic Foundation, Inc.

Dear Mr. Boyd,

Here are some ideas, observations, etc. They seem to explain things in my environment fairly well. They are not based upon very much evidence.

1. Analytical Procedure has some useful tools. The use of Analytical Procedure can lead to understanding and use of some other tools.

2. Analytical Procedure can be used in some "emotional conflicts" to obtain immediate and apparently permanent relief.

3. Like other powerful tools, Analytical Procedure could have severe repercussions if misused.

4. Returning completely to an environment requiring the use of most of my former service facsimile, keyed in most of the things Analytical Procedure had helped me eliminate from my person. I removed myself from that part of my environment as soon as possible.

5. Many people have present time problems that have to be solved. Analytical Procedure may help a person become more aware of problems and point out possible solutions. As long as the problem exists, solving the problem is The Important Thing.

6. Wide and indiscriminate reading takes time to file and co-ordinate in the analyzer, and will result in "mental indigestion" and possibility of new ideas when classified.

7. Most information sources have information we lack time to observe or ability to understand.

8. "Modern Science of Mental Health" is a good information source on whatever Hubbard had that helped people. How much are people helped by the therapy we believe is helping them? How much by BAM's that may not intentionally be part of therapy, but are part of the auditor's speech, voice tones, facial expressions, actions, etc.?

9. To help or harm one another, man has audited man since their first attempts to communicate.

10. I believe that a good auditor should, within the limits of his time and ability, try to meet the preclear's need

for tools and an education in their use. Some of these tools could be partial explanations of: body-mind integration, non-identity, multiordinality, mechanism of sympathy, tracking, dianetic way of life and dianetic philosophy, etc. Everyone seems to use these tools without crediting them with much importance.

11. Some parents and some other people interested in children, recall their own childhood experiences in order to understand their children. They are aided in this recall by their children's actions. They also use synthetically some childhood emotions. Actors also use synthetic emotions. Does this free emotions on a "top level" without the necessity for recall?

12. In past life many of us set our BAM's on goals very high. Failure to find a way to reach these goals resulted in SET and SEL points. When we depart from course toward goals we can become a threat to our own survival and that of others.

13. There are often many reasons for acting or not acting. Running CEDA's on part of these reasons why may swing the balance over far enough for the opposite reasons to take control. New reasons may upset that balance.

14. Stet BAM's may have helped us at times. After admitting this, we should take a one-sided viewpoint. We should look for the places where these BAM's have, could have, or may, limit our self-determinism.

15. The body apparently builds up defenses to protect it from harmful substances. These are expensive to maintain, and may be torn down when there is no longer any apparent need for them.

16. Our mental filing system seems to be the best the world has yet developed. Any filing system seems to need tabs (symbols). Some good ones are present time and past time contact with; objects perceived, key words, notations, diaries, emotions, music, etc.

17. Tabs lead to subjects to think about. Subject is selected by importance, pleasure or pain involved, or "apparently" at random. Thinking about subject leads to other tabs-subjects-trains of thought.

18. Emotional exhaustion and physical fatigue can stimulate thinking.



19. Most people seem to go from one emotional cycle to another. Frequency, amplitude, and waveform vary individually according to environmental factors. Each cycle seems to approach overconfidence at peak and self-esteem loss at bottom.

20. Epigrams, paradoxes, and compound sentences are good information sources. "I don't think it can hurt me!"

21. "What I say it is, it usually is not," is a good tool to use in the examination of some statements.

22. "Sublevel" communications seem to exist beneath conscious awareness. They make use of some types of "involuntary" acts; Slips of pen and tongue; excess, out of place, or omitted words; voice tones; facial expressions, "coded" speech; etc.

23. A good way to learn about a system is to "get with" that system on a thinking and feeling level. Be observer. This is sometimes a good way to operate when in contact with a system. Especially, if one can have faith in one's ability to operate on a "hunch" basis without conscious analysis of present time problems. Withdraw from system to evaluate with better perspective.

24. Dianetics, as a basic science of thought, could extensionalize along any frame of reference. The Catholic Church, and many other organizations, have approaches for intellectual, aesthetic, or emotional type of person. At least a part of Dianetics' tools, if properly introduced into a system, could result in mutual benefit.

25. Part of our organism-as-a-whole looks at reality from a different "slant" or viewpoint. Our success or failure in living depends upon how well our awareness and that part of us are aligned and going the same way. Faith is a substitute for analytical awareness. Faith in some things may have to be used in place of analytical awareness for a long time.

26. Some people have more nearly rational BAM's than other less fortunate people. Many people have "a long way to go" and can best advance by learning from *set* and *sel* points.

27. A rational attitude could be "I have not done much of anything yet; I am going to try to accomplish something."

Sincerely,  
George H. Pickett

(Continued from Page 659)

sional dianeticist. We will announce its activation at the Third International Dianetic Conference to be held June 9th through the 12th at the Shirley Savoy Hotel in Denver, Colorado. We know that all of you cannot be there. For those of you who can, and who regard Dianetics as a science and its practice as a profession, we believe that attendance there is a professional obligation.

We sincerely hope you will understand and appreciate our action.

THE HUBBARD DIANETIC  
FOUNDATION, INC.  
Don G. Purcell,  
President

## Foundation Services

The Foundation acts as a coordinating center for all Dianetic activity. It seeks to acquaint all members and all interested persons with the theory and technique of Dianetics. For those who do not wish to undergo a full Professional Course it arranges shorter periods of lectures and demonstrations. Full cooperation with all agencies or persons desiring to test or use the tenets of Dianetics is the basic desire of the Foundation.

## Processing

A limited number of persons can be accepted for dianetic processing at the Foundation. Of particular interest to those who are able to stay near the Foundation for only a short time is thirty-six hours of Intensive Processing in one week. For conditions of admission and other particulars please communicate with the Foundation.

## **FOUNDATION DIANETIC RESEARCH**

**AS ANNOUNCED DURING THE INTERNATIONAL CONFERENCE, THE FOUNDATION PLANS TO FORMALIZE A SCIENTIFIC RESEARCH PROGRAM. IT NEEDS RESEARCH SCIENTISTS FROM ALLIED FIELDS, EQUIPMENT, ADDITIONAL SPACE AND GENERAL OPERATING FUNDS. THE FIRST YEAR'S COST IS ESTIMATED TO BE \$170,000.00. YOU LOYAL PEOPLE HAVE ASKED HOW YOU COULD HELP US. WE WOULD BE INTERESTED IN AN INDIVIDUAL, GROUP OR ESTABLISHED ORGANIZATION WHICH HAS BEEN SET UP TO AID THE HUMANITIES, OR SCIENCE, WHO WOULD OFFER US ASSISTANCE. IF YOU KNOW OF SUCH PEOPLE OR ORGANIZATIONS, CONTACT THEM. IF YOU ARE WITHOUT INFORMATION, INQUIRE. IF ALL OF YOU PUT FORTH AN EFFORT, YOU WILL MAKE POSSIBLE THE FIRST FORMAL SCIENTIFIC RESEARCH IN DIANETICS.**