

DIANETICS TODAY

July, 1954

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

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WHAT IS SYNERGETICS?

By Art Coulter, M.D.

Synergetics is the study of ways and means for locating, creating, amplifying and stabilizing the *harmonious working together* (synergy) of the functions of a system.

Synergetics is an abstract science with many potential applications. Examples are: living cells, factories, galaxies, bodies of knowledge, human beings, etc.

The importance of synergetics to the attainment of personal integration is at once apparent, since *integration depends directly on the synergy of the basic functions of a human being.*

What is the relationship of synergetics to dianetics?

Dianetics, according to Hubbard, is an engineering science of the mind. It is based on the assumption that *survival* is the primary and only motivation of human beings. It assumes tacitly that the mind is the highest level of function of the human being.

Synergetics is more basic and more general. It can be applied to *any functioning system.* Applied to man, it starts with the assumption that there exists a level *higher* than the mind—a level we refer to as the *level of whole being*, or synergic level.

Synergetics also assumes that the basic characteristic of a human being is his capacity to value. Survival is an important motivation but not the only one, and it is derivable from the capacity to value. *Man survives because he values life.*

Synergetics believes that dianetics has much to offer and that it has not been given fair treatment by society. Synergetics is independent of, but friendly to, dianetics.

As a social movement, synergetics has two immediate goals.

1. The development of more synergic modes of being in individuals. To this end "Synergic Procedure" has been developed.

2. The creation of an optimum community based on synergetic principles. Such a community, we believe, offers many potential advantages. Once established, it can act as a base from which actions and projects for promoting synergy in the general community can be undertaken.

The development and application of synergetics requires the time, energy and thought of many hands. As a science, it will not be the work of any one man, but the product of many creative workers. All contributions are welcome.

As a movement, synergetics will proceed primarily through the efforts of ordinary men and women. No attempt will be made to create a "special profession" of synergeticists; we'll do it *ourselves.* "Helping one another help himself"—that's synergetics in action.

News about synergetics is being communicated via a newsletter called "CHANGE," published by the Columbus Human Study Group, 1180 Aberdeen, Columbus 11, Ohio.

LIMITS

Labels are limits. As such they are extremely useful provided optimum awareness of their limiting effects is maintained.

The labels which have been assigned in the field of human development do limit the territory covered by the various schools of thought so labeled. There are many such labels; psychology, psychiatry, gestalt therapy, yogi, metaphysics, dianetics, Scientology, synergetics, nexology, etc. Each of these labels define a particular set of theories, assumptions, conclusions, techniques,

etc. Although there are many similarities among them, no two deal specifically with the same territory.

It would be foolish to assume that any one of them is without value to those who seek to achieve personal integration, to change, to grow, to create a higher state of beingness for themselves. Each one deals with a particular aspect of the total problem of creative evolution. Each one of them accomplishes positive results of a greater or lesser degree.

When first created, this newspaper was designed to communicate information about dianetics and was labeled DIANETICS TODAY. As time passed, information from other schools besides dianetics began to appear. Such information proved of interest and value to our readers.

We are on the threshold of a new era, the era of personal integration, of consciously directed evolution. As yet, there are only a small group of us who are aware of this development, but as time passes, there will be more and more individuals aware of and interested in this tremendous new concept. It will grow and spread until it changes the entire society of man.

Since we wish to serve optimally in the development of this trend we feel it is now appropriate to break through the limits imposed upon this newspaper by the label DIANETICS TODAY. It is a good label and it has served its purpose well. Now it is time to adopt a label that allows a greater freedom of thought and a greater scope of action.

You, the people who make this newspaper possible, selected its first name. You did a creditable job. Will you do it again? Will you suggest a name which adequately describes the function of this newspaper as a medium of communication for all information pertaining to creative evolution?

We will give a perpetual subscription for this newspaper to the individual who suggests its new name. All suggestions should be mailed to "Name Contest," 211 W. Douglas, Wichita 2, Kansas.

TO WHOM DIANETICS MAY CONCERN:

Have you compared your attitudes toward the 3rd and 4th dynamics recently? In how many fragments is your 3rd dynamic? Do you have as a goal the consolidation of the 3rd into the 4th? How's your ARC on the 3rd and 4th?

Are you taking constructive action in present time toward the building of a better bridge? Or are you making it a toll bridge? Has dianetics helped you to realize your potentials? If so, what aspects of your growth can you communicate to help others? If not, wherein does it fall short? Have you discovered the necessary conditions for growth and the realization of your potentials? What about the sufficient conditions?

Do you depend on counter-thought for your growth? Have you discovered any new details in the Blueprint of a Human Being? Have you undertaken Clearshift? Do you feel ARC for every other human being? Have you accepted responsibility to the limit of your power for the development and spread of dianetics?

If you do, and if you have, now is the time to initiate action through the Dianetic Research Foundation by sending in your dues. If you have been successful, others deserve to hear about it. If you have not been as successful as you would like, the

Dianetic Research Foundation has a lot of data that may help. Send in your dues, and ask for what you want.

—Wm. McCulley.

GROUP TRACKING

This is the fourth in the series of Group Tracking sessions. It will probably be some time before this material will be available in printed form. For this reason you are urged to take good care of your copies of *Dianetics Today* in which these sessions appear. Even though you may not want to use them now, you will very likely want to use them in the future. If you do not have the complete series you may still get the back copies by writing for them. The price is 10c per copy.

GROUP TRACKING Session Number 4

This is the fourth of a series of sessions on Group Tracking. The suggested topic for this sessions is responsibility. Responsibility may be defined as the willingness to take charge of goals related to optimum survival. By optimum survival, we mean not only survival for self but also survival for our families, for our groups and for all mankind. In Analytical Procedure, in Group Tracking, and in dianetics in general, we are seeking to orient our actions toward optimum survival, to fulfill our responsibilities along the various dynamics.

Through the use of Analytical Procedure we are seeking to fulfill our responsibilities to ourselves, to lift ourselves by our own bootstraps, as it were. We have been using Analytical Procedure for our own personal development and we have found it to be extremely effective and useful. We feel that we have a responsibility to present it to others so that they can arrive at their own conclusions with respect to it. Group Tracking is a method of using Analytical Procedure at the group level. We have also been using Group Tracking for our own personal development and have found it effective. Hence, we feel a responsibility to communicate information about Group Tracking so that others may have a chance to derive benefit from its use in the same manner that we have.

We are mentioning this to you so that you might consider its relation to your own activities with respect to Analytical Procedure and Group Tracking, assuming of course that you are interested in applying these to your own personal development. We sincerely hope you will tell us what you think about them. If you have constructive criticisms to make we will more than welcome them.

In joining with us in this group activity you have become part of a group dedicated toward optimum survival, and as such you have a responsibility toward the group. Of course, it is for you to determine what that responsibility is. In your thinking about it, we would like to suggest that you consider the other two sides of the RFP triangle. Responsibility, Freedom Power are the three components of the RFP triangle. These three components are inseparable. You are responsible to the extent that you are free, and you are responsible to the degree and extent that you have power. It is rather an interesting phenomenon that your freedom and your power seem to rise as you assume more responsibility.

It may be appropriate at this time to make a few distinctions between responsibility and a few other things that are sometimes confused with it. Perhaps the most frequently confused concept is obligation. Obligation or duty is that which is imposed upon us from without. Responsibility is that which we ourselves freely assume. In many cases the actions we take when feeling responsible will be pretty much the same as those we might take when we feel an obligation, but the way in which we perform the actions, our freedom in respect to them, and the effectiveness with which we do them are greater when we feel we are responsible than when we do so simply because we feel we are fulfilling an obligation.

Fulfilling of responsibility should be fun. If it isn't fun then we are looking at it in the wrong way. It is rather interesting to note that when we are thinking of ourselves and confuse responsibility with obligation, so in thinking of others we often confuse

their responsibility with obedience and loyalty. Now of course we live in an aberrant world and we ourselves are still impeded and accordingly times may occur when we feel we are forced to force others to fulfill their responsibility. Even as we do this, however, we know in our hearts that it is not optimum. The freedom we ourselves would take, we have no right to deny to others in equal measure. Do you agree with this?

We might interject at this point a few comments about responsibility of members of the group in group tracking. In a cleared group every member of the group is responsible for the activity of the group, for its tracking. Now each individual is himself the best judge, and indeed the only judge, as to how this responsibility is best fulfilled. But if he does not seek to fulfill his responsibility then he is not a full member of the group, to the degree that he does not do this.

First of all each member of the group is responsible for his own optimum participation in the tracking of the group. By optimum participation is meant that he does not seek to assume too dominate a role or too reticent a role, but participates in a give and take fashion by letting others have an equivalent opportunity. Secondly each member of the group is responsible, we feel, for the tone of the group as a whole. If he notices what he feels to be a drop in the tone of the group, it is up to him to call this to the attention of the group. The group can then take whatever action it feels is necessary. A third responsibility for each member of the group is for the state or level of analytical activity of the members of the group, and of the group as a whole. In other words each member is responsible that the group is on track, that it stay on track, and that it tracks in the most effective manner possible. A fourth responsibility of each member of the group is for the cases of the other members of the group. It is often possible to spot irrationalities or impedances in our fellow human beings, even when the individual himself is unaware of those impedances. He may really be aware of them but he has simply become so used to them that he takes them for granted. Now, in suggesting this as your responsibility we do not mean that you should, once you spot such an aberration, point it out to the individual right then and there. On the contrary, that is not a good general policy. Rather, one should audit the other member of the group and in auditing one seeks to turn on the analyzer of the other individual to get him to think. The contents of his thoughts, what he is thinking, are for him to determine. It is not for you to tell him. Does this sound reasonable?

Now some of you may feel a bit reluctant to undertake this particular responsibility. This is understandable, but if you do not undertake this responsibility, are you neglecting it? It may be that you are afraid of making mistakes. Well, perhaps you will make mistakes. Will it do serious harm, and how will you know if you don't try? Furthermore, if you do make a mistake, you can always regard it as an information source and profit from it, can't you? At any rate, we recommend this to you for your consideration. This matter of making mistakes, of doing harm, and the guilt and shame or blame or regret that we feel with respect to it is of interest because this, we feel, is another way in which responsibility is not fully understood.

If a person, let's call him Mr. A, harms Mr. B in any way, either by accident or intentionally because he was angry or for some other reason, then Mr. A is responsible for the harm that he has done. Mr. B is responsible for permitting the harm to be done. Mr. A's responsibility should be exercised in this regard, not by regret or by blaming himself or by punishing himself with a feeling of guilt or shame, but rather, by analytically rectifying the harm, if such can be done. If it cannot be done then that's all there is to it.

We were meant to love one another, but we cannot love one another or ourselves if our esteem for one another or ourselves is less than optimum. It will be less than optimum if we blame others for things they have done, or feel regret or guilt for the things that we have done. The highest sort of affinity is that which can forgive almost anything. And just as we can forgive

the actions of others, even when they do not ask our forgiveness, so might we equally well forgive ourselves. It is rather interesting, isn't it, that the more affinity of a genuine nature we feel for other individuals or other dynamics in general, the more we feel able to assume responsibilities toward that individual or that dynamic. Of course, affinity should not be blind. It should be understanding, and there's where the analytical mind comes in. There is a natural tendency to feel that if we express complete affinity for others that they might take advantage of us. But if we are really feeling affinity for them, we will want them to take advantage of us. And of course our affinity toward them, if it is accompanied by understanding, will not take such a form that it will react to that individuals own detriment.

These are more or less random remarks on responsibility. We hope you will consider them and discuss them and disagree with them.

In the last tape we presented awareness and the concepts of the modes of awareness; the reactive mode, the mode of literal logic in which the individual is able to make simple distinctions, the differential mode in which the individual is able to differentiate degrees between two extremes but all within one BAM, the multiordinal mode in which the individual is able to differentiate between BAM'S, and the synergic mode in which the individual has the ability to select the right thing.

We would like to suggest, as an exercise, that you might track on what responsibility looks like in these various modes of awareness. In addition, we have a few questions which you might wish to use in your group tracking.

1. To what degree are you fulfilling your responsibility to yourself?
2. What are the responsibilities a husband has toward his wife and toward his family?
3. What responsibilities does a wife have toward her husband and toward her family?
4. Do we give our children the opportunity to be responsible? If not, why not and is there anything we might do about this?
5. What is the relationship of responsibility to ownership?
6. In what ways might each of us widen the area of his responsibilities? The more responsible we are the more optimum we are. We think most of you have probably always been aware of this, but possibly some of you have confused responsibility with obligation.

Have you ever thought of this, "Each man is responsible to himself and to himself alone."

RESPONSIBILITY

Much has been said about responsibility. Let's pause for a moment and take another look at it.

First, let's take a look at it where we can come to real grips with it. As individuals, we are fully responsible for ourselves, for our wellbeing, for our own destiny. This fact has been clearly and definitely established through experience with dianetic processes. No individual has been able to solve problems or to grow or to improve his state of wellbeing until he assumed full responsibility for these things. If you are not already aware of this fact you can check it quite easily by taking a look back through your own life to the times when you accomplished growth or achievement, to the times when you improved your own state of wellbeing one way or another. Examine the aspect of responsibility in such experiences. I'm not talking about obligation or duty but responsibility, plain and simple.

Self-determinism is the activating force of responsibility. Once you become aware of the concept of responsibility then you must exert self-determinism in order to function in terms of responsibility. When you become aware of responsibility in terms of any problem, the problem is already partially solved, but only partially solved. The application of self-determinism is required for the full solution.

On a broad scale a good comparison of the results of individual responsibility can be made by taking a look at the United States and China.

China is a nation of large population, limitless natural resources and age old wisdom. In spite of these assets China has made less progress than almost any other nation in the world. Why?

The Chinese have functioned throughout their history on a family system that many consider unique. In each Chinese family, there are many irresponsible members, poets or just plain bums who "toil not nor do they spin." Contrasted to these individuals, there is one member of the family group who works hard, shoulders the responsibility and maintains the survival of the entire family. In Chinese parlance he is referred to as the "strong one." When any crisis occurs within the family, the burden is handed to this individual by the others.

The individual, himself, does not object to the responsibility. As a matter of fact, he likes it. Any individual assumes responsibility simply because he likes to. You cannot force any individual to be responsible.

The falacy in the Chinese family system is that one individual cannot discharge the responsibility of another individual, no matter how much he likes to or wants to. This fact is basic.

The United States is, in comparison, a nation of small population, extensive natural resources, but lacking in age old or traditional wisdom. Still, the United States has grown and progressed, spiritually, intellectually and materially, faster and further in a given period of time, than almost any other nation in history. Why?

Americans have functioned throughout their history on a family system that really is unique. In the American family, children have been taught to be responsible, to rely on themselves, to get out and do something. By the age of twelve, most farm boys know how to operate and repair farm machinery; how to till soil and plant crops; how to feed and care for livestock; and how to take care of themselves in a rough and tumble fight. By the age of twelve, most city boys know how to drive an automobile, how to play baseball or football, how to travel to distant points alone by train or bus.

There is ever present a spirit of competition molded with a spirit of cooperation within the American family. Each member is a continual challenge for the other members but always for the total benefit of the family.

Such a family system could not fail to build a great people. The sense of individual responsibility that has been inherent with each individual of the American people has created a great nation, a great culture.

But there is a sign of change in the sky. Through a complex system of international politics and economics the people have allowed a condition to be created which does not cherish and nurture self-determinism and responsibility. In our political life we are being encouraged to assign cause to our governing body. I saw a printed sign stuck on a windshield the other day which said, "Don't blame me. I voted Democrat." Such an attitude is a denial of responsibility and an assignment of cause. In our economic life we are being encouraged to assign cause to Capitalism, to management, to communism. If all the people who are employed in our armed services and all the people who are employed in government jobs as a result of our activities in armament building, foreign aid programs, etc., were suddenly discharged, we would be thrown into the midst of the greatest depression of history.

If we will refer to our history books we will see that there has never been a nation that has been able to maintain such a situation as this. No matter how good the rubber band is, when you stretch it far enough it breaks. The behavior pattern we have created in the past twenty-five years is as old as history itself. Heretofore it has always ended in the same result. There is no reason to assume that it will not do so this time.

With the knowledge we have gained through dianetic study we have the power that can change this behavior pattern. Those of us who are aware of this knowledge have the responsibility. We cannot escape that by any manner of assignment of cause. To try is only to follow the dwindling spiral downward—perhaps to oblivion.

The knowledge we have needs to be expanded and organized into a more applicable form. It must be made more understandable and usable. And it must be communicated to all people if it is to fulfill its destiny.

The obvious need is a group engaged in two activities: first, the development and expansion of a research organization and second, an ever expanding contact with a progressively greater number of individuals of responsibility.

The Dianetic Research Foundation, Inc. exists for these purposes. Although it now has a substantial membership of individuals with a keen sense of responsibility, it needs many more such members. If you are oriented toward optimum survival and feel the sense of responsibility that goes along with such an orientation, won't you join us? We need you. It may even be said that the future of mankind needs you—now! The need is for your active support, your creative efforts, your enthusiasm, YOU! Working within an expanding organization and within the framework of self-determined responsibility we can furnish the method for creating a better world. You can speed up the job by becoming a member of the group.

Membership is \$10.00 per year. If you wish to join us you can send your membership to The Dianetic Research Foundation, Inc., 211 W. Douglas Ave., Wichita 2, Kansas.

CREATION

By Don G. Purcell

HOW do we change? What steps do we have to take in order to change? Do we "run out" engrams and other such things that have "been done to us" in order to restore abilities once possessed and since lost? I think not. We have lost nothing because of the things that have been done to us. Nor have we lost anything because of the choices, the decisions, the postulates we have made as a result of our experiences. We still possess everything we have ever had and it all has a useful purpose.

We run engrams to find out what we do possess and how we can apply our creative ability to achieve a better state of beingness.

How do we change? Let's view the process objectively. Let's follow the changes required to create the ability to play a cornet. I use this example because I am now in the process of creating this ability for myself—and at the age of 46. Tsk, tsk.

When you first attempt to blow a cornet you will make a discovery. It doesn't work the way you thought it would. First you blow and nothing happens. You retreat a moment and consider the situation. You try again. You succeed. A horrible noise emerges from the other end of the horn. Is this music? Hardly. But you know humans can make sweet music come from such a contraption so you set about finding out what to do about it. You blow the horn and you focus your awareness in the area of your lips where excitation occurs. You blow several times and discover that fatigue has set in. Cells have been destroyed. You rest while focusing your awareness in the damaged

area. You create new cells to replace the old. Do you create the same old kind of cells? No, you create a new kind of cell more adapted to this new kind of activity.

Another day you try again. You blow for awhile and then engage in new cell creation. You repeat the process for a half hour or so. By that time you are quite ready to call it quits for the day. You will even find that you can create better cells faster if you break the creative periods down into two fifteen minute periods separated by several hours of rest, perhaps one in the morning and one in the evening.

As the days go by your notes will grow fuller and sweeter. The feel of your lips will change. You will become aware that you are actually creating a new pair of lips, a pair designed to perform the function of blowing a cornet. You will feel a growing sense of excitement because you *know* that you are creating something, a new set of lips, a new ability, a new function.

It has taken time to do this. The length of time will depend on the degree of concentration and awareness applied to the job. But if concentration and awareness are applied the creation will come into being. You cannot fail.

An engineer cannot build a bridge nor a chemist a new plastic unless they have material to work with. Neither can a man build a new man unless he has material to work with. You will find the material in the engrams you possess, in the behavior patterns you have created out of the past. These are the building blocks for a new human being. Apply your concentration and awareness to the creation of a new you. You cannot fail.

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COULD IT BE?

- That to control one is to invalidate one?
 - That criticism is a destructive force?
 - That life and death are the opposite ends of an emotional scale and can be run in processing like any other emotion?
 - That the greatest deceit is self-deceit?
 - That the most powerful force in the world is love?
 - That one can be motivated to "goodness" by fear of the hereafter and thus not achieve true "goodness"?
 - That one can be motivated by purpose in the here and now and thus achieve true "goodness"?
 - That the criteria of progressive thought is the question, Why?
- * * *

The above questions can occupy your thoughts fruitfully for many hours. Do not skim through them lightly if you are truly seeking self-integration.

10,000,000,000 GIFTS

William S. McCulley

Can you remember a Christmas or birthday party as a child, when you received a bright, shining gift that you didn't expect? Do you recall the wonder you felt, the pleasure you experienced, as you stripped away the wrappings and first became aware of what you had received? Did your imagination invest this gift with magic qualities? Did you create imaginary situations involving this gift? How long has it been since you had that feeling? Would you like to have that feeling again?

Each moment you live is such a gift, because the world is changing, and each moment, sparkling on the crest of the river of time, is new and different from every other moment. You, too, are changing from moment to moment, because you are living and growing.

Since you are living, you engage in action, which involves the transformation of energy, from potential to kinetic and thermal. Through this transformation of energy you cause events to happen. You have power.

In order to create or initiate action, you require energy, unless you can create that, too. You take in energy sources, or potential energy, from your environment through the process of eating and in other ways. The food you eat and drink increases the available energy you have for creating action, that is, in a sense, it is negative entropy. In this sense, also, there are other negative entropy sources in your environment. You receive this kind of energy through the act of perception. John Stroud, of the U. S. Navy, has estimated that, if an act of visual perception be compared to the taking of a photograph, we can "snap" about 10^{10} such "pictures" during the span of a normal human life. Engineers call this kind of energy "information."

We should perhaps distinguish between the term "data" and the term "information." The former applies to the raw, unstructured perceptive signals. The latter applies to signals that have already undergone some degree of selection or structuring.

Now data and information are essentially something new. What is not new is "confirmation." Furthermore, if you are turned in on the perceptive signals from your environment and your-

self, you receive data and information. You are not entirely dependent upon your environment for information, because you can generate it yourself. By initiating action and observing its progress, through its interaction with the environment, becomes an information source. By observing the results of your actions, you perform "feedback," which engineers have found essential to all self-regulating mechanisms.

Engineers define information as "freedom of choice." When you receive information from yourself, internally, and your environment, externally, you have potential freedom of choice. Thus, in a certain sense, the more information you receive, the greater your freedom.

During each moment of your life you are causing action. To the extent that you recognize such actions as yours, you are responsible. You transform energy in order to create action. You have power. You receive data and information, which you transform into something new. You have freedom.

During each moment of your life you receive, therefore, a new and shining gift to do with as you choose. Ten billion of them altogether.

GROUP TRACKING

This is the fifth in the series of group tracking sessions. By this time you have had an opportunity to become acquainted with group tracking and to determine if it is proving of value to you.

We would appreciate it very much if you would write us telling us your experience with and your evaluation of group tracking up to this time. Please give us your permission to publish your letters as we would like to communicate your experiences and evaluations to other dianeticists.

GROUP TRACKING Session No. 5

Every so often, we feel, it is a good idea to stop and make an evaluation of what we are doing and why. We would like to suggest, at this point, that you do the same.

First of all, what is our goal? We think we're all probably pretty well agreed that our first goal is optimum survival; survival not only for ourselves, but also for our families, for our human groups and for all mankind. Now it is easy to say that is our goal in general terms, but when we get down to specific terms, when we get down to brass tacks as it were, we often find that we tend to make exceptions to this goal. Sure we're for optimum survival for ourselves and for those we like. But what about the fellow we don't like? The fellow whom we consider an obnoxious character for some reason or other. Or what about the fellow we consider has done us harm in some way? Are we for his optimum survival too? Or deep down underneath do we say, "I'm for optimum survival for myself, you bet. I'm also for optimum survival for others so long as it doesn't interfere with my pleasure, with the things I want and like. After all, if I don't take care of me, who will?"

It is not easy to completely orient ourselves toward optimum survival on all dynamics equally. It is not easy to give equal consideration to the fact that the other fellow has his feelings the same as we do; that he has as much right to his point of view as we do to ours. No, it isn't easy to do this and we'll quite frankly acknowledge that we have difficulty in doing this ourselves. But it does seem evident that if we are to create an optimum society it

will be necessary for each of us to adopt optimum survival for all and make no exceptions, even for those we don't like or for those whom we consider our enemies.

It's pretty easy to say, "I'm acting for optimum survival for all but George isn't. He tries to harm or destroy things that I am seeking or that someone I love or am aligned with is seeking." Well, that objection is certainly understandable but actually, if you allow someone else to harm anything that you are doing or that a friend of yours is doing, you are not really acting for optimum survival, are you? The point, it seems to us, is that it is most always possible to devise some other solution than that of destroying or attempting to destroy the survival potential of the individual who is attempting to threaten your survival. It's just a matter of sitting back and thinking about it a little, a matter of putting yourself in his shoes, of adopting his viewpoint, of understanding in what way you may have been acting contrary to his best interests.

We think you probably all agree that a world in which each member of the human race was oriented toward optimum survival would be a pretty nice world in which to live. And it seems to us that this type of world is the type of world that not only would be desirable to achieve, but is something that we're going to have to achieve. We know that you're probably fed up with people who talk about the atomic bomb and the hydrogen bomb but they are there, and actually it is not so much the atomic bomb or the hydrogen bomb that we worry about, it is the big brother of the hydrogen bomb, the destructive device that has not yet been invented but which some day some scientist or some inventor probably will develop. And if it is developed there's a real danger that some idiot will use it. There's really little point in talking about such threats if one can do nothing about them, but we can do something. We can become optimum, we can orient our actions toward optimum survival. We don't have to wait for George to do it, we can do it ourselves, and as we start acting that way sooner or later others are going to start acting that way too.

When a movement such as ours really starts to grow, it can grow awfully fast. Many of you have probably heard of the problem about an individual taking a penny and putting it in a safe place and the next day adding 2 cents and the next day 4 cents and so forth for thirty days and at the end of that time he had several million dollars. Well, that's the way it's going to be with us.

Now that we've spoken about our goals in general terms, let's get more specific. Our goal in presenting this group tracking series is primarily to provide an atmosphere in which you may more effectively progress your own case toward an optimum state of being. We feel that in order to achieve most effective results with Analytical Procedure or with some other procedure akin to it, that it is desirable to not only have individual auditing but also to track by oneself or to process oneself, and also to have or participate in group tracking. That's what this series is designed primarily to do, to help you practice group tracking.

As you have practiced group tracking, you have undoubtedly learned a number of things about it. You've probably learned that there are certain things which seem to interfere with tracking. You've probably tried to untwangle the twangles that tend to aberrate a group, and parenthetically we might remark that the surest way to minimize the presence of twangles is to assume that there might be some.

We'd like to call your attention, if you haven't noticed it already, to another point about group tracking. In tracking on a particular topic each individual expresses his own ideas about that topic and it is often found that one person's ideas are different from others. Of course this doesn't bother anybody in group tracking because all we're interested in really is to get people to think. But if you observe the other fellow very closely you often find that he is talking in general terms that are actually applicable to his own case. A fellow might say that he thinks people should be more honest with themselves. Well this type of fellow is very

often not as honest with himself as he might be. Or he may think other people are stupid in some of the things they do, and you'll often find that he is a little bit dumb in some of the things he does. Now, if you are co-auditing as well as tracking in groups, and we certainly hope this is the case, the auditor for each case can very often pick up significant information about his preclear just from watching him express himself in general terms. Also there's no reason why it might not be a good idea to feed this data back to the individual who has expressed it in general terms during a tracking session. The problem, of course, is not to violate the principle of ARC which requires that the communication of each individual be approximately equal. It is often quite useful for one individual to start auditing another individual right in the middle of a tracking session when such data is presented in general terms. But care should be exercised in this practice in order that such auditing does not become so involved that it shuts off communication between the other members of the group. Generally the group does not mind if such a practice is followed just long enough to make the individual aware of the relationship the data bears to his own case. Once this awareness is developed he can pursue it as an information source at a later time, the personal auditing can be brought to an end and the group can continue in its group tracking activity.

At this point we would like to suggest, if you are not already doing it, that you not only talk about the topic in general terms but that you also get down to specific details as to how the data applies to individual members of the group at particular times and places; i.e. if they actually practice what they preach, as it were. If you have acquired the habit of being fully honest with yourselves and with one another this is a very fruitful practice.

Now we would like to discuss very briefly the BAM triangle. In Analytical Procedure we remove our impedences and change our aberrations by changing our BAM's. It is therefore desirable to have a pretty thorough understanding of the BAM triangle. As you know BAM stands for Belief-Attitude-Motive and the three are inseparable. There is a distinction to be made between analytical beliefs and reactive beliefs. It would actually be more accurate to speak of beliefs in terms of the various modes of awareness. A BAM at the synergic mode of awareness would look quite differently than the same BAM viewed in the literal logic mode of awareness. Indeed, we think it is frequently possible, though not necessarily always the case, that when an individual becomes anaten and goes down to the reactive mode or the literal logic mode of awareness, the BAM that he accepts during this moment of anaten is, so to speak, an echo of a BAM that he had previously accepted in an analytical mode.

For example, in an analytical mode of awareness an individual might say that it is desirable to be completely and objectively honest with oneself. Now, what might this look like in the reactive or literal logic mode of awareness? Well, in this mode an individual would not be thinking clearly and he might interpret this BAM to mean that he should doubt himself. Conversely, in a lower mode of awareness an individual might feel that he should offer sympathy to someone who is hurt. Actually sympathy might be regarded as an echo of affinity in a more analytical mode of awareness.

At this point we'd like to suggest a new technique for your consideration. At least it's new to us as of this date, April 27th, 1953. We call it Traversing and it simply consists of taking a BAM and tracking it up and down the modes of awareness, trying to see how it looks in each different mode.

As one does this he might try to see whether the BAM that he has been having such difficulty in clearing is a reactive BAM or is actually an echo of a more analytical BAM that he doesn't want to get rid of at all. As an example let's take the belief that I must passively accept a particular situation, a motive to play it safe, an attitude of passiveness toward the situation and traverse the modes of awareness with this BAM. Assuming that it is a reactive BAM, what would it look like in the mode of literal

logic? Well, in the mode of literal logic one can differentiate between extremes, so let's take the opposite extreme and see what that looks like. It would be a belief that one should reject the situation, a motive to act rather carelessly and heedlessly, an attitude of active withdrawal from the situation. And looking about we find that Lo and Behold we have accepted that BAM too. Next would come the differential mode, in which we would be able to differentiate degrees between these two extremes. In this mode our belief would be that sometimes we should accept the situation and sometimes reject it, our motive would be that sometimes we should play it safe and sometimes we should act positively regardless of the risk, and sometimes our attitude should be one of active participation and sometimes more passive and attentive to the situation. Now would you like to try for the multiordinal mode? O.K., we don't know whether your solution is the same as ours but presumably they're both equally good. The conclusion we came up with was a belief that we should neither accept nor reject a situation, but simply orient ourselves to it alertly and with an attitude of continuously changing in our orientation, and a motive, well of course that would be optimum survival. The synergic mode is the multiordinal mode, plus. It's very difficult to describe in words and we'll simply say that in this mode our BAM is such that we could make anything fit into our own goal.

There's a great deal more that we could say about the BAM triangle but we're sure that you can say it just as well as we can and we'd like to suggest that you consider it as a topic, not necessarily for this session, but in some session. And further, that when you do track on it you try to get down to specific cases insofar as it applies to the individuals of the group.

We're going to do something a little different this time. We're not going to suggest any questions. We're going to leave that up to the self determinism of the group. For the next few sessions in this series we will present questions about half the time and the other half the time we won't until we hear whether you want us to continue with them or whether you prefer that we eliminate them altogether.

And speaking of hearing from you, we'd like very much to hear from you. We would like to have your suggestions on how these group tracking instructions could be improved upon; how group tracking itself could be improved upon; different topics that could be used for group tracking sessions. Also if you would like to write a set of instructions for any particular topic, by all means do so and send it in. We'll try it out on a few of our guinea pig groups and if it proves worthwhile we will add it to the series.

* * * *

Group tracking was developed by The Columbus Human Study Group composed of James and Frances Norris, Chat and Trudy Chatfield, James Young and Art Coulter, M.D.

A NOTE OF APPRECIATION

Art Coulter, M. D.

We've received a number of inquiries about "Change" from readers of Dianetics Today which we haven't had time to answer. I'm hoping those who have written will understand that it is not lack of appreciation that causes this seeming silence but the mechanical difficulties and delays that always beset something new at its start. All of you will receive complimentary copies of the second issue of "Change," which is now in mimeo.

The third issue of "Change" will include a synopsis of Synergic Procedure. A booklet on this new approach is also being prepared.

Thanks for your patience and understanding. Subscription to Chance, incidentally, is \$1.00 for six issues, checks payable to James Young, 1180 Aberdeen, Columbus 11, Ohio. We're operating on a shoestring in putting this out so all subscriptions will be appreciated. We can't afford yet to have this printed and have to depend on the kindness of others to mimeograph it for us,

which has unavoidably delayed publication. If we continue to get subscriptions at the present rate we'll soon be able to pay for the mimeographing which will enable us to publish it more frequently.

THE BULLETIN

The June issue of the Bulletin, just off the press, is the second issue edited under the direction of Don Rogers, Chairman of the Bulletin committee. We received more than the usual amount of favorable comment on the first issue composed and edited by Don and we feel that this issue is enough better than the last one to merit even more favorable comment.

Following is a short synopsis of the current issue for the benefit of those who do not subscribe:

A CASE OF RESPONSIBILITY by Wm. McCulley. In this article Bill has reviewed a story from ancient history which tells about how a group of individuals, caught thousands of miles from home, with their leaders all killed and without supplies or equipment, managed to survive and get back home. The highlight of this story is the part that responsibility played in the survival of this group.

THE DYNAMICS OF STANDING STILL by Donald H. Rogers. This is an article every student of dianetics should read. Don tells us here some of the things he has encountered in his auditing experience which slow the progress of cases and some of the ways he has successfully coped with these impedances.

Jack Coriell's review of the book, **WAKE UP AND LIVE** by Dorothea Brande. Jack has done an excellent job of presenting the good points of Miss Brande's book. After reading the review we are sure you will want to read the book.

ON ORIENTATION by Don G. Purcell. Since I wrote this article, I'm hardly qualified to evaluate it from a readers point of view. The idea discussed here has been of benefit to me. Perhaps it will be to you also.

A CHILD GROWS UP by Donald C. Maier. A Child Grows Up is a paper written for a class in child psychology at Elizabethtown College, in May of this year. Don has traced the growth, and the influencing factors which are largely under the control of the parents, from the time of conception to late childhood. Part I is titled, "The Way It Probably Happened." Part II is titled, "The Way It Could Have Happened." Part I is a hypothetical case history of Jimmy. Part II is a hypothetical case history of Johnny.

This article will prove of particular interest to parents or prospective parents, or anyone who someday plans to become a parent.

FEAR OF WORDS by Rachel Perrier. In this article Rae discusses the part fear of words plays in aberration and how the development of awareness of this fear can help the progress of a case. Although this article is short, it contains a lot of meat. Don't miss it.

EDUCATION AND THE AUDITOR by B. R. Ross. This article emphasizes again some of those things we should constantly be aware of as auditors.

ANALYTICAL VS. REACTIVE MIND by B. D. Lemery. This is a proposal of how anyone might overcome aberration by creating a mechanism for dealing with anaten, without the necessity of running the engram itself first.

FOR THE RECORD, an abstract of an article providing evidence of the validity of the phenomenon of recall during periods of unconsciousness. The original article is: Milton M. Ericson—Development of Apparent Unconsciousness During Hypnotic Reliving of a Traumatic Experience, Archives of Neurology and Psychiatry (AMA) 38:1282-1288, 1937.

DRF MEMBERSHIP BULLETIN SUBSCRIPTION

The Dianetic Research Foundation, Inc. is a non-profit organization. Its work depends on revenues received from member-

ship dues and from donations. The more revenue it receives the more creative work it can do.

If you wish to contribute to this work and thus to the advancement of mankind you can do so by becoming a member. Membership dues are \$10.00 per year and may be sent to The Dianetic Research Foundation, 211 W. Douglas Ave., Wichita 2, Kansas.

The Bulletin is a quarterly publication of The Dianetic Research Foundation. Its purpose is to bring to its readers the best information available on the subject of dianetics, regardless of source. Subscription to the Bulletin is \$5.00 per year. Subscriptions may be sent to BULLETIN, 211 W. Douglas Ave., Wichita 2, Kansas.

* * * *

If you have friends who might be interested in becoming members of the Dianetic Research Foundation, write to us for some blank application forms. We'll be glad to send them to you.

PLUG

The first thing an individual new to the idea of dianetics wants to know is, "What books can I get on the subject and where can I get them?" We thought it might be a good idea to suggest the specific list of books one should read and the order in which they should be read to gain a thorough grasp of basic dianetics.

The first book, of course is The Original Thesis, written by Hubbard in 1948. This book outlines the original basic theory and axioms upon which dianetic processing is built. Any student of dianetics will gain a great deal of benefit from it. Cloth bound, the price is \$3.00

The next book, in order of importance, is Dianetics, The Modern Science of Mental Health, often referred to as the "first" book. It is the only definitive text yet written on basic dianetics. It is still the standard original source book of dianetics. Cloth bound, the price is \$4.00.

The next book in order, and the one that is frequently overlooked, is Notes On The Lectures of L. Ron Hubbard. This book bridges the gap between previous books and Science of Survival. Without reading this book first it is difficult for the student to derive maximum understanding of Science of Survival. This is a "Pocketbook" bound book with paper cover. Price \$2.75.

Then comes Science of Survival, based on and introducing the Hubbard Chart of Human Evaluation and Dianetic Processing. This book represents the first major advancement after the "first" book. It is cloth bound and the price is \$5.00.

By the time the student has read the above volumes he is ready to study the later presentations of processing techniques.

These he will find completely outlined and explained in The Auditor's Manual. Included in this book are the techniques of Advanced Procedure and the techniques of Analytical Procedure. This is the auditor's technical manual. Certainly, no student or auditor should be without this book. It is a loose leaf book in

leatherette cover, priced at \$5.00.

In addition to the above listed books are two important self-processing books, Self Analysis and Handbook for Preclears. Any individual, even though he has not read any of the foregoing books, can use and derive a great deal of benefit from these self-processing manuals. Both of them are 8½ x 11 paper bound and are priced at \$2.50.

Then if you want a book containing a straightforward discussion of the workability of dianetic processing, you should read, A Physician Discusses Dianetics by Paul H. Beaver, M. D. This is a paper bound booklet priced at 20c each or 10 for a dollar.

All of the above books can be purchased from The Dianetic Foundation, 211 W. Douglas Ave., Wichita 2, Kansas.

NAME CONTEST

The new name contest goes on. Remember the prize for submitting the name selected will be a perpetual subscription to this newspaper no matter what name it bears in the future.

Have you sent in your suggestion yet? If not, why don't you do it right now?

ANNOUNCEMENT

A series of articles on Synergetics and Synergic Procedure is being prepared for this newsletter.

The first if these will be on "The Synergetics of Whole Being." It will describe, among other things, two new dimensions of experience that have been opened up by synergetics.

We hope you'll explore them with me.

Has Your Subscription Expired?

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DIANETICS TODAY

The Dianetic Foundation, Inc.
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COULD IT BE

- That no man can respect you more than you respect yourself?
 That you cannot feel the love of another person unless you feel love for that other person?
 That impedances are the stepping stones of progress?
 That failure is a road sign pointing the way toward success?
 That there's a difference between wishing for something and wanting something?
 That wanting is the energy form required for changing?
 That a person must make a detailed plan of reality before he can create that reality?
 That no matter how hard you try to escape loneliness through the mechanisms of valences, tics, dramatizations, etc., you are still one alone with the universe?
 That you are the universe?

* * * *

The above type of questions represent concepts that may have an appropriate place in the fabric of self-improvement, of evolutionary development. Certainly to meditate upon them, regardless of the conclusion you draw, will help you to expand your awareness.

There are many such concepts. Perhaps you have encountered some in your own processing or your own thought. If you have and would like to contribute them to this column, we will be happy to have you send them in.

SYNERGETICS**NEW DIMENSIONS OF EXPERIENCE****I: THE SYNERGIC MODE OF BEING.***By Art Coulter, M. D.*

It is commonly assumed that the mind—our awareness and will—is the highest level of human being.

A number of workers* have pointed out that a still higher level exists, the level of whole being. The significance of this, however, has not been generally recognized.

As a result, most people are mind-dwellers—they identify themselves with their awareness and will. This is understandable; but, in so doing, they limit themselves to what awareness and will are capable of.

Analytical Procedure, and dianetics, were based on the assumption that the mind is the highest level.

In synergetics, the level of whole being is referred to as the *synergic mode of being*. The reasons for this will become clear below.

Synergic procedure ** may be regarded in part as an extension, expansion and generalization of Analytical Procedure, applied to the organism-as-a-whole-in-it's-biosphere, not just to the mind.

To illustrate what is meant here: many of you have probably had the experience in which you understood something intellectually, without really seeing its point. After mulling it over awhile, you suddenly realize its significance. This flash of realization is more than awareness; it is a total experience. (We refer to this as "going synergic" on a thing.)

*Among them Goldstein, Korzybski, Kitzelman, Howes, etc. This level should not be confused with Hubbard's "thetan," since theta is said to be thought, a mind function.

**A synopsis of Synergic Procedure will be presented in the next issue of Change.

(Continued on Page 2)

GROUP TRACKING

This is the sixth in the series of group tracking sessions. If you have been successfully participating in tracking up to this point you should be a high toned group with a considerably advanced level of ARC, honesty, interest and enthusiasm. Assuming that such is the case we have selected sex as the topic for this session. Does the mention of this word make you feel uncomfortable or embarrassed? Does it make you feel like saying, "Oh No!"

Actually, such a feeling would be quite understandable, and indeed you may not wish to track on this topic at this particular time. The ability or willingness to effectively track on the topic of sex depends on the existence of a high degree of ARC among the various members of the group. We are proceeding on the assumption that previous tracking sessions have resulted in the creation of a high degree of ARC.

The topic of sex makes a good testing ground for your increasing ability to track, to maintain good ARC, to evaluate your ability to be honest with yourself, to clear impedances. Sex has long been a "loaded" subject in our society. It has been a fundamental factor in the creation of aberration; so fundamental, in fact, that it has been assigned the role of total cause of aberration by some schools of psychology.

Whether you choose to track on the topic of sex now or at a later time in your group tracking is relatively unimportant. That you do track on sex before you have finished with group tracking is extremely important. Regardless of the amount of advancement made in other areas, these areas will continue to contain impedances until impedances on the topic of sex have been cleared.

GROUP TRACKING Session Number 6

We have come a long way from the chastity belt but we still have a long way to go.

Basically there appear to be at least three purposes of sex. One, procreation or the begetting of children; two, pleasure; three, love or affinity. These are not presented in the order of their importance.

There may be and probably are others of equal importance that you may wish to discuss in your tracking. For example, another such purpose for sex might be self-discipline. We would like to suggest that in your tracking you do discuss sex in all its aspects. Do not leave a stone unturned. Exhaust the subject as completely as you can.

There is one point we would like to mention that we think is of importance in tracking on this topic. If there is a mixed company present—husbands and wives—there are certain areas between husband and wife that may be best left undiscussed before the whole group. In the event such areas are encountered by couples, these areas should be thoroughly exhausted by the couple working alone as a group. We think it is worthwhile, before tracking is actually begun on this topic, for husband and wife to hold a private conference in order to select those areas they would prefer to postpone for private tracking.

We would also like to suggest that, in this session or in some subsequent session on this topic, the group make available some good books on the subject of sex. We might suggest a few which are excellent: *Ideal Marriage* by Van derWilde; *The Physiology of Marriage* by Balzac, a classic; *A Sexual Manual for Those*

Married or About to Be by G. Long Lord Kelley, M. D.

These are only a few. There are many excellent books on this subject.

In our group there was a small amount of reluctance to track on the subject of sex. But when we finally broke the ice we were indeed pleased that we had taken the plunge. We might add here that everybody in the group learned something from tracking on this topic, including those who thought they already knew everything.

In discussing the topic of sex, we are presenting the discussion in accordance with the three topics mentioned earlier. Again we wish to point out that we are not discussing them in order of importance.

Early in our lives, as children, we discovered that sexual stimulation is a source of pleasure. In the course of our development, however, we learned to associate a certain amount of shame or guilt from the deriving of pleasure from sexual stimulation. Many of us were even taught that overindulgence in sexual stimulation, and particularly masturbation, would result in insanity. This was a powerful threat. Few of us understood why this should be so but we, for the most part, accepted this as true as we grew older. And in so doing we accepted a basic Belief-Attitude-Motive complex about experiencing pleasure from sexual stimulation. Of course, the nature of this BAM will vary from individual to individual. We suggest that it might be worthwhile to track on this in individual sessions.

The one type of sexual stimulation that is regarded by some people as being wrong, and this was much more true in former times than it is today, is masturbation. Masturbation is practiced by both men and women and is also practiced by monkeys. We mention the latter to bring out the point that it is a perfectly natural phenomenon.

Earlier in this century the view was widely prevalent that masturbation was harmful and might even lead to insanity. Today all leading authorities are pretty much agreed that it is not, in itself harmful. From a common sense viewpoint there is really no reason why it should be harmful.

We hope we have not left you with the impression that we either condone or condemn masturbation. We have merely been presenting some data which we hope will enable you to start tracking on the subject.

In adult life, of course, the normal source of sexual pleasure is from sexual intercourse. One of the very interesting points that has been brought out here is the concern or lack of concern which each of us feels for giving pleasure to the other party.

The discussion of sexual intercourse leads us naturally into the second purpose of sex, namely love or affinity. Sex is a beautiful way of expressing love. Often times in our society unfortunately, sex is confused with love. It is well to consider the viewpoint that sex is a way of expressing love and is not love itself. It is a beautiful way for a man and a woman to achieve unity. One of the differences you will discover between sex for the sake of sexual satisfaction and sex as an expression of love is in the tender concern that each has for making it as beautiful an experience as possible for the other party.

The third purpose of sex is for the begetting of children. Babies are wonderful, no matter what their age. But sometimes we deny ourselves the pleasure of sex and even the pleasure of creating a new life simply because of the fear of bearing a child. As you track in this area you may encounter many fears beside this one, such as the fear of added responsibility.

These three purposes of sex, pleasure, love and the begetting of children are closely interrelated. The extent to which sex is used as an expression of love determines the quality of pleasure derived from sexual stimulation. In begetting children, the extent to which sex is used as an expression of love and the extent to which pleasure is derived from sexual relation is a profound determining factor in the happiness and wellbeing of the offspring that may result from the union.

There are various aspects of this upon which you may wish to track. One, for example, would be the question of sexual intercourse during pregnancy. Another might be the question of birth control. And yet another might be the sexual education of children.

The subject of sex is a broad subject with many ramifications. We have barely begun to touch upon it in this discussion. In your own discussion you will find many, many more aspects to consider. We sincerely hope that you cover this subject thoroughly. It is large enough to furnish the material for several tracking sessions. Do not leave it until you have thoroughly exhausted it from every angle.

We would like to close this discussion with a few questions upon which you might like to track:

1. Why do we feel embarrassed about sex?
2. What is the relation between possession and love?
3. Why do we laugh at a dirty joke?
4. Why is a dirty joke dirty?
5. What relation exists between sex and self-esteem?
6. What is the best frequency for intercourse?
7. What are the various positions and techniques?
8. Are premarital sexual relations desirable?
9. What are some of the ways to promote a more adequate sexual union?
10. What is there about sex to be afraid of?

And lastly, we suggest that in dealing with these questions you make an effort to traverse them through the various modes of awareness as we described in session Number 5.

Now that you have read this discussion on sex what is your reaction? Do you feel shy or timid about having read it? Do you feel insulted, embarrassed? Do you perhaps feel some other emotional disturbance such as fear or disgust? Yes, sex is such a powerful source of aberration that even the mention of sex will re-stimulate a marked emotional response in many individuals. This is but another indication of the importance of tracking on the subject of sex.

And once you have undertaken to track on this subject as a group you will undoubtedly discover that you have created a higher level of ARC within the group than has ever existed before.

Probably the most thorough study that has been previously made on the relationship of sex to human aberration has been made by the psychoanalytical school of thought. Certainly we do not subscribe to the views of this school but we do believe that they have learned a number of things that are of general interest to us. If you wish to investigate their findings and their conclusions there are a number of books which you might be interested in. Two of the best are: *The Story of My Psychoanalysis* by John Knight and *An Introduction to Psychoanalysis* by Sigmund Freud.

By the way, we sincerely hope there is no one among you who is a Freud, of course.

SYNERGETICS

(Continued from Page 1)

In processing (referred to as *work* in Synergic Procedure), many of us have experienced "insight" on certain problems but have been unable to take advantage of that insight. We have a mind-grasp but not a synergic-grasp. Synergic Procedure aims to provide this whole-grasp.

Thus far, we have been unable to evoke a synergic mode of being as a *stable* characteristic of an individual's performance. However, we can report that it *has* been temporarily produced, and that the experience is indescribably delightful. Overdrive turns on.***

His action—going to the drugstore—was synergic. It *established*

***The exact relationship of this experience to the contact of E in E-Therapy remains to be determined. I regard E-Therapy as an excellent and enduring contribution by a brilliant worker in the field of integration. I question the reference to the E as a "super-conscious mind," since this implies it is a mind; also a tendency to regard it as infallible. These are minor differences of viewpoint. The methods of Synergetic Procedure differ from those of E-Therapy, however, and I wish to make it clear that I do not claim Mr. Kitzelman's endorsement of Synergic Procedure. This must await his considered judgment.

The key to the induction of Overdrive—the turning on of the synergic mode of being—can be stated in two words:

Function synergetically.

By synergy is meant more than teamwork, harmony, cooperativeness, etc. (Contrary to earlier reports.) Teamwork, etc., is the result of synergic action; but there are times when teamwork is not synergic.

By synergy is meant that which simultaneously promotes the effectiveness of two or more functions. The functions themselves may be cooperative, they may be opposed, they may be independent, they may have any of a variety of relations; none of this matters. If an action or process simultaneously promotes two or more of these, it is synergic.

Thus, for example: a man goes to the drugstore to get a paper. At the same time he gets some ice cream for the family. *the conditions* for teamwork.

Or again: a city worker in the hot summer months goes to a cool cabin in the mountains, taking his work with him. The action promotes both work and play. It is, again, synergic.

A group of people meet with different interests, values and perspectives. The situation is such that, each acting for his own, conflict is probable. One among the group, however, finds a line of action which simultaneously promotes the interests of all. The line of action draws approval like a magnet draws an iron nail. It is more than constructive, it is synergic.

How does one find such lines of action?

The question is too broad to be answered here. In general, we would say, "By applying the methods and procedures of synergetics." **** These methods include techniques directed not only toward personal integration, but toward activities in all spheres of human life.

Our exploration of the synergic mode of being has led us to the discovery of dimensions of experience none of us was aware of before—dimensions transcending the experience of the typical mind-dweller, who often does not even know of their experience.

Among these are: Prime Track, Hypertrack and Ultratrack; the incredible domain of microprocess; the generally overlooked domain of microprocess; and the method of communication known as total talk, a generalization of "semantic telepathy" and "synapse." It should be added that there is nothing ultramundane or mystical about any of this; it is all realistic, practical, down-to-earth—after the manner of Analytical Procedure. (Analytical Procedure, by the way, is an integral part of Synergic Procedure; its techniques have been supplemented and illuminated—given new meaning—but not superceded.)

A report of these new dimensions of experience will be included in future articles of this series.

****An introductory booklet on synergetics is being prepared. Additional data on synergetics is being communicated via "Change," the synergic newsletter.

STARTING POINT

By Don G. Purcell

Since publishing the dianometry evaluations we have received quite a few requests for dianometry evaluation. In addition we have received letters telling us about the difficulties being encountered in making any real progress up the tone scale.

I would like to tell you about my own experience and how I started to make some satisfactory progress. Perhaps this will help those of you who do not feel that they are getting anything out of processing.

In 1948 I was in pretty sad shape. My energy level was so low that I was unable to do more than half-a day's work and the work I did do was pretty ineffective. My condition became so serious that I finally went to a Doctor friend of mine, a Fellow of the Mayo Clinic. He gave me a thorough examination and suggested that I see a psychiatrist. This I did.

The final prescription of the psychiatrist was a long rest at the hospital with insulin shock treatment. This may give you some idea of my general condition at that time. However, for some

obscure reason, I decided to decline the prescription of the psychiatrist and to go on a good fishing vacation instead. When I returned I felt quite a bit improved.

About this time my father and I, who had been in partnership for many years decided to dissolve our partnership. As soon as the partnership was dissolved I began to improve remarkably. Within a couple of months I was putting in a full day, although I still experienced quite a bit of nervous and physical upsetment.

In May of 1950 I read about dianetics and immediately went to Elizabeth to learn more about it. I had high hopes of becoming a "clear" in a couple of months or so. However, the processing I had in Elizabeth only succeeded in restimulating large gobs of apathy. When I left Elizabeth I was suffering one of the worst colds I had ever had.

I came home and had lots of processing. Being in such low tone, my case did not respond. I was occluded. Finally I decided to go back to Elizabeth for another intensive. The results of this second trip were relatively negative.

I knew, somehow, that within the framework of dianetics was the thing I wanted, so I kept working, or so I thought. Then the Foundation moved to Wichita.

To name the auditors who gave me processing would be to make a list of WHO'S WHO in dianetics, with L. Ron Hubbard's name at the top of the list. Still no observable results.

Then one day, somehow, I suddenly became aware of the fact that I wasn't actually doing anything for myself, that I was relying fully on "auditors" and "dianetic techniques." This was a startling bit of insight. So, for awhile, I disposed of auditors and worked on my own case. I worked with Self-Analysis and with the Handbook for Preclears. That I derived some benefit from this work goes without saying, but the benefit was anything but spectacular. I did show some improvement in my energy level and in my general interest in life but I did not reach anything basic. I still remained occluded and I still behaved in terms of my old patterns of aberration.

So I adopted the approach of starting at present time. When I would retire for a session of self-processing I would work incidents real close to present time, incidents that I could remember easily. I would try to develop as much awareness of perceptics as possible. I would attempt to contact and run out as much emotion as possible. I made a little progress. My memory began to open a little and I could contact light incidents and get some awareness of perceptic content quite a ways into the past. But progress was frustratingly slow, improvement disgustingly small.

Then Analytical Procedure and the idea of BAM processing came into being. I was in correspondence with Art Coulter during its development and I began to use Analytical Procedure techniques on myself quite awhile before the book was published. The most valuable technique of them all for me was using present time restimulation as an information source. I think that I can honestly say that this was my starting point for satisfactory progress.

I am functioning in present time. My aberrations are in present time. My beliefs-attitudes-motives are manifesting in present time. Where better could I look to become aware of them? Where better could I start to change them? So I went to work in present time. Here's the way I work and here's the way you can work. It requires a very determined attitude and a bit of self-honesty. It requires self-discipline and self-denial, but it works.

Whenever a person drops in tone it is because he is restimulated. It can be manifested in a lowering of either physical, mental or emotional wellbeing. Whenever you become upset physically, mentally or emotionally, no matter how slightly, you can be sure that you are restimulated and that your behavior response is a dramatization of one kind or another.

Be on the lookout for tone drop in yourself. When you feel a tone drop, direct your attention toward it and not toward the thing or individual or circumstance which has caused it. Withdraw assignment of cause and consider the restimulation objec-

tively. Just doing this will lift your tone immediately. Now consider just what it was that was involved in your tone drop. For example, did someone criticize you or invalidate you? Did someone imply that you were stupid? Did you encounter some obnoxious odor? Were you just subjected to some uncomfortable motion? Find out what the explicit factor in the restimulation was. Then consider your reaction to it. Was your response optimum? Or could you devise a more optimum response for the next time you encounter this same restimulator?

Now consider why you reacted as you did? Oh, that so and so called you a liar. That's why you reacted. You're not going to let anybody call you a liar. After all, you've got some self-respect. O.K. Did the fact that he called you a liar really make you a liar? It didn't? Then why did you react?

Your stomach is upset. You became aware of this and upon reflection you become aware of the fact that that salad had some onion in it. You were aware of this at the time but went ahead and ate the salad anyhow because you didn't want to offend your hostess. How silly can you get? You'll make yourself sick just to keep from hurting someone else's feelings—you think. Next time, don't eat the salad and see how upset your hostess gets. Or is it you that will get upset if you don't eat the salad?

Now you can go after it. Have onions always upset your stomach? Oh, no. I remember when I was a kid I used to love green onions and scrambled eggs; I used to eat onions chopped up on my boiled potatoes and gravy. I used to love onions. Now you can begin to look for the time when they started upsetting you and you can ask, why? Dig! Dig! Dig! Why? You know the answer. You'll get it if you dig hard enough. And when you find the answer you'll be able to eat onions again if you want to.

Well, that's one way you can start to change, no matter how occluded you are. You've got to do something. You've got to become aware when you get restimulated. You've got to detach yourself from the dramatization and study it. Then you can make an evaluation, you can decide on a response that is more optimum. If you keep trying, before you know it you'll be making the new response. And that will be progress, real progress. When you realize you have accomplished it you'll get a tone rise and it will be a great feeling.

I'm not advocating here that you stop processing within an auditor-preclear relationship; far from it. Auditing will speed your progress no end. But you can dig up a lot of stuff from moment to moment as you experience present time. Much of it you can handle right then and there. That which you cannot handle easily as it comes up you can dig into during the auditing situation.

There is one point I would like to make clear. When I said to detach yourself from the dramatization, I meant exactly that and no more. I did not mean for you to detach yourself from your body. As a living organism, you are a relationship of space, time, motion and spirit or theta, if you prefer. This relationship manifests as life. If you want to live, i.e. go up the tone scale, don't destroy this relationship, merely strive to become aware of it.

Well, since I got started I've made some good progress. I'm satisfied at this point, although I've still got a long way to go. But the fact that I have made progress inspires me to the fact that I can continue to make progress so long as I really work at it and put something more than wishful thinking into it.

If you've had some trouble getting started, maybe you can do some good if you start right here in present time with your day to day restimulations and dramatizations. Anyhow, it's sure worth a try.

PURLOINED

From a current magazine, somewhere, "With psychological novels, Dianetic textbooks, movies and TV shows turning us all into "curbstone psychiatrists," I've just heard two "quicksies" which I hope are still new to you.

One explains the difference between neurotics and psychotics. The psychotic says, 'Two and two make five,' but the neurotic says, 'Two and two make four, and I can't bear it.'

The other tells of a patient who sent his analyst a picture post card from abroad. 'Having swell time. Why?'

NAME CONTEST

The new name contest goes on. Remember the prize for submitting the name selected will be a perpetual subscription to this newspaper no matter what name it bears in the future.

Have you sent in your suggestion yet? If not, why don't you do it right now?

Has Your Subscription Expired?

Please enter my (renewal) subscription for DIANETICS TODAY for (1 year) (2 years) (3 years) at \$1.00 per year. I enclose a (check) (money order) for

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SPECIAL ANNOUNCEMENT

Don G. Purcell

In recent weeks I have arrived at a decision and have taken actions which, I am sure, are of interest to you.

I have decided to resign from my present role in the dianetic community, and to assume a new role.

Following this decision, my first act was to communicate my intentions to the Board of Governors of the Research Foundation. Those intentions were listed as follows:

"I am going to dissolve the Dianetic Foundation, Inc., and transfer all assets and copyrights re dianetics now owned by me back to L. Ron Hubbard.

I am going to disassociate myself from the science of dianetics and actively associate myself with the science of synergetics.

I am going to withdraw my financial support from the Dianetic Research Foundation, resign from the Board of Governors, and transfer all my efforts to synergetics."

Following this communication I wrote to Mr. Hubbard, offering him everything I owned bearing the label "dianetics." I received a friendly letter of acceptance in return.

I communicated this action to the Board of Governors and asked them to express their wishes for the future course of action of the DRF. At this date the future status of the DRF has not yet been determined.

Now I would like to try to tell you why I have acted in the above manner. Since the beginning dianetics has been plagued with discord. Small groups have sprung up and declared their independence but still retaining the label "dianetics." Different groups, such as Wichita and Phoenix, have fought each other, disagreed with each other. Under these conditions various opinions have formed, disagreements have arisen, progress has been slowed. Each group has been unwilling to recognize the work of other groups, for the most part.

The logical action under such conditions is to direct our efforts toward agreement, toward the establishment of conditions under which progress will not be slowed down by divergent opinions and disagreement.

Late in 1950 I assumed the responsibility for resolving the indebtedness of the Foundation. This responsibility has been discharged. Dianetics is today free and clear of all legal encumbrances. At the time I assumed this responsibility I did not intend to become the "head" of the Foundation. I only wanted to provide a favorable situation under which dianetics could be more fully developed by those with the ability. The role of "head" of the Foundation was rightfully L. Ron Hubbard's then as it is now.

With my act of returning the legal assets of dianetics back to Mr. Hubbard, I have discharged the responsibility fully.

With this responsibility discharged the time has become appropriate for me to define my future course of action clearly and sharply. This course of action includes wiping the slate clean, going back to first principles and making a fresh start. We are dealing with the problem of life. The first principle of life is, I AM. Any adjective may be affixed to it. The principle is unlimited. Any man can say, "I am . . ." anything and bring it into reality, if he knows the way. Our immediate problem is to discover the laws of I AM, and ways to apply those laws.

In synergetics Art Coulter has created a new scientific approach to the solution to the problem we are all dealing with. Synergetics includes much that is included in dianetics and a great deal more that is not. Most of the research work based on the theories and principles of synergetics has been done. Now I want to give my time and effort to the development of synergetics. We are indeed wiping the slate clean

and taking a fresh start.

Art is now in the process of writing a new book entitled SYNERGETICS. When this book is published we will be ready to activate Project Nucleus. This project is being designed for the specific purpose of applying Synergic Procedure intensively toward the goal of creating a nucleus of optimum individuals who may, in turn, create an optimum community and, through some plan similar to Operation Snowball, eventually create an optimum world.

For the record, I cannot yet define for you what is meant by optimum. Somewhere along the line there will be a point beyond which individuals will be quite different than they are now. Where that point is, how long it will take to reach it, or what the individuals who pass it will be like, I don't know. The purpose of Project Nucleus is to concentrate on passing this point as quickly and easily as possible. Once some individual has accomplished this we will know a great deal more about it. There is no doubt in my mind that this point can be achieved and surpassed.

Any individual or group of individuals is welcome to join in Project Nucleus. It is only necessary that you express your desire to join with us. You will be most welcome. Will you join us? We need your time, energy and thought.

SYNERGIC PROCEDURE

A SYNOPSIS

By Art Coulter

Synergic Procedure is a method for producing a growing synergy of being. Since there are no limits to the degree of synergy obtainable, there is no end to the process.

Most people are mind-dwellers—(whether inside or outside the body makes no difference)—they identify with their awareness and will. So doing, they limit themselves to what awareness and will are capable of. A much broader band of experience is obtainable.* This is referred to as the synergic mode of being.

In the synergic mode, an individual functions knowingly in at least the following dimensions of experience:

I. "Spacial" bands.

- A. Prime Track—the march of events at the very root of being—unorganized, meaningless and the base upon which all else is built.
- B. Main Track—the march of events at the level of that which is (consciously or not) accepted as a basis for action—the mind band.
- C. Hypertrack—the march at an abstract level at which contents and operations of main track are viewed and controlled.
- D. Ultratrack—the march at a still more abstract level in which active participation in the vast web of relations constituting the universe is attained. The mind-dweller, as a rule, is limited to main track.

II. "Temporal" bands.

- A. Microprocesses—incredibly fast processes, so rapid they are not grasped by the mind-dweller, but which provide a tremendous reservoir of untapped resources and abilities.
- B. Orthoprocesses—processes occurring at the tempo of thought and voluntary action—the tempo of the mind-dweller.
- C. Macroprocesses—processes so slow that they escape notice of the mind-dweller but which in the whole of life are of considerable importance. To achieve the synergic mode, two things are necessary:

* Thanks, Ron Howes.

LAST ISSUE

Vol. III, Nos. 11 and 12

211 West Douglas, Wichita, Kansas

Nov. and Dec., 1954

REQUIEM

As I told you in the last issue of this paper we are wiping the slate clean and taking a fresh start. This is not an end of the old, it is merely a milestone on the way. It is a dynamic decision. It marks the beginning of a new adventure.

We have dilly-dallied around and kidded ourselves long enough. If we are going to traverse the road ahead we are going to have to work. We are going to have to clear the decks for action. We are going to have to marshal all our reserves of energy, desire, determination, purpose, and persistence. We are going to have to DECIDE to traverse the road ahead, come what may. There will be no room for frills and furbelows. Misdirected efforts must be eliminated to as great a degree as possible.

To this end I am reducing my irrelevant responsibilities to a bare minimum as rapidly as possible. I am liquidating my investment of time, thought and energy for the job ahead.

I have decided that continued publication of this newspaper will not contribute materially to the success of Project Nucleus and will thus become an unnecessary demand on my time, effort and thought. For this reason I am discontinuing this publication. This is the last issue you will receive. All news communications will henceforth be carried by CHANGE, a newspaper published by the Columbus Human Study Group, 1180 Aberdeen, Columbus 11, Ohio.

I have had a lot of fun and have gained a lot of knowledge and understanding by publishing this paper. I sincerely hope you have enjoyed it and benefitted from it as much as I have. I also hope that you will decide to join Project Nucleus so that we may continue our pleasant and fruitful association.

Those who have made advance subscriptions to this paper will receive a cash refund in the near future.

QUESTIONS AND ANSWERS

By Art Coulter, M.D.

The following is an attempt to answer some questions which may have arisen regarding the status of Analytical Procedure, in view of the recent return of dianetics to Mr. Hubbard's full control. If any of you have further questions, please write to me at 5609 Selby Court, Worthington, Ohio, and I will answer personally.

Q. Was Analytical Procedure involved in the return of dianetics to Mr. Hubbard's full control?

A. No. Analytical Procedure has been withdrawn entirely from dianetics.

Q. Is this action derogatory to dianetics?

A. It was not intended to be.

Basically, this action was taken in the interests of clarity. From the standpoint of dianetics, it ensures that there will be no challenge to Mr. Hubbard's leadership during this important phase of its development.

From the standpoint of Analytical Procedure, it ensures freedom for its further development as a part of synergetics, in accordance with the laws of its own nature.

Q. Does this mean a dianeticist cannot use Analytical Procedure if he wants to?

A. Of course not. There are no restrictions on the free use of Analytical Procedure by anyone.

It does mean, however, that its use by professional dianetic auditors is not authorized.

Analytical Procedure belongs to the *people*, freely helping themselves and one another, not to any professional group. No one using Analytical Procedure is authorized to charge a fee for it. This applies to myself as well as anyone else.

Q. Is it true that Analytical Procedure was not "validated?"

A. No. Rumors circulating to this effect are not true. All important data regarding Analytical Procedure were withheld in the action restoring dianetics to Mr. Hubbard's full control.

All techniques of Analytical Procedure were carefully tested by a number of independent observers to ensure their workability and safety, prior to its public presentation.

It should be remembered that Analytical Procedure is not and never was claimed to be a *psychotherapy*. Its use for the treatment of neuroses, psychoses, and psychosomatic disorders has never been advocated. Rather, it has been presented as a method of self-improvement and personal growth.

In other words: Analytical Procedure was not designed to make sick people well. It was designed to make well people better.

For such a purpose the only real test of its validity is the judgment of the person using it. Every human being is unique, and no test exists which can "measure" this uniqueness. The only way you can know whether it will be valid for you is to try it yourself.

Had any claims been made for Analytical Procedure as a psychotherapy, then it would have been up to us to substantiate those claims by adequate experimental tests. Such tests, of course, would require far more than mere "before and after" psychometric examinations. Such examinations prove nothing in the absence of adequate controls; furthermore no treatment for any physical or mental disorder can be considered a "cure" unless there has been no relapse for at least five years.

It is possible that Analytical Procedure may have psychotherapeutic value. As the originator of Analytical Procedure it is clearly my responsibility to investigate this potential value. No one has yet received training in Analytical Procedure adequate to ensure its proper application to such problems nor has any organization been asked by me to conduct such tests.

Q. If Analytical Procedure is not part of dianetics why did you so present it in the first place?

A. This was a mistake on my part for which I assume full responsibility. No derogatory reference to dianetics or dianeticists is intended.

Historically, Analytical Procedure was discovered following an investigation I made of dianetic techniques. The application of Analytical Procedure itself led to the discovery of the phenomenon of synergy and the science of synergetics was born. Analytical Procedure fits naturally into the synergetic approach. It does not, in my judgment, fit as well with the dianetic approach.

Q. Is there any reason for conflict between synergetics and dianetics?

A. None that I can see. I wish Mr. Hubbard and his co-workers success and happiness.

Q. What is synergetics?

A. That question will be answered in my forthcoming book, "Synergetics" to be published soon by Don Purcell.

OPERATION BOOTSTRAP

This is the last of the series of Operation Bootstrap. It has been a most successful experiment in group activity. Much has been learned from this experiment, both by ourselves and by the various individuals who have participated.

Based on the results of the experiments conducted with group tracking in Operation Bootstrap and individual tracking in Analytical Procedure, a new, and we believe much more effective, orientation and approach has been created. A new experiment in human development has been designed in the framework of the new orientation and approach.

The new experiment will be conducted through a group activity called Project Nucleus. This name means little except that we hope this experiment will result in the creation of a nucleus of optimum human beings who may then evolve into a truly optimum community.

A new state has been conceived. This new state is called "synergy." The state of synergy itself is not new but specific recognition of it, a concise definition and its significance to human development are definitely new. Based on this concept a new set of principles and tools have been evolved. Dr. N. A. Coulter is at the present time writing a book describing these principles and tools and describing their application to human development.

Dr. Coulter's book on Synergetics will be used as the reference text book for Project Nucleus. In this experiment work will be done in three ways: Individuals working alone, individuals working in teams of two, and individuals working in groups. In addition to the book itself, there will be a question and answer service to help those doing individual and team work. There will also be a series of lessons recorded on tapes similar to the Operation Bootstrap series for use in guiding group work.

The keynote of Project Nucleus will be work. The success of each individual in this experiment will be determined by his willingness to actually work and use synergetics in that work. The ultimate success of Project Nucleus will result from all of us working together to help ourselves and to help each other.

This is high adventure. We are exploring the frontiers of life itself. We would like to have you along to share the adventure with us. Would you like to join Project Nucleus and come along? If you would, just read the next article.

This is the eighth session of the series on Operation Bootstrap. The topic of this session is control.

In previous sessions we have given you lists of questions for you to track upon. In this session we thought we'd ask ourselves the questions, and try to answer them. You can then track on the questions yourselves later, if you wish, or make up your own questions on this topic.

The first question is how do we control ourselves? My answer to that would be that sometimes we don't. But, in general, I would think that our control of ourselves is of two kinds. First, the direct and voluntary control that we exert over our muscles in the course of doing the various actions that we do. And a second type of control would be an indirect control over our internal states and bodily organs. Actually, our control over our actions is a lot more complete than we usually would admit, even to ourselves, because sometimes there are actions that we want to perform, or that we don't want to perform, that are socially unacceptable. For this reason we pretend not to have as much control of these actions as we actually do. We do what we want to do. An example of this might be in performing a particular act which we didn't want to do, such as mowing the lawn. Now, we might go through the motions of doing this, but not do a very good job. This would be an example of direct control. An example of indirect control would be when we are in the presence of somebody or some company in which we were bored, and we would simply become sleepy. Actually we

have probably turned on the sleepiness, but we may not admit it.

A second question might be, how do we control others, in particular? For example, how do we control children?

I think there are many ways that we control children. Perhaps the first is by spanking them. Another way is by keeping them from doing things. Another is by forcing them to do things by threats of punishment, depriving them of love, giving them praise, bribery, many ways. A fourth way is by blame. If they accept the blame, they feel guilt, thus learn to be guilty. Where if they reject the blame, they rebel, and by this they learn resentment. And by the way, sometimes blame can be accepted and rejected at the same time.

May I ask you another question? Why do we control children?

Well, I think that's a good question. Why don't you answer it?

That's a dirty trick. Well, I guess there's probably a lot of reasons why. One is to prevent them from harming themselves, and I think that's probably a pretty good reason on the whole. Though I suspect that sometimes we worry about this more than may be necessary. Another is to get them to be socially acceptable. Such as, for example, teaching them to eat well.

Well now, is it that we want the children to be socially accepted, or is it that we want the parents to be socially accepted?

You're kinda giving me a workout, aren't you? Well, I suspect that it's a little bit of both, and probably will vary a great deal from person to person. It's something I think that we should all do a little thinking about. (There will be a five second pause for you to think a bit about it.)

I know what it is. It's that they're afraid people won't think that they've trained their children well.

I wonder to what extent our efforts to control our children are influential in aberrating them.

I saw a case the other day of a rather aberrated little child. He was in a store with his mother and daddy and as he would go along he would reach for things and he would tell himself "no, no", and at the same time he would draw his hand back. I think there are times when it would be better to aberrate your children a little by telling them no, than it is to have them aberrated by being hit by a car or something.

Well, I have two points in response to that. The first is that parents don't altogether aberrate their children, I think.

We have to remember that they are individuals and that they have had something to do with their own aberrations, even though they are children. And secondly, that in a large number of cases the actions we take which lead to their aberration in order to prevent them from being hit by a truck or something might actually be presented to them in such a way that they would not be aberrated. For example, we might do this by making it impossible for them to get in the vicinity of the truck, or if you do have to impose a restriction, to do so in such a way that they will realize that we are doing this because we love them.

I've another question. How much self-determinism should we permit our children?

Well, I think enough to let their self-determinism grow freely, but certainly not wildly.

I think we have to prevent the probability that various of our actions, with respect to our children, are perhaps to their becoming impeded and aberrated, and that what we're trying to do is to safeguard their safety and their wellbeing to a maximum degree at the same time aberrating them to the least possible degree until such time as we are able to get them into processing.

I think you have a very good point there and I think that I might add this one thing: A child doesn't like being

told, "Do as I say, not as I do!"

This matter of control, or perhaps a better word would be education, of children is quite an important one, and I think we could track on it at great length, but I think one final point is worth making. We can influence their behavior optimally by loving them, and by expressing our love.

Another question I'd like to ask you is, "How do husbands and wives control each other?"

"And I'm going to get right back at you by asking you a counter-question. Why do husbands and wives try to control each other?"

"Because we want them to do the things that we want them to do."

Why?

I don't like you because ... one reason is that we don't want to do the things they want us to do.

And why don't we want them to do the things they want us to do?

I should learn to keep my little mouth shut! Well, I feel that they're interfering with our self-determinism.

That brings us right back in the circle, doesn't it? Why should we interfere with *their* self-determinism? by trying to get them to do the things that we want them to do?

Oh—I knew you were going to ask me that! Well, I think this is more or less where husband and wife tracking would come in. To talk the situation over and give each other some ideas on the subject and I think they would more or less come to an agreement between them.

And to understand one another's point of view. Well, I still have to answer that question you asked me, as to HOW husbands and wives control one another. One is by the emotions of the tone scale, such as anger or fear or looking for sympathy. In general, I would say that a husband is a super valence or winning valence to the wife, and the wife is a helping valence to the husband. At least when they are operating in the reactive mode of awareness.

I agree with that, but I think sometimes it can be the other way around.

A related question here might be how much self-determinism should husbands and wives allow to one another? By this I mean a certain sphere of independent activities.

I don't think we have to *allow* any amount of determinism, because after all they are self-determined individuals.

I think you have a very good point there. Well, husbands and wives mutual control is certainly another topic that could stand a lot of tracking. I think it might be a good idea to switch over to the other side of the picture and consider how we can avoid to control, or how we avoid being controlled.

Well, the way to avoid being controlled is to understand the situation.

Now you're being analytical. If I were doing it reactively, I would do it by *not* understanding the situation.

Of course, I might ask you the question, "Why are you being reacted?"

Are you trying to pin me down? That's a very interesting concept, actually. That, on occasion, we do want to be reacted.

Why?

Oh me, never a dull moment! I suppose one answer might be that then I could blame it on my aberrations.

But why blame it on your aberrations?

Well, what else could I blame it on?

Oh, you would hand me the mike now. We could blame it on somebody else for aberrating us.

But then who accepted the aberrations?

Like I said, I should learn to keep my big mouth shut. Alright, why DO we accept the aberrations?

Something happened here—I got the mike and you're supposed to have it. Well, I suppose the answer is, just as

we've always known, that blame is—itself—aberrated, and is actually probably an echo of responsibility. Blame is what responsibility looks like in a reactive mode of awareness. And control is what influence and guidance looks like in a lower mode of awareness.

The extent to which we can influence the course of activities of others, if you are aiming your own activities toward optimum survival, is really quite large, don't you think?

I agree, and that's a very good reason for becoming optimum.

We might close on that, and add a few questions for your consideration.

First, how do we use aberrations to control other people?

Second, how do we permit the aberrations of others to control us?

Third, how do we use aberrations to avoid being controlled?

Fourth, how do we aberrate people in order to control them?

Well, so long—and I hope you had as much fun tracking as we did.

This is the ninth session of the series on Operation Boot-strap. The topic of this session, better hang on to your hat, is reality. Sounds like a rather abstract topic, doesn't it?

But reality, actually, is the world in which we live, and there couldn't be anything very much more concrete than that. In the background you may hear a plane passing by. But how do you know that it is a plane passing by? It might simply be a sound effect. What you actually heard was a sound. And on top of that sound, you made an interpretation. You interpreted that sound on the basis of your past experience of belonging to airplanes, and therefore assumed that an airplane was passing over head.

Let's try a little experiment. Close your eyes for a few moments and make believe that you are in bed. A nice soft bed with a nice soft pillow, and you are in sleep and dozing and you're so nice and comfortable in that bed. Are you there now? Ringing-aling-aling-aling (alarm clock). Turn that darn thing off! That was a dirty trick to play wasn't it? Did any of you feel a slight irritation when you heard that sound? Now, actually all that you heard was a sound, but in the framework of pretending that you were asleep in bed, you automatically assumed the characteristic attitude that you assume when an alarm clock rings to wake you up. And by the way, that was a real alarm clock.

Now, let's try a third experiment. I am talking to you right now and presumably my words are making a certain amount of sense. At least I hope they are. But suppose I was to announce the elders who saponified the exteloquence of the queen, and who warbled glibly about the run-dimmers who waffle about the queen and how they are simply wooing the medicinal saponification. You might comment, "that fellow seems to be excited about something, and it seems to have something to do with the queen, but just what in the world is he talking about?"

It is rather interesting to observe the reactions that occur in your own mind as you heard this combination of sense and nonsense which overall couldn't make any sense, after all. Because it is in terms of these reactions and those processes in your mind that you construct reality, characteristically, out of the world of your direct experience.

And it is these processes which bring into existence, in restimulation, the various impedances that block your functioning as a whole human being, that prevent you from achieving optimum survival and an optimum state of being.

The purpose of these experiments was to demonstrate these reality forming processes to you. Let's give these processes a name, so that we'll know what we're referring to when we speak about them. Let's call them predications. The reason for the term is that a predicate is an object and what

these processes do, essentially, are to make a predicate into an object for the subject. They bring something into our conscious awareness and are actually operating at the fringe of our conscious awareness. They are like the motion picture projector which throws a picture upon a screen in a movie house. We see the picture, we do not see the projector or the projection room. Predications actually, in so far as they characteristically function, constitute our personality in our character. The way in which we characteristically perform in these predications is the way that we have learned over the years from early childhood. Because when we first came into the world, we did not make much of a distinction between ourselves and that which was external to ourselves, our realities in other words. But gradually, over a period of time, we learned to make distinctions between these two. What we did before, when we were very very young, we can do again as mature adults? It is possible for each of us to re-make ourselves according to a scheme nearer to our heart's desire. It is possible for each of us to become the kind of person we have always wanted to be. The kind of person we have always known we really were. To do this, it will be necessary to change. And the change will not be easy. It is not easy to be completely honest with oneself 100% of the time, but it can be done. It is not easy to face the unpleasantnesses that form a part of our experience, for example, and regard it objectively and to reform the characteristic way in which we respond to it, but it can be done.

It is not easy to face threats to our self-esteem, or losses of our self esteem, in various types of situations, but it can be done. It is not easy to modify the concern we feel about the esteem of others for us, or their esteem for one another, or our esteem for them, etc., but it can be done. It is not easy to modify our characteristic response to a threat to our survival, but it can be done. Pain, alone, without a threat to survival to accompany it is just pain, but pain with a survival threat accompanying it is *really* pain. These are the things that must be done. These are the things that must be faced if we are to achieve an optimum state of being.

Now we've always known about this in our hearts, but because these things are unpleasant, we somehow have never really gotten around to facing the unpleasant aspects involved. Do you remember the example of the alarm clock? The irritation you felt when it went off? Now, it is possible by various techniques, and all techniques work up to a point, to reduce the affect of some of these unpleasant aspects of our reality, upon the way in which we characteristically function. But only by facing the unpleasantness and becoming superior to it can we become the master of our own reality. In the last analysis only the self determinism of the individual can finally clear, erase, an impedence.

All other ways of dealing with them are adequate, perhaps, but they are less than optimum. They are less than optimum for the simple reason that they continue to restrict our power to act.

They work up to a point, and they shouldn't be criticized for working. Each of us over the years have built up a num-

ber of defense mechanisms by means of which we protect ourselves against these unpleasant aspects of our experience. Many of us who have studied dianetics have learned a few new ones. There is that wonderful technique, for example, the technique of learning new techniques. It is a beautiful way. Another technique is the technique of setting the goal, the clear, so high that it is impossible for any individual to achieve it. That's another good technique. Actually, the state of clear, rationally defined, means simply an individual who has no impedances. An individual who is wholly integrated. Now, this state can be achieved and you will know when you've achieved it, but you may not possess the magical abilities that some people have associated with the state.

To be a clear is to be a whole human being. To be optimum is to function at the highest level of which you are capable. That's all there is to it.

PREVIEW

Although Dr. Coulter is using all the time he can spare from his regular activities to write his book on synergetics, it will still be a few weeks before the book is finished and available.

In order to make information on Synergic Procedure available to you as soon as possible, he has written a pamphlet on VALUEWORK, which is the key tool of Synergic Procedure.

Synergic Procedure is a method for achieving greater self-understanding and personal growth. It includes a number of tools. Valuework is, thus far, the most basic of these. It helps an individual dig to the heart of a problem very rapidly.

Although valuework is only one of a number of tools included in Synergic Procedure, a knowledge of this tool coupled with a knowledge of Analytical Procedure will make it possible for you to get right to work with Synergic Procedure.

In addition to these things, it is time to get to work on the preliminary organization of Project Nucleus. We feel that the information included in the pamphlet on VALUEWORK will make it easier for you to arrive at a decision regarding your participation in Project Nucleus.

The pamphlet contains 14 mimeographed pages giving a detailed description of valuework and its application. It also includes for your convenience an application blank for participation in Project Nucleus.

The pamphlet is ready for immediate mailing. To get your copy please send your name, address and 25c in coin or stamps to cover the cost of printing and mailing, to:

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