

A Scientologist Hatting Course

HUBBARD®
**DISSEMINATION
COURSE**



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COURSE

L. RON HUBBARD

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PAB 61
PROFESSIONAL AUDITOR'S BULLETIN
The Oldest Continuous Publication in Dianetics and Scientology

Via Hubbard Communications Office
163 Holland Park Avenue, London W11

16 September 1955

SELLING

It is completely fantastic that we have to *sell* Dianetics and Scientology. Yet we do.

If this is so, then why, and how?

The world does not know that there is any hope for the mind, the spirit, the intelligence level, weariness and disability. If you talk to a group all about the mechanics of the spirit and fail to talk to them about "There is some hope for it," you've overshot, and right there you have "entered the public case" too high. Its data level does NOT include SOMETHING CAN BE DONE ABOUT IT.

The careless driver, the faithless wife, the negligent employee are all severe problems. You could confront an individual beset by such problems and talk for half an hour about engrams and have him walk away without asking for help. Why? Because his entrance level is SOMETHING CAN BE DONE ABOUT IT. You'll have to sell him on that before you can sell him anything else. Does it take selling? It surely does!

The world has been promised and promised and promised for centuries, with a flop every time. Today the magazines of the cheaper variety are full of psychiatric articles about the miracles of new drugs. Even legislation states that psychiatry "cures seventy-five percent of its cases"; an outright lie. The public knows this is a lie. It knows that as soon as you promise cures that you're lying. Even the Busy Business Bureaus state that the public should suspect anyone who promises a cure for anything—by which, we believe, it includes psychiatry. So your glowing statements that you can take care of it entirely are received by the beset person not at all. He's heard it before. He's spent his money on patent medicine, and medicos, and quack psychologists, or he knows somebody who has, and he knows it won't work, that there IS NO HOPE.

How do we solve this impasse? We don't overpromise our beset person. We tell him that we have known such things to be helped by Scientology; that if we were persuaded, we might take a crack at it; that the thing isn't ENTIRELY hopeless, since Scientology, a brand-new science, has been handling things that couldn't be handled in the past. And we go on in this vein, a sort of two-way

comm, until we bring his tone up to where he thinks maybe there IS something that can be done about it if he is very lucky and if we, fortunately, will make an effort. Show him the Code of a Scientologist. But talk to him not about WHAT you can do or HOW you can do it, but that there IS some hope in the matter these days.

Another point is to declassify Scientology as medicine, psychology, psychoanalysis or psychiatry. Classification with these will doom your point. Your beset person, or the group you are addressing, possesses experience along THESE lines. Punch this up everywhere: SCIENTOLOGY IS THE ONLY ANGLO-SAXON developed science of the mind and spirit. Medicine is Latin in origin. Psychology is German (Prof. Wundt, 1862). Psychoanalysis is Austrian (Freud, 1894). Psychiatry is Russian (Pavlov and others in the 1890s). Scientology is an Anglo-Saxon exact science of the mind and spirit.

Another point is the goal of Scientology: Ability.

Now, in talking to a group, steer off from para-Scientology. Lay off the whole track stuff, huh? Lay off the fantastic. And if you have some chap around who insists on telling people about these things, just note him down; he isn't working for us, fellers. The quickest way to lose a beset person or a group is to load him down with phenomena. Talk instead about the fact that something can be done. Talk about the fact that there *is* a spiritual side to man. Talk about the fact that Scientology solves social problems. When they are very initiate and it's all in good fun and they've also got their HPA or HCA, do what you like with the whole track. Or use it in private sessions. Don't hand it out to the public raw. It's too strong.

To establish two-way communication (as you MUST do if you are going to communicate at all) you have to talk within the UNDERSTANDING of your audience. Remember that UNDERSTANDING is the peak of ARC. And ARC includes COMMUNICATION. Communication brings about understanding, so communicate a lot. But some understanding must exist to bring about communication, so don't tell the Ladies' Aid Society about your whole track space opera and expect them to begin cheering your speech. If their mouths open at all it will be either to say "Huh?" or to snore. And they won't come back again. This is so much a fact that I want you to write and tell me who and where anytime you hear somebody spout off about whole track to new audiences or to strangers, for by this we find the boys who aren't in our camp.

Our world today, before we're well into it, believes that you live one life and get buried, and that's that; that you don't go to heaven; that mechanical gimmicks work better than men; that religion was "pie in the sky" and nobody got to eat it; that SCIENCE may or may not be beneficial; that you can't really do anything about it anyway. That's a pretty dim and inaccurate view, but that's the view, just the same.

When raising the tone of the pc, do it gently by small gradients. The rises can get spectacular, but not if you try it with rocket ships. And when you do it,

you'll do it by raising his UNDERSTANDING, but if you fail it was because you jumped ABOVE his understanding and so you became unreal.

Now, the first step in auditing is not a process as such. It's FIND A PRE-CLEAR. And the next step is ESTABLISH THE EXISTENCE OF AN AUDITOR. That's why you don't do quite so well with Mama. You haven't established the existence of an auditor. To find a preclear, you have to engage what little understanding you are confronting, and then raise it.

Asking a preclear to decide to have processing is silly. You wouldn't ask him to run Part C of SOP 8-C first, would you? No. You tell him, within his framework of understanding, that auditing is necessary to accomplish his goal and when to report. You don't ask an audience to decide to like Scientology or Dianetics. You tell them to like it, to trust it, to learn to hope again with it. You aren't a scientist, and you don't have to be wishy-washy and indefinite about what you say. Be simple. Be decisive. Be theta.

To find a pc, you have only to establish the fact that there is hope in auditing and the existence of the auditor.

You don't have to struggle to tell people what Scientology is, what it is all about. Scientology applied the exact methods of science to the problem of the human mind and spirit, and won. It means the study of knowingness. Its immediate result in application is the bettering of ability in individuals and groups. It is a practical religion for all denominations and doesn't require faith in anybody until they have experienced something to have faith about. It helps people who want to be helped and if they don't want to be helped it doesn't insist on helping them. It can be used to train and control people. Its goal is freedom. It has more validated cases in its files than any other practice. It is not an authoritarian science and is of and for the people; it belongs to the little man and woman, not to huge interests. By using Scientology you can talk better to people, and understand people better, and get things done or keep things from getting done. Scientology caps about ten thousand years of study that began in Asia and wound up with a quarter of a century of work in the Western Hemisphere. Its practitioners are ministers. These are trained for years, in school and out. These ministers abide by a Code that couldn't be applied to the healing sciences at all by reason of its clauses. If people want to know a lot about Scientology, they'll have to start from scratch like you did. You do things, you don't just talk about them. When and if somebody starts running you and Scientology down, get amused, get superior, don't close terminals. Scientology is like "good roads and good weather." Everybody is for those. Somebody trying to run it down would be out for bad roads and bad weather, and you appeal to that few who like things done right and running right. And so you become amused at opposition. You don't demonstrate Scientology on somebody before an audience just to PROVE IT WORKS. You handle this problem by insisting, if you process at all, upon processing the entire group, and you use "three points in the body, find three points in the room, find three points in the body," until somebody pops out. Then

you smile and hand them your card and wonder who is running at Epsom Downs next week. Talking or processing, you are in poised control of the subject and your person or audience.

I wouldn't credit, if I were on Saturn and somebody told me you had to sell a science which gives the priceless gift of freedom to everyone, that such a stupid planet could exist. But it does, and you are on it.

Good selling.

L. RON HUBBARD
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 23 OCTOBER 1965

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DISSEMINATION DRILL

The Dissemination Drill has four exact steps that must be done with a person you are disseminating to.

There is no set patter, nor *any* set words you say to the person.

There are four steps that must be accomplished with the individual, and they are listed in the order that they should be done:

1. *Contact* the individual: This is plain and simple. It just means making a personal contact with someone, whether you approach them or they approach you.
2. *Handle*: If the person is wide open to Scientology and reaching, this step can be omitted as there is nothing to handle. *Handle* is to handle any attacks, antagonism, challenge or hostility that the individual might express towards you and/or Scientology. Definition of "handle": to control, direct. "Handle" implies directing an acquired skill to the accomplishment of immediate ends. Once the individual has been handled you then—
3. *Salvage*: Definition of salvage: "to save from ruin." Before you can save someone from ruin, you must find out what their own personal ruin is. This is basically—What is ruining them? What is messing them up? It must be a condition that is real to the individual as an unwanted condition, or one that can be made real to him.
4. *Bring to understanding*: Once the person is aware of the ruin, you bring about an understanding that Scientology can handle the condition found in 3. This is done by simply stating Scientology can, or by using data to show how it can. It's at the right moment on this step that one hands the person a selection slip, or one's professional card, and directs him to the service that will best handle what he needs handled.

These are the steps of the Dissemination Drill. They are designed so that an understanding of them is necessary and that understanding is best achieved by being coached on the drill.

COACHING THE DRILL

Position: Coach and student may sit facing each other a comfortable distance apart or they may stand ambulatory.

Purpose: To enable a Scientologist to disseminate Scientology effectively to individuals. To enable one to contact, handle, salvage and bring to understanding another being. To prepare a Scientologist so that he won't be caught "flatfooted" when being attacked or questioned by another.

Patter: There is no set patter. The coach plays the part of a non-Scientologist and displays an attitude about Scientology upon being approached by the student. The student must then handle, salvage and bring the coach to understanding. When the student can comfortably do these steps on a given coach's attitude, the coach then assumes another attitude, etc., and the drill is continued until the student is confident and comfortable about doing these steps with any type of person. This drill is coached as follows:

The coach says "Start." The student must then (1) contact the coach, either by approaching the coach or being approached by the coach. The student introduces himself and Scientology or not, depending upon the mocked-up situation. The student then (2) handles any invalidation of himself and/or Scientology, any challenge, attack or hostility displayed by the coach. The student then (3) salvages the coach. In this step the student must locate the ruin (problem or difficulty the coach has with life), and point out that it is ruinous and get the person to see that it is.

When (3) has been done, you then (4) bring about an understanding that Scientology can do something about it. Example: the coach has admitted a problem with women. The student simply listens to him talk about his problem and then asserts—"Well, that's what Scientology handles. We have processing, etc., etc." When the coach indicates a realization that he did have a problem and that something might be done about it, the student presents him with a selection slip or a professional card, routing him to the service that would best remedy the condition.

The coach must flunk for comm lags, nervousness, laughter or nonconfront. The coach would similarly flunk the student for failure to (1) contact, (2) handle, (3) salvage and (4) bring to understanding.

Training Stress: Stress giving the student wins. This is done by using a gradient scale in the coach's portrayal of various attitudes and staying with any selected until the student can handle it comfortably. As the student becomes better, the coach can portray a more difficult attitude.

Stress bringing about for the student the accomplishment of the purpose of this drill.

A list of things to handle and another of ruins to discover can be made up and used.

Do not specialize in either antagonistic attitudes or an eagerness to know about Scientology. Use both and other attitudes. One meets them all.

L. RON HUBBARD
Founder

The ARC Triangle

A lecture given on
17 August 1951

In Dianetics we have what is called a magic triangle, only we don't call it a magic triangle. It's just called ARC—ARC. Good name for it.

We find out that the item known as life energy and the item known as physical universe energy are not the same. They have some parallelisms, otherwise they would not be able to unite. They have a vibrational level in common, otherwise they would not be able to unite and react with each other.

But electricity—that stream of electronic impulses surrounded by a magnetic field which takes place because there is a magnetic field or takes place because there are impulses or takes place for some other reason—and what we call, in Dianetics, theta, are energies of an entirely different kind. In order to emphasize this we make it fairly plain that we are not talking about a physical universe energy by saying we consider theta to be exterior to the physical universe. Actually, it seems to have its own codes, its own behavior, its own wavelengths and even its own time. Its time—theta time and theta-universe time—are not physical universe time. The times are different.

There is such a thing as theta matter. Theta matter would be an idea. If you don't think there is such a thing as theta matter, just think for a moment of a culture of a nation. That culture is actually thought and ideas which have become solidified into patterns. You can even plot whether or not a thing is still a fluid idea or a fixed idea. All that's very nebulous. One of these fine days we'll know a lot more about it. We didn't make any real advance, however, in the study of aberration, human mind and behavior until we recognized that there was such a thing.

Now, although it was not described—since it was mainly talked about by people who did not know how to use or treat or describe energy as energy—this item, theta, has been talked about, discussed and taken for granted for some

thousands of years. It is woven in and out of philosophy to such a degree that hardly any book of philosophy does not mention some way or other the energy of life and then runs away very happily and plays skipjack or beanbag, but doesn't have anything more to do with this. The most adventurous fellow in the past century or so on this subject was Bergson and he called it *élan vital*—he gave it a label and then he hastily went off and left it.

Now, if you look at it engineeringwise, you'll see that an energy has to have vibrational rates, that it can form into wave patterns which are either—that have tone, volume, quality—in other words, it has all the requisites of an energy; it can be described to some degree. The second we began to describe it that way in Dianetics we began to get much better results, things began to happen, things we under—couldn't understand before were understood better.

We have—we know quite a bit about it, actually—the energy of life. Life unites with physical universe in such a way as to form an organism. And an organism is part physical universe and part theta—it's motivated by theta.

Theta—you can consider it such—has an energy value. It has three component parts—three component parts: One is affinity, one is reality and one is communication, so that we have a triangle—A-R-C. Those are three parts of theta. They are interdependent to such a degree that if you interrupt any one of them you will interrupt the flow of the other two. Theta is flowing as ARC.

Affinity. Now, it's obvious there is such a thing as affinity. You can call it—well, there is—sloppily, you call it love, but that's hardly descriptive enough. Affinity is the sympathetic coexistence of two things or an energy—two parts of the same energy or something of the sort. When we took this tuning fork in the physical universe and we said *bong* on this tuning fork and it started vibrating at 512, this other tuning fork that hadn't been touched, it says *bong*, too. You damp this one out and you find out this tuning fork is ringing. You set these two tuning forks up again; you hit this one, damp it, you find out *this* one is ringing. They're in the same level. Therefore, you could say they have sympathetic vibration. Actually, if you were dealing with theta you would say they had affinity. They were similar, they were parts of the same, and so on.

Two men talking with each other either are in affinity with each other or they aren't. If they're not, they'll argue. If they are in affinity with each other, two other things have to be there: They have to have agreed upon a reality and they have to be able to communicate that reality to each other.

So, when you speak of reality, physical universe reality, it's a very interesting thing. Telling you in an earlier lecture there is no, really, such thing as the physical universe—there is of motion—but we sense something—we see something with our eyes, we hear something with our ears, we smell something with the nose, we touch something with the hands; we decide, then, that there is something. But the only way we know it is through our senses and those senses

are artificial channels. We are not in direct contact with the physical universe, we are through contact—through our sense channels with the physical universe.

You blunt those sense channels—a man loses his eyesight and as far as he is concerned there is no light or shape or color or depth perception to the physical universe. It has a reality, still, to him but it is not the same reality as another person's. In other words, he is unable to conceive a physical universe suddenly and completely without sight. You can't conceive these things without senses. So the physical universe is seen through these senses.

Now, you and I take a look at this and we see a table and we agree this is a table—it is made out of wood, it is brown. We agree to that. Of course, you understand that when I say "brown" and you hear "brown," brown actually to you may be purple but you have agreed that it is brown because all your life people have been pointing to this color vibration and they have been saying "brown." It might be really red to me, but I recognize it as brown. So we are in agreement although we might be seeing something different. But we agree this is brown, this is wood, this is a table. Fellow walks in the door, he comes up and he takes a look at this thing and he says, "Huh! An elephant!" And you say, "It's a table, see? Elephants are . . ." See? So on.

"Ah, no. Elephant."

So, we say he's crazy. He doesn't agree with us. Do we attempt further to communicate with him? No. He doesn't agree with us. He hasn't agreed upon this reality. Are we in affinity with him? No. We say, "Go downstairs and call the little men in the white coats. This guy is crazy. We don't like him. We don't want to be around him."

Now, you and I are—let's say—are arguing. And this is a table and it's made out of wood and it's brown. And you say, "Table's made out of wood," and I say, "No, it's not. It's made out of metal which is painted to look like wood." And we start arguing about this. Arguing—we're trying to reach a point of agreement and we can't reach this point of agreement. Another fellow comes up here and he takes a look at the table and he says, "Well, as a matter of fact, the legs are painted to look like metal, but the top is wood and it is brown and it is a table." You and I reach an agreement. We feel an affinity. All of a sudden we feel friendly. We feel friendly toward him; he solved the problem. We have reached an agreement and we go into communication. How do we go into communication with each other now?

There is a theta-level operation of some sort or other. There is too much data too badly evaluated—a lot of it is bogus data, a lot of it is nonsense—about life energy. But a lot of it may have some truth in it. But nobody has ever gotten into that bin of knowledge and really scrambled around and held up this item and that item and gotten the most important items together and formulated and organized them.

There's spiritualism, clairvoyance, clairaudience, ESP, and so on and so on. There's all sorts of manifestations. There's faith healing—there's—this thing just

works in this *tremendous* quantity of disrelated, discoordinated, most of it discredited, data about this, but it's a funny thing that man keeps on talking about it and has been talking about it evidently for fifty thousand years. That bin is really active as a bin of knowledge. Nobody has ever got it lined up, but it's very active.

Rhine, out at Durham, has awful arguments with fellows up here at San Francisco. They write letters back and forth all the time. Neither one of them knows a darn thing about what they're talking about, but boy, are they having a hard time trying to reach an agreement on what they don't know.

The amount of dissension in the field of religion, for instance, should demonstrate to you that it is a level of abstraction about which very little agreement can be reached. Therefore, there's very little affinity in brotherly love sometimes and when it comes to an agreement, we can obtain agreement on the physical universe.

Here, for instance, is Mr. *A* and here is Mr. *B* and here is the physical universe. And Mr. *A* and Mr. *B* might possibly have a communication channel through the theta level. There are some indications that that exists—not very positively identifiable—but where their main communication channel is, is to here, to here and from here to here.

A has an idea. He puts the idea on the sensory switchboard, goes over on the motor switchboard, the vocal cords operate, put air into vibration; go over—they reach the eardrum, put *it* into vibration, hits the motor switchboard, hits the sensory switchboard and goes in, and the other fellow . . .

Now, if he's used words on which—if there's been an earlier agreement on what the physical universe was—because there might have been a disagreement on that; one might have been from North Carolina and the other might have been from Nebraska—and if there has been an earlier agreement they can get into agreement, but they're getting into agreement *via* the physical universe.

When *A* says, "Up!"—he says, "Up," that sense message goes through that channel, strikes the other, *B*, but *A* had an idea of an elevator moving when he said, "Up," and *B* receives the idea and he's got the idea of a rocket going up—different velocities of *up*—and they can get into an argument. Fellow says, "I think it ought to go up," and the other fellow sees a rocket going and that would be much too fast to send this item up, so he says, "No." The other—first guy says, "Well, elevator is nice and slow," he's saying to himself, "it could go up." And the other fellow says, "No!" Now they argue for a while and then they finally get to a point where *B* realizes that the other one is talking about an escalator—see, he can see this escalator motion, he gets the idea of *up*. In other words, the word *up* means different things to them, but they get those things enough into approximation—they get agreement—they've got a reality, then they stop lambasting each other and saying, "No! You don't mean up, you mean *up!*" And the other fellow says, "I mean *up?* Of course, I mean *up!* But you don't mean *up*, I mean *up*," and so on—yak, yak, yak—and their affinity is down. First thing you know, they'll square off. And their communication lines are pretty jagged.

But the second they reach this agreement, why, they say, "Well, of course I said *up* and you know it's up too, and you're a good fellow and I'd like to go off and have a beer with you. And everything is fine; I love you dearly. We're in communication. I want to tell you about my wife . . ." They've got an agreement. ARC.

In order for there to be communication, there must be agreement and affinity. In order for there to be affinity, there must be agreement on reality and communication. In order for there to be reality and agreement, there must be affinity and communication. One, two, three. Knock *this* out, *these* go. If you knock *this* out, *these* will go. If you knock *this* out, they'll all go.

This is life—the life energy. If you take a man and thoroughly disagree with him, go out of communication with him and withdraw all affinity from him—from his fellow human being, he'd die—*boom!* You could actually disagree with a man to an extent where he would die. You disagree with him, but there are five ways to block a communication line—I won't go into all those five. One of them is to cut it, another one is to make it so painful that the person that's receiving it will cut it, another one is to put so much on it that it jams. I'll leave you with those three.

Now, when it comes to your communication, then, you could make it painful, or you could refuse it, or you can put so much on it that he cuts it off. Those are three very important things to know about a communication line. That communication must be *good* communication: the necessary data sent in the necessary direction and received.

All that communication will be about, by the way, is reality and affinity—the physical universe. Reality and affinity concerning the physical universe. The discussions, and so forth, will be whether there is affinity or isn't affinity or whether there is or is not agreement and where the agreement is particularly disagreed with on the physical universe.

As far as affinity is concerned—took a bunch of babies in Boston, forty of them. Took twenty of those babies and they sent them home after they were born and they all got along fine—they just took them at random. Twenty more babies they left in the hospital and nobody went near them except to feed them. The twenty babies that remained got ill. No affinity. No affinity.

Now, affinity can be built up in a number of ways. You can talk to people and build up an affinity with them. But remember we're talking about communication, not just talk. There are many, many ways to communicate. Two people can sit and look at each other and be in communication. One of the nicest ways to go into communication is tactile. You can pet a cat. And the cat all of a sudden starts to purr, purr, purr. You're in communication with the cat. You reach out and shake a guy's hand—present time—you reach out and shake a guy's hand. You're in communication with him because tactile has taken place. Oh, the boys—the old boys with the tooth-and-claw idea that "everybody hates everybody really, and everybody's on the defensive and that's why we have to force everybody into being social animals,"—you know, the old school. They said, "The reason men shake hands is to

show there is no weapon in the hand." Nah. Communication. In France, and so forth, they throw their arms around each other. They do it in Spain, they do it in Italy, and so on. There's lots of contact—contact. That contact is communication.

If a person is badly out of communication and you touch him—he considers all things painful—if you reach out and pat him on the shoulder and he dodges slightly even though he doesn't go on, you'll find he's also out of communication vocally. You try to say something to him. You say, "You know, I think that's a pretty good project, Project 342A, and I think we ought to go along with it." He'll sit there and he'll look at you and he'll nod, then he'll go down and he'll complete Project 36. And you say, "Project 36 has been just thrown out. We weren't gonna go through with that at all." He hardly knows you're talking to him. He *dodges* everything you say. Or he may talk to you so hard and so long you won't get a chance to tell him you want to do Project 336A. That's dodging you, too. In other words, he's out of communication with you. Therefore, his affinity is low and he won't agree with you either. But if you can get him into agreement, this'll pick up and this will pick up.

This is about the most important dope I've ever run across on the field of interpersonal relations, control and management. Supervisory techniques which do not have this as a precise working axiom are apt to fail—as often as they do fail right now.

A group of men—here's this group of men in a room. You go in and you talk to them. Agreement—trying to reach agreement with them. If those men are pretty spooky and pretty low on the Tone Scale, I tell you, you can advance the most beautiful, the most wonderful reasons under the sun and they will still remain antagonistic towards you. Are you *communicating* with them? That's it. The low-toned individual doesn't take a high-toned communication. And I'll show you a little bit more about that in a moment. If you're not communicating with them, they're not agreeing with you and you haven't any affinity with them. And they're not going to agree or *do* what you say. They're going to kick back at you one way or the other. There are ways to get into communication with that group.

You can go around—you can take any group of workmen, any group of men working on a similar project—you can take one look at the foreman and the men, you can tell whether or not these people are in communication with one another. If they aren't, they are not working as a coordinated team. They're not in communication, perhaps, because they're not agreed on what they're doing.

All you've got to do is take the group, put them together and say, "What are you guys doing?"

You don't ask the foreman, you ask the whole group and the foreman, "What are you guys doing?" "Well," one fellow says, "I'm earning forty dollars a week. That's what I'm doing." Another one says, "Well, I—uh—I'm glad to get out of the house every day. The old woman's pretty pestiferous." Another one says, "Well, I—as a matter of fact, I occasionally get to drive the truck over

there and I like to drive the truck and I'll put up with the rest of this stuff to drive the truck, and I got to work anyhow." Another guy will say, if he were being honest, maybe, "I'm staying on this job because I hate this dog that you've got here as a foreman. If I devote my life to making him miserable, boy, that makes me happy. I really lead him a dog's life, too."

And all the time you thought those men thought that they were grading a road. Not one of them thought they were grading a road. You thought that they were building a road between Augusta and Wichita, and they weren't. Not one of them was building a road. Not one of them was even grading.

And you get them together and this crew may be unhappy and inefficient and so forth and you say, "Well, you know, some day gonna be a lot of cars will go over this road. Maybe they'll wreck themselves occasionally, and so forth, but a lot of cars will go over this road. You boys are building a road. You're building a road from Augusta to Wichita, from Wichita to Augusta. Pretty hard job. But, somebody's got to do it. A lot of people'll thank you boys for having built this road. I know you don't care anything about that, but that's really what we're doing around here. Now, I'd like a few suggestions from you people how we could build this road a little bit better." All of a sudden the whole crew is building a road. *R* to *A*, they go up—so forth.

And if you've got a foreman on the job that's around 3.0, 3.5, something like that and who's still got some theta volume, knows his job, knows what he's doing, you won't have any trouble with that crew. They'll be building a road, the whole crew. But the crew as dispersed as that probably had a 1.1 or a 1.5 foreman. You get them to agree on what they're doing, they're all set.

You know, communism has a number of instinctive tactics, being kind of "stinctive" anyway, and one of those is built sort of empirically upon the fact that a bunch of Swedes went down into Russia and whopped them about 900 and put a czar in. Actually, the Swedes went down there as mercenaries and worked for all the petty princes in these petty principalities and one day the Swedes—they'd been driven out of their own country by a revolution—the Swedes formed the bodyguards of all the princes that formed all of Russia. And one day all the bodyguards revolted and chopped off all the heads of the Russian nobility and took over Russia and elected a czar and unified the Russias. And the czar, after he had been reigning for a year or two, took a Russian name—they became White Russians.

World War I, 1917, they stood that lineal descendant up and they shot him dead. They had lived all those centuries with an alien race in control and they resented it. And that alien race was Capital. Aristocracy. And now they're trying to sell the whole cockeyed world the idea that they're being governed by an alien race. You couldn't possibly pound it with a hammer, a sickle or a sledgehammer into the skull of a Russian that the capitalists of America were of the same race as the laboring class of America. You couldn't convince them that they're all Americans and they were all born with more or less the same chance and they

could all get there. You couldn't convince them of this. "No. They're those white Swedes. We know. Sure. And you got to kill 'em; that's the only way you can do it."

Well, this great philosophy that gets imported into this country via the sewers or something—I don't like the communists—I thought I might as well add that—these boys work inside the unions and they kept telling the unions now for decades—unionism is okay, but they keep telling these unions, "You know, you're really being governed by a bunch of White Russians—bunch of Swedes, or something—and they're a different breed of cat, they're different people; they're not your people, they're not like you. You're laboring men. The thing to have is sweat! That's—that's the stuff—sweat. That's what wins. And those guys with those brains, you don't want to have anything to do with them because they belong to another race."

And now management tries to come in and they have been told—labor's been educated into believing that the whole of management and the whole of Capital is made up out of a different kind of individual, so the similarity or affinity cannot exist, so there can't be an agreement on reality and there can't be a communication.

Now, about the first thing you could do with people in interpersonal relations with labor is set up every possible communication line you can to labor and let them find out, if you possibly can, that they aren't being run by White Russians. You'll get some sort of an agreement. If you agree they're men, they're liable to agree that you're a man, too. They resent being owned very much because theta only functions when it is self-determined. You've got to have self-determinism in a man or in a group. This does not mean socialism.

You try to turn management over to a group—that's really a laugh—you turn it over to a group of guys that have no concept of management or executive lines, and can they pray and beg! I had this happen once. I threw the whole operation at the staff. There you are. *Tsk!* One of them got up few days later and said, "I have a motion to put on the floor. Will Mr. Hubbard please take charge of this operation?" They hadn't known it was that complex. All of a sudden we had got an agreement. So they said, "Gee. That's a specialized operation. That's a specialized operation and he's human and we're human and we're in communication and he's been talking to us and we do have some affinity and he does want these things to happen for our own good, and so on." We had interpersonal relations all of a sudden. And we had management-labor relations too, the like of which we had never had before. And by the way, this doesn't mean collectivism, it just meant simply letting the boys get together once in a while.

Having management interested in getting labor together as individuals is quite an innovation. The union can only exist as a union as long as it has affinity, communication and reality between the union leader and the union member. Psychological warfare consists of cutting a communication line or demonstrating a difference exists where they thought reality existed, where they thought they had agreement.

Union leadership has supplanted management in the affections of labor. And union leadership does not constitute the working brain force and regulating force which is going to keep labor working. What can you expect but a failure of an economic system that is being run so cockeyed?

Similarly and simultaneously, how do you expect a human being to operate when he doesn't have agreement within himself? The liver does not agree that the pancreas are doing a good job. The communication line between the right hand and the right ear are cut, not because the nerves are severed, because there's a jammed switchboard. The communication between "I" and the right foot goes haywire every once in a while. Guy has a toe that occasionally twitches and "I" says "Stop it!" and it goes on twitching.

In other words, unless there's an *affinity* throughout the body and its various parts, it doesn't get along well. Unless there's good communication—in other words, good nerve channels, smooth switching connections, and so forth—throughout the nervous system, you don't have communication that's any good. And unless the whole body has agreed on what it's supposed to do, you don't get along well either. This fellow agrees that the best thing to do is to sit there at that desk and work like the mischief and make lots of coffee and cakes. Only the back doesn't agree with this. The back says, "I'm tired." All of a sudden he'll get out of communication.

How does this apply to the Tone Scale? It's not very technical. You talk about theta. You can imagine a free-flowing, smooth-flowing energy that's just doing fine. It's got three component parts: affinity, communication and reality. These three parts, when flowing smoothly in conjunction with each other, produce a nice harmonious union with MEST, the physical universe. The body, that is, the physical universe and theta just go along fine. As a matter of fact, theta, running nice and smoothly, will lay out over items and people in the physical universe and things will just run like a clock.

But the second it starts down—here is this commodity here—the second it starts separating, damping out—the second affinity, communication, reality start damping out, you start to get disharmony, dissonance, as in a musical note. The second you start to get dissonance—here is the way life kicks itself out of an organism which is dying.

Here's 2.0. Let's say that this can exist fairly well down to 2.0. It's pretty bad when it gets here, but from here on down—at anger it's nice and jagged; and then in fear it's further apart, it's separating; and when you get down to here, apathy and death, it is null. Affinity, communication and reality are inter—are not interacting at all, they are not functioning at all.

How out of communication can an individual get? Dead. If you ever tried to communicate with a dead man, you'd agree with me.

Now, here's your Tone Scale again. Only here is the—actually, technically, the engineering derivation and extrapolation of that Tone Scale. There is where it

came from—is the recognition of a *null* vibration. And death, being the same thing—the recognition that the halfway point would be a half-cancellation, and up here. Here they're still fighting exteriorly to try to stay together, here they're afraid they won't, here at grief they know they don't. Here at apathy it's gone, and that's death.

Theta has those three component parts and you have ARC. And it's very important to know that—very important to know that because it tells you immediately what we're talking about when we have a communication line on this chart and it says he's out of communication. Here is the extrapolation, by the way, and this is the basic extrapolation of this chart.

Here we have a 1.5. What will he do with communication? He'll turn it straight around. You tell him "black," he'll say "white." Even though it'd serve his purpose, you might think, to say "black," he'll say "white." He doesn't look angry, unless you know the Tone Scale. And you tell him, "Say, by the way, would you go over to the other end of the shop—'black'—and tell George 'black,'" and you see him go, but he tells George "white." If you told him to tell George "white," he would tell George "black."

Agreement can be procured anywhere on this scale at the level of the scale. In other words, you can enter the vibration level. Talk to an angry man angrily. If you don't attack him, if you appear to be agreeing with him on the subject and agreeing with him angrily, you're in affinity with him and you'll be in communication with him, but you won't be in communication with him anyplace else on the scale.

It's pretty easy to go into communication with people high up the scale. You've got a stenographer that's at 0.5, you give her a letter, you say, "Wilkes Brothers. Uh—we have your order. Instant shipment was received. Uh—didn't—couldn't—on. Yours truly." 0.5—darn thing is all nulled out here. First place she really doesn't agree with you that you ought to be writing that letter, just because you want it written. The letter will probably read, "Dear Mr. Thompson. Your order of the 16th instant has been received and everything was broken in it."

You ask her, "Would you please go down to the traffic court and fix up this ticket for me?" You don't think about it again. Boy, if you've got a 0.5 in the stenography chair you certainly *better* think about it again because you don't get action at this point. You see how far down the scale it is from a standpoint of life? Life has damped out at that point. So you don't get persistence, you don't get action, you don't get responsibility. You don't get motion, movement. And you say, "Here is this, here is that. Do something else, do something else, do something else." You work—you don't get them done. There is where your Tone Scale becomes very important. Here is ARC at work.

Affinity. Let's say you have somebody that you're working with and really this person is at 1.1. This person appears to have affinity for you. He says he likes you. He says he likes you quite often. As a matter of fact, this is very propitiative as a level. He likes you a great deal. And you wonder why you keep

getting unhappy around him. After all, everything he says is for your own good. You get very, very unhappy and then you say, "Well, the poor fellow, he's trying his best." He's trying to kill you. I mean, just as simple as that. May take him five years, but he'll do it. He works along at that level. In other words, he's working below this 2.0 line and he'll keep swinging these covert activities at you.

And don't think he won't introduce a covert activity in the business. He—apparently he will demonstrate an affinity. He'll say he has an affinity. But his agreement is very poor, very poor. He will take everything that's good news and make it kind of shabby. He'll go into communication only along the line of gossip.

You come in at eight o'clock in the morning and sit down at your office desk and you're just doing fine, you think. You had a game of golf that morning. You're kind of tired but you sure enjoyed that game of golf and . . . "You know, confidentially, the boss came in eight o'clock this morning. He hadn't—uh—he looked pretty tired, he wasn't wearing his regular business clothes, either." And this gets back to the wife going through the hands of 1.1s—1.1, going through, add another 1.1, getting chain reaction, and so forth: "You know, Mamie, I really hate to tell you this, but I'm telling you this for your own good. But you know—you know George was out all night the other night. I thought you ought to know. Uh—there is a stenographer down at the plant, you know." Yeah, because they'll only carry that line. Wonderful. It's just wonderful. The news which will go through one of these low-level communication lines is a certain brand of news. And a 1.5 communication line carries destruction, because that's what it is and that's all it will vibrate to.

A 1.1 communication line will carry gossip, covert hostility, propitiation. "Uh—gee, that's a very, very pretty dress you've got on, Marge, I—I—I always have liked it."

Now, you get along about 0.5—you get 0.5 and the only thing that will go through there is hopelessness. And if you try to give 0.5s much that isn't hopeless, they'll pass along hopelessness. You just do fine—you can explain to a 0.5, "Now look, it's—everything is going to be all right and the whole operation is going to succeed and we've just got in some new capital and everything is just fine and we're all working hard on it now. Now, I want you to pitch in and do your best and—you will, won't you?"

"Oh, yes, yes, yes."

You come back past the desk a moment ago—a moment later and you've got your ear cocked, "And he was just telling me that we were almost ready to collapse. He said the new bond issue—they would try but you know, I don't think it'll go through. I could tell by listening to him." Boy, all of sudden, why, this is interesting.

This is kicking life to pieces when it gets down below 2.0 and it starts kicking the individual to pieces below 2.0, because he's not in communication,

he does not have affinity—not in communication with, he does not have affinity for and he is not in agreement with *himself*, either. There is your neurological levels, and so on. Illnesses. You ever run into somebody who detested himself? Same thing.

Now, I want to give you here a little bit of a physiological description of each one of these individuals. You understand, this description is more generalized than this chart is. These are just things that you can glance at suddenly and you can tell.

Now, I'm going to start at the bottom.

A 0.1 is something that you won't find walking around in the society. The 0.1 will be pretty gray in the face. The skin circulation almost absent—hardly perceptible. This person is pretty bad off. This would have to be a stretcher case.

But just above that at 0.5 the same skin condition obtains. There is a slight grayness to the skin, particularly in the cheeks, and so on. It's greater or lesser degree. It's not always present, it's not always detectable. But when it is detected, there's a 0.5. The fear and hopelessness, and so forth, actually mixes up to make the blood tend to leave the surface. The blood is even afraid to be on the surface. The blood goes in. The blood laces in the center of the body to some degree. Sharp noise—the blood laces immediately in the center of the body. It falls away from the skin. This obtains particularly at 1.1—the skin condition is even worse at 1.1 than it is at 0.5. The gray, gray skin tinge.

Now, the 1.1, of course, is pretended death. You won't be troubled with a 1.1—pardon me, a 0.1 is pretended death and you won't be troubled with it. But you'll find 0.5s around.

Now, one of the things that marks a 0.5—particularly physiolo—medical range here is—it says, "Chronic malfunction of organs." This body is trying to die. You take a young girl who is a 0.5. Her endocrine system will be so bad off that the fatty tissue of her body is all displaced. Her body isn't pretty—it's displaced. The ankles, and so forth, are—fat's on the wrong places, that's all. You don't have an endocrine system that is working smoothly and evenly, that's all.

You take a fellow at 0.5, you get a shoulder slump, and so forth; he looks old. He's pretty well gone. The guy looks like the last rose of summer. He's sad, but the funny part of it is when he's very young—when he's very young he can manage to carry along all right. He can even fool you sometimes a little bit. He can merely appear to be very—rather obedient. He's too quiet, though—no hilarity or anything like that. But one of the things this person will do is try to damp out any loud noises in their vicinity or something like that. They'd much rather go to a funeral than a movie any day; weeps rather easily; looks on the hopeless side of things; untidy in dress.

Now, you get up above that level into commoner levels. You get around 0.9, you're in a relatively acute fear bracket, continually acute state of fear. I mean, he's chronically up on the subject of fear. This person is afraid. Here's where

you get this grayness of face, and so forth. And you'll find out that this person has a habit of sort of withdrawing. He will withdraw very easily. As a matter of fact, if you were to talk to this individual and raise your voice just—any at all, you'd find this individual would back up from you. Also, this individual's eyes, if you care to look at them—the pupil is always slightly dilated. Little bit bigger than it should be for the light he's standing in. And if you were to make a sudden noise, not even a very loud noise but a sudden noise, if you watch the pupil very sharply, you will see it go *pop!*—it'll flash. It'll flash out to the edge of the iris and back in again—fear. That's the expression of fear.

As a matter of fact, if you can make a real loud noise around a 0.9 you can put him in a trance.

Oddly enough, though, if you tried to hypnotize a 1.0 or a 1.1 they'll just keep on making fun of you. They'll feel silly, they'll feel foolish, they'll do this and they'll do that. That's because they know they're annoying you when they do it. You try to knock somebody out into a hypnotic trance or a drug trance at that level, you really have quite a time. Because they're afraid! They're afraid of what will happen to them. They're *so* aware, they're *so* alert to anything that might hurt them—the exterior environment is so much in control of them—and yet they can still balance it to such a degree that they keep holding on to that balance. Here is an inability to relax—an inability to relax. You shake hands with a fella and his palm is always moist, you're dealing with somebody from 0.9 to 1.6. Palm of the hand wet, continually wet. This person has nervous mannerisms also and this person has ulcers of the stomach. Rather easy to tell this band.

Now, this person talks to you in slight non sequiturs, slight ones, almost continually. You say, "Well, we've got a pretty good plant here," and so forth. And he takes a look at it and he says, "Our plant at Willow Run was—yes, we had a good plant." Not quite what you were saying. It's not far enough off to cause any startlement, but it's not what you were saying, definitely. You're trying to tell him about the plant and he tells you about some other plant. Also, he tells you about a plant that's just a little bit bigger than your plant and if he happened to discover, for instance, what pay you were making even though you didn't tell him, he would have to tell you that he knew somebody—he wouldn't say *he* did—he knew somebody that made *more* pay than that.

If you said—if you said, "I'm going to . . . Now, I want you to take over and get acquainted with this particular section of the office because next week I've got a vacation coming up and I'm going up to Colorado." It's a very funny thing, but he's got a friend that's going up to Aspen, Colorado—going to one of the biggest hotels there. But he won't advance this in such a way that you can notice it. If you were to take umbrage at this, this continual hammer and pound of invalidation, invalidation . . . As a matter of fact, you don't own anything good, somebody owns something better. Your height, strength, brains, and so forth, he's just going to put X's across the lines. But he's not ever going to do it in such a way that you're going to find out that he's doing it. It's going to be so apparently on the groove that it's very difficult to distinguish. And if you were ever to turn on this fellow and say, "But, *I* didn't say that!"

"You didn't say what?"

"Well, I said I was going to Colorado and you say somebody else is going to Colorado. What's the idea of telling me the other guy's going to Colorado, because the only reason I told you I was going to Colorado was so that you could . . ."

"I didn't say anything about anybody else going to Colorado."

Now he's really got you. He's got you spinning. So he didn't say that.

"But you *did* say that!"

"Well, as a matter of fact, what I meant to say was . . ." And he'll tell you something else—that's what he did say.

"But you didn't say that." He didn't say that and you *know* he didn't say that. But he said this over here. And if you happen to, that day, be drifting down around 2.0, you're going to find yourself down there—if you keep this up very long, you'll first find yourself at 1.5 and then you may find yourself where he wants to put you: 0.5—a temporary 0.5, because after you've been doing this for a while all you can sit down and do is sit down and weep.

It's a very funny thing, but you want to look at this guy's files. Maybe he's keeping files or something like that—just look at his files someday. The surface is so pretty but boy, don't look behind them. He's told you they're all up-to-date. You go in, you check it, you can't quite tell that they're not all up-to-date. You're looking at a fine surface with this fellow.

His physical manifestation tends to be *thinness* rather than obesity. Obesity starts swinging in—that doesn't mean that everybody who's thin is a 1.1—obesity starts swinging in at about 1.3, 1.4; they start to get fat. 1.5 is pretty chunky. 1.5 is pretty chunky. 1.5s tend toward being square and that is just one of these rules of thumb that you can't take too seriously, but it's something to alert to. They have a tendency to be squarely built. That doesn't mean that everybody who is of athletic build is a 1.5. But they tend to be a little bit too squarely built. You will sometimes see a 1.5 with a gray, very gray complexion, but this is a 1.5 who has only recently been beaten down below the line and who is still holding on to it somewhat, but—hard to do.

Your 1.5 will come in and tell you about the office. If you ask him about offices, it—you're not going to get any covert level of activity here. I mean, this guy is going to tell you right out and out that this office furniture you've got is pretty damn bad, isn't it? Yeah, he's going to tell you all about how awful it is. Hate, destruction—he tries to destroy with words, and so forth.

But education may have smoothed him out to a point where he doesn't talk outrightly so. Watch what he does with things.

As you come on up the line you start to get up into the average and you start to get into better and better physiological types, you start to get up into higher levels of efficiency. You can tell these people. Let me tell you that they look, from that level on up, healthy.

One of the fastest ways of telling this Tone Scale, by the way, is the state of health of the individual—the state of health. The chronically ill, chronic malfunction, endocrine, neurological illnesses, depository illnesses and severe, sporadic illnesses—that is to say, fairly usually the guy two or three times a year gets very sick—any one of those categories is liability in employment, any one of those categories. That includes arthritis, sinusitis, any one of these items. You can look on a person's health record pretty accurately—if you have his health record for over a couple of years and you at least see where he's been on the Tone Scale for that couple of years.

It doesn't explain away, either, when he says, "Well, I was wounded in the war." Now, you know almost certainly that he's fixed by aberration. It's too bad and it's heartlessly true, however. He said, "I was wounded in the war and that's why I've had sinusitis ever since." Well, he's wounded in the war and all that sort of thing, but this—what you want to know is, is he up or down on the Tone Scale, and that says he's down on the Tone Scale no matter how he got put there.

Your best bet, as I said, is to take a glance at his health record and it will give you a glance at his mental record. Right there, you can peg him on the line with a glance at his health record. This health record is pretty accurate. Medical range.

Now, attempt to establish affinity with him—your effort to establish affinity with him. You will find out that from 2.0 down the individual is liable to fawn upon you—be *too* agreeable, unctuous, so forth. You don't expect a 1.5, by the way, to be angry with you.

The 1.1, by the way, will bring you presents, lots of them, no matter where he has to steal them. But you want to establish that and then try to establish agreement; find out how much agreement you can establish rapidly with this person. If you can establish rapid agreement with this person, this person is up the Tone Scale a ways. Either that or he's hanging at your level. And communication—communication is very important.

You know, this is really—this ARC is of an essence in this. Try to get the answers to the questions on an application blank. If you have any difficulty getting those answers on that communication blank, this guy is going out of communication with him; he's down the Tone Scale. If for any reason or other he can't fill out this form the way it is, but he—it's a peculiar case and he has to have another form and that sort of thing—ah, to hell with it. He's just out of communication. He's down below 2.0. It's just a method of—he doesn't want to communicate through this piece of MEST with you. He's got to make a specialized piece of MEST. Or he's having difficulty—you say, "How old are you?"

And he says, "I'm—uh—I'm—uh—uh—38."

And you say, "Well, where were you born?"

"Um—um—Wichita."

"You were born in Wichita."

"No, that's where I live. I live in Wichita."

Oh, brother. Wipe him out—*hoo*—quick, because he is nervous in your presence; that's true. He is very nervous in your presence. That's a symptom, too. You want a guy to come in and talk to you. If he's nervous in your presence, he'll be nervous in the presence of a machine, too.

I know that that's awfully rough and that's a bad indoctrination, and so forth. Sure a guy can shake a little bit in a strange place or something like that, but if this bird is so nervous that he isn't getting along—he can't communicate well with you, he's just communicating at his own level on the Tone Scale; it isn't any super special deal. Matter of fact, some guy—some guy will be a little bit nervous with you and he'll still keep right on communicating with you. Quite important.

Now, the reason you look up application blanks, actually, is because you really do use some of this whether you call it that or not. You want to find out where this guy has been employed. Well, the reason you look up this application blank—the reason you look it up is to find out where he has been employed. That isn't . . . And what his employer's got to say—that's what you want to know—to hell with what his employer's got to say. That's taking probably some 1.1's opinion on another—on a 2.0 or something of the sort. That data is no good, but *this* data is good: He wasn't employed there the same length of time that he said he was. That's important! Because that spots him for you. That doesn't say, "Well, this fellow lies," and I guess most anybody lies this way.

A fellow who starts to disarrange data which it isn't even necessary to disarrange, boy, that's a red flag. Here's a 1.5. That's about where it starts getting disarranged badly. A 1.5 will turn facts right straight around. He'll tell you he drove a truck there. As a matter of fact, he was a file clerk there. He didn't work there between 1943 and 44, he worked there between 1939 and 1941. He hasn't got any reason to vary this. There are no reasons to vary this from 2.0 down, no reasons to vary it necessary. It just gets varied.

There's a problem that police have about criminals, by the way. It's not that all are criminals in their real reactions, I mean, their surface reactions below 2.0. But the police have an awful problem with criminals. The cops always expect the criminal to do the survival thing and the criminal never does. The cops go threshing around Chicago finding this guy who just broke out and shot a guard—he said he'd never be taken alive—and he had the guard's riot gun. And they find him sitting on a streetcar reading a Bible and he says his name is something else.

What more did they expect? That was non sequitur and nonsurvival as far as this guy was concerned and yet, that's the way they found him. He had reversed anything that they expected. There was no constancy in the matter. The cop always expects the criminal—he gives the criminal a chance, by the way—he'll give a criminal a chance to turn state's evidence: "We'll save you your trip to the death house if you'll turn state's evidence on your pals." And the guy won't! And they figure out, "Well, this damn fool, he's really loopy. Why?" As a matter of fact, sometimes it even works this way: You say to the guy, "If you turn state's evidence, you know we'll electrocute you." And he'll turn state's evidence the next day. I mean, he's doing the nonsurvival thing. The cop keeps trying to police people on the theory that they're rational and they don't do the rational thing.

A murderer always leaves a clue on the scene of the crime. He'll always go down and carefully register the gun in some other town or something of the sort, with the number and so on and then leave the gun on the scene of the crime. It isn't very hard to trace criminals because they always tell you what happens. That's the only reason cops, being the IQ cops are, succeed. Well, I'll—a criminal is just looking for a way to get himself in trouble. And then the cops go around and they're very puzzled as to why it is criminals are so dumb in their commission of crimes and they can't figure this out. All they're doing is running a free boardinghouse for people to fail to.

The criminals are repeaters because they repeat. The cop says, "Now, we're going to treat you nice and we're going to take care of you and that is to say, we're not out for you. You've done your time in the big house and here you are and you're a nice guy and you're here in town. You keep your nose clean, you get a good job and it's hands off as far as we're concerned. We give you every boost in the world," and they pick him up the next day in a stolen car. How do they pick him up in a stolen car? Is because he drives in front of a police car and kills his engine and lets the police car run into him. It's wonderful. And these cops, these great criminologists—J. Edgar and the rest of my pals—old J. Edgar—they think they're—they think they're doing such tremendously brilliant and clever things. Of course, they *do* do very brilliant things. But these criminals are all set to be picked up.

They have a rule in the city of New York: The person who finds the body killed it. It works 80 percent of the time. The person who finds the body killed it. This guy will come around and make sure he's on the scene of the crime all ready to go. "Clip 'em on, boys." Eighty percent. If you want a real commentary on the efficiency of police, by the way, in the United States, 30 percent of the murders—only 30 percent of the murders committed are detected by police, only 3 percent of those detected are brought to trial, only one-half of 1 percent are ever executed for the crime. I thought I would let that data out. J. Edgar was trying to suppress it to a bunch of us writers a few years ago.

Here's the criminal along that level. Now, that's the kind of operation that you will get below 2.0. And don't think 2.0 is necessarily an outright criminal—

1.5 is outright criminal or anything like that. The criminality is a sort of a special strain. Criminality is something that is against the law. The law of being decent men is the only law that people are against from 2.0 down.

Now, there is another method of arriving at this, but let me finish off this one. You feel affinity for somebody, you go into communication with him rather easily—there's always the third one: Are you and he compatible in what you agree upon? And you want to watch that one, because two of them can slightly and apparently exist and the third one will be almost absent. If it is, the other two are too weak to take any chance on. Doesn't—that you want slavish agreement either. You find that it doesn't have to be slavish in order to get into agreement with somebody. If you get an agreement with somebody, you'll get an agreement with somebody and that's that.

Now, another thing is the amount of fault a person finds and the amount of turbulence. This thing I drew you here is actually a graph of turbulence. Life energy is more and more turbulent the lower it is on the Tone Scale. Turbulence. An apathy case creates the maximum turbulence. They can't move, they have to be waited on hand and foot, they are completely—and that's—they really cause turbulence. They demand an enormous amount from the society.

But a 1.1 causes turbulence with gossip. The 1.5 causes turbulence with rage. You see that there might be some affinity, you might be in communication with this fellow to some degree and then he starts telling you how *bad off* or what you ought to do to improve the thing! And he starts telling you about "Well, if the executive vice-president in charge of so-and-so and so-and-so and so on and yak, yak, yak—something wrong, something wrong, something wrong, something wrong. Of course, you ought to do something about it, but there's something wrong, something wrong, something wrong, something wrong." Have him shot or fire him or something because this guy will cause you more trouble. Turbulence. Turbulence. Upset. Upset. Upset. Nothing is ever right around this guy. Well, believe me, nothing will ever *go* right around him either. The girls in his office and all the rest of the thing, they'll get pretty well knocked to pieces there. That is most chronic, this particular operation, at about 1.2 on the Tone Scale. Upset. Upset. Upset. Upset. Upset. Really keeps you chewed up. Can apparently be very constructive—bright, alert. Oh, yeah? That's just a method peculiar of 1.2, by the way.

Now, the ARC of an individual, the amount of life in its level—the vibration (I hate to use those words, it sounds like spiritualism or something) actually seems to have an effect upon the material universe around him. You can tell a person's position on the Tone Scale by the condition of the things he owns or has care of. You look at a guy and his shoes—his shoes might not be shined, but are they not cared for to the degree that they could be? You take a pair of work shoes. A guy can even take a little bit of care of a pair of work shoes, not to make them pretty, but to keep them serviceable.

You get a carpenter on the job, something like that. Are the clothes he wears suitable to the work he is doing and that is to say, does he keep them suitable?

What's that car he's driving? Maybe it's an old car and so forth, but does it run? Look at its fenders. Just look at a car's fenders and you can tell an *awful* lot about the position that guy is on the Tone Scale or maybe the position of his wife. Because as the person goes down the scale the physical objects in his vicinity are themselves affected by his position so that below here he's starting to bring breakage, carelessness, upset, wear-out, and so on, to these objects in his vicinity.

As you come up the scale with an individual, he might not have much, but what he has he'll care for rather well. And by the way, it's very interesting talking about that. Along about here, individuals start to *accumulate* wildly. They have lost so much in life that then they'll start to accumulate. But they know they haven't got any right to accumulate any real MEST, so they'll accumulate nothing but junk. And they'll carry this forward to a *terrific* level. I mean—junk. And you can't get them to throw anything away. You can't get them deprived of anything. Open a guy's desk sometime when he isn't there and slam it again. That's all you need to do. You can spot him right there.

Yeah. The Indians tell a story about the pack rat. The pack rat was told by the Indian god, Old Man, that he had better get some *loahhn*. And the pack rat said, "What?" And Old Man said, "Well, you'd better get some *loahhn*. Next time I come back, if you don't, you know what I do to animals." Pack rat's been trying ever since. He doesn't know what it is, but he's going to have a sample of something to show him when Old Man comes back. Well, that's right there on the Tone Scale. The guy's afraid he's not going to have it. But what is it?

Now, there's a standardized test which is being made up by the Foundation. It'll take a little while to stabilize this test, get it adequately processed. It will be a relatively simple test when it's finally finished. That will be a written test which can be given and rather easily graded which will give you the individual's position on the Tone Scale.

As—more important really, though, than that test is your observation of the material universe around you and the organisms in it. You should cultivate observation. Whether you're observing for the Tone Scale or not, you should cultivate observation anyway. That's just a good piece of advice.

Before you start to accept this very widely, I would like very much for you to do a little observation on it.

Look at the people you know. Take a look at their records in life. Look over the general situation with them. Scout around a little bit. Find out if there's any validity in this. Find out if it works. Does it carry through. You know this guy's got arthritis, let's look into it a little further. You don't have to be snoopy to do that.

You can find out a lot about people by just listening instead of talking for a few minutes.

Second Lecture on Clearing Methodology

A lecture given on 55 mins.
13 May 1959

And this is a second lecture on Clearing Methodology.

Now, technical facts about clearing occupy one field: the technical aspects, the research data, the proven conclusions concerning states of case, you see—that's all under one heading.

And under another heading there's this thing we call methodology. How does a person get there? Well now, he obviously gets there by running answers to a process, doesn't he?

Oh, no, he doesn't.

If you haven't got an auditor there to process him—or in America, process him—if you don't have administrative lineups, if you haven't got financial feasibilities all straightened out on this subject of clearing, you'll make very few Clears.

Now, you might sit right there with all the techniques in the world to make a Clear and flub making one, because you'd be defeated by the methodology, lack of. That's the administrative lines, the available time, your own economic strain, which is always considerable. You'd be defeated by the pc's inability to afford enough hours. Do you get the idea?

So, there has to be other know-how parallel to technology.

And wherever a field auditor or wherever an organization auditor falls down today, falls short of clearing somebody, he has been whipped by methodology not by technology.

If you had the fellow long enough and he'd sit still, you could clear him. Doesn't matter much what Clear you'd be striking for. If you went for old-style MEST Clear, you could make it. You could find the old stuck needle, and so

forth, on help, and sort it all out, and run brackets on it, and gradually get him separated out and squared around, and he'd think life was much better; get him so his bank wouldn't bite, get it all keyed out nicely and level him off. Yeah, you could do that.

Or you could go on a much more direct route of auditing with the exact definition of Operating Thetan: "Willing and knowing cause over life, matter, energy, space and time." You make a Clear.

You're being defeated by methodology. How do we get him to move in and sit still, and how do we get ourselves in a position where we can sit still long enough—to accomplish this fact?

Now, if that particular aspect of clearing is not resolved, you won't make any Clears! You see, then, there's two things can happen here, two things can happen: The pc finds it infeasible because of time, finance, something of the sort, or the auditor finds it unfeasible because of the same. You see, there's—there can be two breakdowns on this line. And most usually these breakdowns are quite adequate to prevent it.

So, don't think it's enough just to know your techniques. No, you've got to know more than that. You've got to know something about economics. You've got to know something about space and place. Got to know something about administration.

Now, if as many fellows who should know better can lay ostrich eggs on the subject of administration, don't kick yourself too hard if you do. They can, they can lay ostrich eggs on this subject.

Walk into a government someday. They're supposed to get governing done. They're supposed to govern: take care of the justice, problems of property and equity; safeguard the security of the population against crime and external aggressors. That's about all they're supposed to do—a very purist view of government. They get so involved in economics, they finally involve all of us in economics. And they get so involved in paper chains, they get all of us involved in paper chains. And finally they forget all about their high-level purpose of governing—protecting the public safety and so forth—and just get into some kind of an economic mishmash. They don't know which way they're going or what they are doing.

We could do this with clearing! Just as neat as you please! We could get so involved in making money, so that we could go on and do something, and get so involved in administration, which we only partially understood, and get so many stacks of paper stacked up that have to be signed, and—oh, dear. Get so many solicitors on the lines to okay leases that never get okayed, because the corporate status has not been okayed, because the government hasn't been okayed. You know—I mean, it just goes right on back.

Next thing you know, you got paper chains going in all directions, and everybody knows what you're supposed to do, vaguely, but nobody has done it for the last century. You see how this could be? The whole parade could get stopped right at the outset.

If you don't do administration well, you come up against economic problems. For instance, any Central Organization staff that has had a bog here and a little bog there, and has not done some promotion over here, all of a sudden finds itself in an economic bind. They got any time to clear anybody? O-o-o-h, no!

"Get in some more pcs. Get in some more students. Do something! Something! Hire some sheep dogs; get them out into the public and get them to chase the people in. Anything! Anything!"

"The landlord this morning as I came downstairs, the landlord said to me distinctly that he wanted me to live elsewhere!"

You get what happens?

Something happens to the lineup. Something happens to the methodology as I am calling it here. Something happens there, and it snaps the whole purpose of things all around backwards and upsets everything.

It takes actually a pretty smooth running and purposeful machine, you might say—if you want to call it that—to walk people in, make sure that they get the proper results from technology, walk them up into a higher level, individual processing, and then walk them out again Clear. It sounds so simple.

But every part of this society is economically booby-trapped. It's like the picture that's crooked on the wall in the house the Germans just vacated. Private comes along and decides he'd better straighten that picture up. Whole house blows up in his face. You get nervous after a while. You don't—you somehow or another miss.

And somebody is doing a little reception for you, and they fail to write down the names and addresses of people who telephone, and the names of [and] addresses of people who walk in.

You know, it's not much of a miss, you know? I mean, it's this slight little thing, you know? And now you've got a brand-new, upper-stage course, and you want to get some literature out to these people, and you want to straighten it all out. And you say, "Oh, good." And you have a big stack of it printed up, and you're going to send it to all of your friends that wanted to call you.

You reach around and you say, "All right now. All right now, Bessie Ann (or somebody), where's the addresses?"

"Addresses? What addresses?"

"The addresses of all the people that wanted this service!"

"Oh well, they . . . You know that nice, young man that came in the other day? Well, he took them. That nice young man from the other side of town that's running a group over there. Yes, he said he'd write to all of them for me."

Oh, amazing things can happen. Or they just don't write them down at all.

When you start bringing order on the first dynamic and fail to bring order on the third, you're in trouble. Because, for sure, the third is going to flash back at the first. Therefore, whether you like it or not, your forward pressure is as social as it is individual. And if you fail to answer up on the third dynamic, and fail to straighten things out administratively, organizationally, and take that responsibility too, you don't get anything done on the first dynamic, because these dynamics have a habit of interlocking and backflashing and upsetting everything.

Well, similarly, you'll just about get man cleared and the animal kingdom will protest or something. You know.

Ant will walk up to you and he'll say, "Ah, well, now, all right, how about me? How about an HAS Co-audit for ants?"

Well, I tell you what you tell him. You say, "Well, little ant, you get together four or five other ants, and we'll give you an HPA Course for ants."

He'll say, "An HPA? What's that?"

You say, "That's a Hubbard Professional Ant."

Well, you get so interiorized into the dynamics in general that you have to look at an odd one to see what you really have to do. You have to get an exterior view to something.

But with methodology you can accomplish the goal.

And clearing is laid out in these steps today. And the first of these steps is letting somebody hear about it.

And the second of these steps has to do with establishing a zone in which service can be delivered.

And the third of them is getting somebody into that zone and 8-Cing him while in that zone.

And the next step is to provide an adequacy of individual address to the case when it is needed and necessary.

After they're through with an HAS Co-audit, they have to move into some individual address.

Well, if you're going to move an awful lot of people into an individual address of case, you're certainly going to have to have a few HPAs. And you can't sit there for the rest of your life and never tell anybody anything.

And when you've got somebody moved out of that group and he's all nicely fixed up, and so forth, I'm afraid you will have to have some additional membership-type group to which he can belong and where he can meet, otherwise he's going to get lonesome and go down scale just for lack of communication.

And all the way along the line, we have to provide him with further ammunition to hand out to people so that they know what he's doing, and so they could avail themselves of it too.

These various stages can be broken down even more minutely, but those actually are the major stages that have to be answered up to.

First, you have to be heard a little bit.

And next, you have to have a zone where service can be delivered.

And next—and you think this is very silly to add this in as a major point, but organization after organization flubs this point. They flub it. People walk in the front door and turn around and walk out again. Quite wonderful. Everybody is—this is so routine as to be amazing. People are always coming along and saying to me, "We ought to buy more advertising and more publicity, and we ought to get our names in the papers more often. And we ought to, you know, do this or do that, and get somebody going out and doing this and that." And they miss a point, the point which I've just brought up there. You've established a zone for a person to attain service in; now there has got to be some way to move this person into that zone and render the service. And people just miss this one.

Awful funny story exists on this line. It was almost tragic. But the HASI was throbbing along and income was low, and everything was going to pieces and people were beginning to feel sad. This was years and years ago. And Mary Sue took over as D of P and Registrar all in the same hat. And they had been getting two to four pcs a week for about a year or something like that—two, four, five, something of that sort. She took over and all of a sudden she had fifteen—fifteen a week.

Well, look, she didn't have any time to write any letters or do any promotion. She didn't have the faintest opportunity to make known that anything odd or exceptional had occurred, she really didn't—because it happened in the very next week. Only it kept on happening, week after week after week. A lot of people, a lot of people.

She went off and it dropped down again. Now, it's all right to say, "Well, this happened because she's Mary Sue." That's all right, and I'd give you something there.

But, look, when I ask her what she did to make this happen, her answer was too simple for anybody to pay any attention to: She just signed up the people who walked in the front door. That was all she did.

Now, obviously, previously there had been perhaps ten, eleven people who had walked in the front door who had turned around and walked out the front door again. And Mary Sue just made sure that the zone which had been established for service was able to move the person into the zone and render the service. That was actually all that had happened, you see? That one little step.

Now, we don't think that's very important. A person walks in. They say, "What is this? What is this HAS Co-audit?" Or, "What is this thing called auditing? I don't know what this thing is, and what is it?" and so on.

Somebody says, "Well, fine. I'll tell you all about it." And they proceed to tell them all about it.

And the person says, "Well, maybe I'll call you up someday." And they turn around and they walk back out and appear on the street, and nobody ever hears of them again. That's what happens.

And Mary Sue said, "Well, the best thing to do is show you. Sign here," and moved them up into the HGC, and that was it. Difference of attitude, total difference of attitude.

A person believes he's there to answer questions, he'll answer questions; person believes he's there to move people into the zone of service, he'll move people into the zone of service. That's just about all there is to it. It's just a difference of purpose and intent.

And if you think a Scientologist can't move people into the zone of service, if his intention is to do so, why, just observe it someday. Just get somebody to change his mind about this intention, and get them moved in! Simple.

This poor fellow walks in, he's dead as far as we're concerned. See, he's dead. Because he runs into the Receptionist, the Receptionist says, "Aha! This person is supposed to move into this service zone and get some service." And so the Receptionist says, "Now let's see, how can I make that happen? Well, I'd better fix it up so that he sees the Registrar right away," and moves this line through.

And the Registrar says, "Well, this person is supposed to be moved into this service zone, that's what's supposed to happen." Well, if she gets all bogged down with economics and this and that, *nnnnn*—hire-purchase and time payment and notes and receipts and so on, there's nothing much going to happen.

No, you know, if her sole interest, actually, and intent is simply, as a person walks into that service zone, just to move them on in and that's it, all the rest of these things tend to fall away as problems, because they're problems which are incidental to the primary purpose which is to move the person into the zone of service.

And that probably is the biggest point of fall-down with a field auditor, a Central Organization or any clinic, anyplace. That is undoubtedly the biggest point of fall-down. That's the one they don't do! They promote like mad, they advertise like mad, and get names in the papers and write it all up, and get reporters all over the place, and go on BBC or CBS or something, and . . . You know, people like mad!

There's a famous name in early Dianetics. He was giving talks to people who came in of an evening. I'll show you how these things can happen.

Central Organization Los Angeles was having a financial slump. And they were walking around wondering whether or not they shouldn't grease the cat or take some other practical measure or maybe possibly write their letters on different colored paper. They had big problems!

Never faced up to the fact that all they had to do was move some people into the joint. So I'd made a bunch of fifteen-minute lectures. And I went down to a little peanut-whistle station, sat in the middle of a valley out there in that vast area called Los Angeles. And this little peanut-whistle station could almost be heard on police radio. You know, I mean, music lovers listened to it—that caliber. They played nothing but Prokofiev, you know? And it was the only station I could afford at the moment. And I said, "What'll it cost to put all of these on the air at . . ." I figured it out, I think, very precisely. The fellow should get home by 5:30, and he should be sitting around ready to eat supper in that immediate area by 5:30. Therefore, if anything is played between 5:30 and 5:45, the latecomers will get it on the radio coming home, or they'll get it after they've gotten home and not when they're so complacent and full of food, you see, they won't pay any attention to it. And then invited them down that night to hear a lecture on the subject, and then played a fifteen minute lecture by me.

A hundred and twenty-five people a night moved into that small auditorium! Regularly and routinely, 125 new people! Bang! Bang! Bang! Bang!

You know what they did with them? This famous name had been carefully provided with cardboard on which to write "I want training," "I want processing," you know, "I am interested in books." "Send me some literature." "Mark one." You know?

And stacks of these things had been carefully put around the room, and when nobody moved into auditing, and when nobody moved into training, after these hoards of people moved into that auditorium and out again, I went around and saw the janitor.

I said, "What's happened to those little slips of paper?"

Of course, like anybody else in Los Angeles, he was an old hand in show biz. He'd had an act with donkeys or something of the sort in his early days. And, "Oh," he says, "that—that jerk?" He says, "He never opens up the gate, that's all!" He says, "I've been pickin' up your replies!" He says, "Here they

are!" He knew they were valuable. So he hands me cards. A stack of cards about three hundred high! All the people who wanted training and processing.

And after that I had a very simple system. The people threw them on the floor, the janitor picked them up and gave them to me.

But it was a system and it worked.

And then I got about three phone girls to sit down and call these people up and tell them to come in for appointments with the Registrar, and told the Registrar to sign them all up. The Registrar did and business just went *zoooooom!*

You see, that step had been omitted. What do you do with a person after you've got a zone of service and they walk in the front door? Well, obviously, you don't let them walk back out again.

Now, it's been tough in past years to convince anybody that anything drastic could happen.

But the old PE Course, which ran five nights a week, if given by a very, very good PE instructor would hold them, but there wasn't much else to offer them except this terrific jump, on a gradient, into the HGC, or auditing or back out to a field auditor. There was this terrific jump, see? They didn't have enough certainty to risk anything, their economics were too involved and so on.

All right, now we've filled in that jump. Now, they're going to get something out of a PE Course if it's properly taught and the 8-C is good. And that's free, so it's very easy to move them in that far.

Now, the next jump that they take . . . People even make mistakes with this, which is just a wonderful lesson of how people can make mistakes.

They only pay down two guineas, or ten dollars a week for two consecutive weeks to wind up with an HAS Course, three nights and three nights. Now if that Comm Course is properly taught, they'll certainly get something out of that, and they'll think that's very interesting.

Now they'll move a little deeper into the Co-audit, and that at two guineas, or ten dollars—something in that order—carries them on into, well, in a lot of cases, actual views of the elephant! That's pretty good.

Now, all the way along here, they've got something to do, something that's convincing, something that's effective.

Now, you could get too anxious and move Co-audit right up to the front gate, you see? And here are fellows who have never heard of any TRs, sitting there trying to repeat an auditing command. And after a few of them fall on their heads, then you'll move HAS up in front of that out of self-protection. Then you'll find you needn't have been that anxious, and put a PE in front of that and

get it back together again. But you'll probably maladjust these things a few times just out of anxiety of getting the person in the seat in the service area. Understandable.

But this was the wild one. This is carefully designed, very carefully designed, experimented with for years, done repeatedly with great success—PE Foundation.

And I heard from a Central Organization, believe it or not—of course, it is in some far-off place—but they actually wrote me just today that they “weren’t doing too well getting people onto the Co-audit Course because they couldn’t get them to sign up for very many weeks at a time! Or pay in advance for very many weeks at a time!”

Oh, now, you tell me, how wild can a mock-up go? Why is it two guineas, or ten dollars? Why? Because a person—a person can pay that. And if it’s paid *every week*, he can go on paying it.

But here was a new anxiety showing up: “How many weeks can we sign them up for in advance?” You don’t want to sign anybody up in advance. Just move them in to the service area, and let them pay for exactly what they’re getting as fast as they get it.

The excellence of the service, believe me, in HAS and Co-audit, *alone*, will keep them in the service area. That alone.

And if it is being done upside down and backwards and with very, very poor 8-C, they won’t stay there.

So, an examination and a quick exchange of communication demonstrated that this was what was happening in that particular HAS Co-audit.

What was happening was very sloppy 8-C. Lots of bad ARC. You know, I mean, the ARC was all gooey. You know, “We lo-o-ve you.” That isn’t—that isn’t real.

“Sit down.” “Thank you.” “Walk into the other room.” “Thank you.” “Sign here.” “Thank you.” “Be here again at 7:00 P.M.” “Thank you.” That’s really about the highest level ARC you ever wanted to see. See, that’s big, precise, real; you know what they’re supposed to do, they do it.

The public at large walking in on you will always introduce, or try to introduce some confusion. And they mill around like a bunch of sheep. They do. And not because they’re aberrated either. It’s because they’ve walked into a new zone, and they have not yet recognized the established order of the zone, and they’re trying to find out what it is.

Well, come on, give them a break. Tell them.

Now, as we look over this approach, we find that we have achieved pretty well, in workable form, a gradient which graduates somebody from idle curiosity, to sitting still and finding out there's something that he might learn—PE Course—that there are some goals to all this, up to a recognition that he can't communicate very well, and he probably could communicate better. And that there is something that'll show him how to communicate better: an HAS Course.

And then, your next gradient, that something can bite, and fast, and that he can bite, and fast, with co-auditing on simple auditing commands.

And if you can move him that far, you've done it!

Now look, no printed advertisement is going to move him that far—not one. I don't care if it is put out in *Esquire* with naked women all over the front cover and the back cover and if the type is formed out of naked women!

You can almost go on the basis that if you are good enough, he'll hear about you. You can almost go on that basis.

Now, people moving in have to be moved in through a gradient scale of reality. You're taking them from almost "no wall." Well, don't expect them to do anything else but react on a sort of a "no wall" basis.

But what can you do with people who don't know where the wall is? You can walk them over to it and put their hand on it and say, "Now, do you think, in your opinion, there is a wall there? Good. Thank you very much. Sit down in the chair. Now . . ."

It takes 8-C, it takes a precise command, it takes some doingness, it takes some action. In particular, it takes *causation* on the part of any staff member, or any field auditor or any staff that he has, toward life. It takes *causativeness*!

Tell you at once what will happen if you don't have causation on a post. If you have a post being a total effect, not causative, you might think things will snap in on it. They won't. They won't at all.

This person, whenever a problem or an object moves toward him, but particularly a problem, will juggle the problem over to somebody else—*whizzt!* Won't handle a problem.

Why won't this person handle a problem? Because he knows none of his own solutions stick. In other words, he can't be causative.

So, if *he* handled the problem, he knows he'd upset everything because he knows *his* postulates don't stick! So he has to send them to somebody who *can* handle the problem, whose postulates *will* stick!

And where you have a half a dozen people collected together, each one of whom is convinced his postulates won't stick, all you get is a terrific juggle from one post to the next of problems.

A person walks in, he's got a problem. So the problem gets moved to the next post, to the next post, to the next post; it goes back to the first post again, and the problem has not *yet* been handled! That's because nobody the person saw believed personally that his postulates, his *own* postulates, could stick. In other words, he wasn't *causative*. So he just moved everything around in a sort of a squirrel cage.

Now, when a person moves in, when this person first appears, if you have somebody on a reception desk who won't handle the person's problems, then you again have this sort of a millrace. It started right there at that point. And this third stage that I talked to you about, you've got . . . The person has heard about it, you've established a service area, now moving the person into that service area is violated the first time that person runs into somebody who believes his postulates won't stick. That person will never move him on into the service area.

If that person who is receiving and moving him into the service area does not believe that he can make his own postulates stick, then he keeps shuttling problems around, and your whole zone becomes a zone full of unhandled problems.

Now, nobody expects you to be as good as an ACC instructor in handling problems, particularly random problems. They've gotten pretty good at this as years go on. Their postulates stick. I believe you've noticed this.

But if they didn't, then everybody in an ACC would have problems which kept walking around in circles and never got solved, and it'd eventually become just a morass of personal problems.

Now, you take any department of a Central Organization: when they start handling nothing but problems of the students in training, you've got a lousy Academy.

Who wants any problems from a student in an Academy? They're a drug on the market! What happens there is training.

And it's all very well for somebody to say, "Well, they can't be trained because they have so many problems." Nah, it isn't so. When they've offered problems to the auditor, or offered problems to the instructor, or offered problems up at the front desk, or offered problems to accounts, and so forth, these things just haven't been handled, and they just keep going *bleuaah* and run here, over there. Next thing you know, it's just no order left.

So there's two ways that that person doesn't get moved into the service sphere, two ways.

One, the problems he has are not handled. That's it, you see? Guy comes up with a problem, that problem is not handled!

And the next way, nobody will be causative on 8-C.

See? One person does come up with a problem, they do want something to happen with this problem, and so somebody does something about the problem. All right, that's—that's one phase of it. Nobody has yet told this person to "go sit down," or "sign his name" or "fill out this piece of paper," or "draw his books from the window on the left." Don't you see?

So both of those things have to be handled. And God pity the field auditor. I happen to know that he wears 105 hats! A field auditor, operating all by himself, wears 105 hats. That's right. That's the number of hats he functions with.

Now, if he doesn't 8-C the situation, why, he's lost at once. Be causative! So, the whole motto is just: "Be causative toward the people who approach, and you will move them at once into the service area." That's it.

Don't go being an effect of the public. Every once in a while you see some auditor half-starved to death. He gets ahold of a pc and he *needs* that fee. So he starts doing anything he can to get that fee—makes himself an effect. You know, he generally winds up not getting the fee. It's quite remarkable. Very remarkable. That's because he too much has to be the effect of the fee.

He has to be, then, the effect of the pc. To such a degree does he have to be the effect of the pc, that he has to put up with anything. And he then finally abandons 8-C and really doesn't handle the problems of the pc. And all these things all go together in a package.

You'd be amazed how many restaurants you could walk into, find people sitting by themselves, sit down across from them and start a session. You'd just be amazed how many people you could do that to. No preliminary, nothing.

I've never—never been successful in getting auditors—except when they were being trained in ACCs—go out and grab people off the street, just that. It's quite remarkable how often this works, if you yourself have a totally brave attitude toward it.

You know, you walk up to the person very casually and you say, "Well, you look like you're not having too good a time. You look like you're in a little bit of trouble."

Individual will say, "Yes, I am."

And you say, "How about some auditing? Why, here is my card. Now come over."

And he says, "What's that?"

"Well, I'll tell you when you get there. And here's my card. Now, you be there at 8:00 P.M. this evening, okay?"

"What are you, a practitioner of some sort, or are you a doctor, or something of the sort?"

"Yeah, that's right."

And he'll say, "Gee, you know. What do you know! Didn't know it was that obvious."

You'll be surprised how many people turn up! *If* they are 8-Ced.

Now, all the social machinery people have actually breaks down before direct intention. But the thing that causes difficulty in this lineup, the thing that causes difficulty in moving people along this line of methodology, has a great deal to do with the invasion of privacy.

I won't call it privacy because that dignifies it. You have to be willing to invade privacy, very definitely.

Well, when you realize that the highest point of aberration on the third dynamic was the first time you decided not to invade somebody's privacy, and that nearly everything you've suffered from since was a determination not to invade somebody's privacy, you will see at once where this connects on 8-Cing somebody into a service zone.

If you have a hard time invading people's privacy, you'll have a hard time 8-Cing them into a chair in an HAS Co-audit unit, first PE, and so forth. Because you think they have rights. Nah! They don't have any rights! What do you mean? What do they have—*what* has rights? That machinery? Those dramatizations? Those computing circuits? You mean those things have got rights? Hah! *Pish-pash*.

Next thing you know, why, we'll have laws out saying they have a perfect right to kill everybody. See, rights! Where does this thing called "rights" begin and end?

Well, it began when you first decided that somebody was entitled to privacy. Another theta. And there he was over there. And you said, "He is entitled to the privacy of his own thoughts."

It was perfectly all right to grant him some beingness—perfectly all right. But to get on this kick that he was the only one who could invade that particular sphere and spatial area, and that you mustn't, of course, wound you up in the mechanics of mechanical communication and started you straight into the overt act-motivator mechanism. It's just as fast and as simple as that!

See, you said, "Well, there's Joe. There's Joe. Well, I mustn't invade Joe's privacy and find out what he's got over there. I'll stay over here and I will talk to him. And when I say something to him, then he says something to me. And then he says something to me, and then I say something to him. And then if he does something to me, then I do something to him."

There's where it got! That's what happened.

So, I would thoroughly recommend anybody having anything to do with a PE Foundation–HAS Co-audit lineup to have a clean conscience and to be cured of guilt. Because, otherwise, the person will walk in and they will say, “What is this? You know, I’ve heard something about this from a friend.”

And the person with a guilty conscience will say, “Well, we’re not doing very much, you know—I mean, not trying to do very much. You can come in if you want to, but it’s all right. Got to be happy. Do you want to know something about it? Well, all right.”

If you invade this guy’s privacy that just walked in, believe me, he walks straight on in!

You know, it’s a symptom amongst pcs, it’s a symptom, that they’re sort of over it—they’ve kind of made it when they no longer care whether the auditor talks about their case or not. This is pretty much a little index I use. I use this index quite frequently.

When I find somebody getting desperate and caring desperately about his—whether or not his case is mentioned, particularly—I know the boy hasn’t made it yet. I don’t know anything cruel about him, I just know he hasn’t made it yet. That’s all. Because he’s still got a withhold-reach mechanism which is all frozen up into a thing called secrecy. And when he’s got that undone, then he will find out that the sordid facts that he has always considered so sordid aren’t very sordid now that he doesn’t consider them sordid! It’s quite remarkable.

And the general add-up of a case gives that about at its make-break point. And the public at large walks in to something like this, and they have secrets! And they don’t want them known. Therefore, they’re very happy with muzzled co-auditing. Very happy, nobody is prying.

Perfectly all right to use the commands, you know, “*Think of something you have done to (terminal).*” See?

I do say that I do get bored with some people who come out of a total secrecy and go in through the level of bragging! They can overdo that bragging, definitely overdo bragging.

“Yes. Well, I killed about twenty-four men, and there it was—and some girl. Well, right after I was Messalina, then I really got wicked.”

The general—the general approach in Scientology has no real substitute, organizationally or otherwise, for all the people on the lineup to be causative.

Well, we’re making that pretty well. We’re doing all right in that direction. We’re making progress. We haven’t arrived to any ultimate or anything, but we’re making progress.

And you make—might sometimes *not* believe that we make very much progress, but then you go associate with the people who pour out of the tube

stations or at 42nd and Broadway for a little while, you find out that you're—you've been living around Scientologists, that something has changed.

I remember my first experience in this direction, is I had been living out away from an organization for, oh, several days. I hadn't met a single Dianeticist for days and I'd been having to transact business with just usual run-of-the-mill people, you know? I was busy transacting business and getting things set up and so on in a kind of an outpost area. And I hadn't realized what restraint and concentration I had had to achieve in order to get over that bit of a period, until I was driving back toward the Foundation and realized that I was going to meet somebody in a very few minutes that I could talk to—and that would be anybody there! Just anybody there I could talk to. I was very, very happy to get home, let me tell you.

Up to that point I hadn't realized that we had made an observable jump right there. There's nothing like that test to convince you that we have gotten somewhere.

Now, of course, as years have gone on, that has gotten more and more overbalanced!

One thing, we can move people in faster than we used to be able to, and so it doesn't take so long to establish.

But the basic thing is that an individual today as he walks in off the street is not in communication; he is more or less being at total effect; he is trying not to be affected by anything; he is very, very hopeful that there will be no kind of an effect. He wants some sort of a thing that will do something, but he doesn't want to do anything. This is the way he moves in.

You're going to have trouble 8-Cing this person? Boy, you better go back to Upper Indoc. There's no difficulty 8-Cing the person. Circuits never talk back until you talk to them. Something to remember in handling people. Circuits never talk back till you talk to them.

If you ever got a pc with a circuit turned on and you want to do an old-time research experiment, ignore the pc and talk to the circuit. Just do that for a little while. The pc sort of sitting there as a spectator, more or less relaying what the circuit said, you know? And boy, that circuit validated gets stronger and stronger, and bigger and bigger, and more and more powerful, and says more and more "won't" and "can't," and more and more disassociates, and finally you haven't hardly got anybody there at all.

But when somebody walks in and you validate their circuits and objections and go into it, you're talking to circuits! Well, please realize you're talking to circuits, not people. And the more you talk to those circuits, the more trouble you're going to get into.

There's probably only one real mistake the salesman of an excellent commodity ever makes, and that's to make a sales talk.

Not very long ago, not very long ago, I had a salesman talk himself straight out of a sale. It was malicious of me and it was vicious of me. I didn't care whether I got what he had or not; it didn't make any difference to me. So I just wondered how long it was going to take for him to talk himself out of a sale.

And I never said, "Yes, I will buy it." And I never said, "No, I won't buy it." But he finally decided himself, all by himself, that he had better go and he left.

Now, there's an inversion of that. I spent an hour and a half one time and was actually able to sell a salesman on the idea of selling me his product. That took some real salesmanship. Not only selling it, but delivering it. I actually talked him into it.

Because this boy—I wanted his product—and this boy was absolutely determined that nobody was going to buy his product. He didn't realize it, but he was absolutely determined!

Every time you say, "Well, do you have a Model 1900?"

And he'd say, "Well, a Model 1900, uh, it's very—it's very slow. Uh, it's too big a—too big a model. What do you—what do you want with a Model 1900? That's—doesn't really fit your needs."

"Well, do you—do you have a Model 1900?"

"Well, no, we—we—very hard to deliver. We can deliver the smaller models, but can't deliver a 1900."

This is the way this conversation was going, you see? So I just turned around and gave him a sales talk on his own equipment and sort of brainwashed him little by little, you see? He eventually didn't know what he was selling and gave me the contract to sign and we bought it!

Now, there are various things that can happen in salesmanship. But most of them is, is talking to circuits. And if you 8-C the situation straight through—politely, courteously 8-C the situation straight through. Well, you never validate circuits.

Now, the person has a problem, this person has a terrible problem. You'll find out that this problem is just *poof!* All they wanted, practically, is acknowledgment on the thing.

I'm amazed at the number of fellows who have come up with problems, and after telling me about the problems, didn't have the same problem. But the problem of magnitude is this: "I can't possibly come in on Friday night because I have to work Friday night."

I didn't try to solve the problem for him, I just got him to state the problem in various ways. Where did he have to work? How did he have to work? Who was there? and so forth. Friday night—the guy in. He'd find a replacement for

himself. Let him talk himself out of his problem. But that too is handling it. See? Even telling a person to "solve the problem" is handling the man's problem.

That's by the way—the—one of the best things to do. Have them tell you all about the problem, ask him if he has any solution to it at all.

Now, that's *not* good processing, but you're not trying to process him, you're just trying to handle a problem. He'll tell you all kinds of solutions.

You get baffled sometimes when you sit there telling a man solution after solution after solution to his problems (being a psychoanalyst) and finding out that the fellow *never* puts any of these solutions into effect.

Oh, no, the way to handle the solution to the problem is get him to tell you the problem and tell you the problem and tell you the problem, explain all the ramifications of the problem, and keep a good, close interrogation on him on the subject of all the ramifications of the problem. When you've got it all sorted out, you say, "Good. Now, you understand that problem?"

"Oh, yes, better than I did before."

You say, "Now, good. You solve it, huh?" He will!

All right. As soon as you move a person a short distance into Scientology, only very bad mistakes could boost him out of it.

Now, that's a very funny thing, but you'd have to make a lot of bad mistakes. And the main thing to do is not make those mistakes. Just do it directly, straightly, go ahead, render excellent service, move him on up the line.

Now, it's just as important to have individual service that he can get someplace in the world at least, after he's through with HAS Co-audit, as it was to get him into a PE Course in the first place. You don't want him stopping halfway up the line. So, therefore, that problem would have to be solved.

But all of these problems are solved only with the cooperation of all Scientologists, from going in a particular, desirable direction, and resolving the difficulties with good communication, resolving those difficulties on an optimum-solution basis. Doing that sort of thing we can make it.

But exactly *how* do you get the chance to sit down and give enough auditing commands to a pc, or get somebody to give enough auditing commands to a pc, to make Clears? How do you do that?

Well, you do that by 8-Cing people through various precise steps with good administration on—right straight up to the goal. And if you neglect this methodology of how you get them in and get them graduated up the—along the line, you will never get the chance to supervise him being given commands, and never get the chance to give him commands yourself *enough* to make him Clear. And the whole project of operation Clear would break down at once—not because of

technology, *not* because of your desires, *not* because of the pc's desires, but simply because the methodology did not exist to permit him to arrive at the goal he desired to arrive at.

I hope we won't make *that* mistake.

Thank you.

Seven Classifications

A lecture given on
28 November 1963

see also chart in
ACPL 26 Nov 63.
Scientology Classification
Program, Everyone Classified.

Your applause is well received. Thank you. All right, what is the date?

Audience: November 28th.

Twenty-eight Nov. We're still in the month of the Russians. Your Saint Hill Special Briefing Course, AD 13. You notice that the daylight is fading and so forth. Daylight's fading, and that has nothing to do with the communist plot. They—purely coincidental that they never have any sunshine in Russia and so forth. I just wanted to reassure you. And the missiles—the missile situation is very good just now—very, very good just now. They used them all up on Guy Fawkes Day, so they have . . .

I want to talk to you for a moment—this lecture's going to concern most anything. It's one of these potpourri type lectures of all ingredients that you can never realign in your notebooks; that you can never assign on a checksheet.

I wanted to—I ended your last lecture with a remark on classes—new classifications. And this might—you might find very, very interesting. And I'd better give you some rundown on this and so forth, because we're off for the long shoot now, you see? And I said that Scientology would go as far as it worked and not as far as it was administered and that I could have gotten very busy on administration many, many years ago and administered it out to some considerable distance and so forth. So administration, actually, while getting a great deal of attention, and many instances very ably done in general, has suffered for a concentration.

Because until you had the full technical picture, I suspected, all the way—we're not now talking about clearing; we're talking about all the way—until you had the full technical picture, you could not lay out the administrative picture, you see? And I just had a hunch without even thinking about it or articulating it, that

it would be impossible to lay out the administrative pattern of Scientology, and all of its administrative angles and designations, without having clear-cut and across the boards, the technical data. And this is very fortunate that this came about and was done this way because the technical data turned out to be no pill that you took after breakfast or a sudden shot in the gluteus maximus to make you Clear or something or grow wings. It turned out to be a highly precise, fantastically coordinated activity at the highest levels. And it also turned out that individuals could not actually be audited at these levels unless they had been brought up to that point in gradients. And it turned out that this was the case.

I'll give you what I'm—what I'm talking about here, now. I think you will agree that this is it, because it's not only just at the highest levels; it also falls in at the lower levels.

Let's try to pull some missed withholdings on somebody who doesn't know what one is. You say, "Has anybody missed a withhold on you?" Well, you know what a missed withhold is. So you say, "Well, a missed withhold is a so-and-so and a so-and-so and it's a such-and-such and it's when you did this and when you did that, and so forth, and that is because of this and that. And then there's a double stimulus-response cycle in Scientology. It goes like this: The psychologist, you see, he thought that there was stimulus and response. And he thought there was one cycle: When you stimulized you got one response. That was the limit of his thinkingness. If you pushed a button the button got pushed, and that was all he thought ever happened. And that's why psychology was limited, you see.

"But there is actually a second curve. You can't have in this universe a stimulus-response without getting a stimulus-response. So it's a double cycle, you see, and this is all very simple, but actually when you push the button—when you push that button—even though it only said 'click,' remember, when it clicked, it was a stimuli, and your ears or hearingness responded to the click of the button, didn't it? So when you pushed a button, you got one stimuli response, you pushed button, and then it clicked. Well, that was a stimuli to which of course you get a response yourself. So there are always, no matter how slight the situation is, you always have a second stimulus-response cycle going on for every stimulus-response."

And the pc will sit there looking at you wondering . . . Well let me assure you, the middle of an intensive is not a time to take up this information. You've thrown him a philosophic conundrum which has never before been propounded in the literature and philosophy of this planet—which is to say, you cannot act without consequences. That's a philosophic, see? There must be consequences for every action. The Buddhist ran up against this same thing and he answered it in an entirely different way. He said, the Buddhist said, "Well, in view of the fact that you get a consequence for everything you do," he dimly understood this was the case, you see, he didn't articulate it, "why, you better not cause anything." And his answer to it is don't cause. In other words, the only way to avoid

stimulus-response consequences of another stimulus-response occurring, is of course, start no stimulus-response mechanisms. Push no buttons. Do nothing. Cause nothing. And that was his answer to the situation.

Well, the world—and believe me, the chaps who are walking up and down the highways and byways and sitting in the palaces and at the—in the day of Gautama Siddhartha—were as reasonable, if not more so, at the raw-meat level, you see, than they are today. I mean, you've got the same breed of cat. There's no reason to downgrade the people he was talking to, you see. And he came to this conclusion and from that day to this the Buddhist, you see, tries not to cause anything. That was his solution to a problem.

Well, we have another solution to the problem, is you can audit it out. That's a much more forward method of doing so. But at what level is all this taking place? I'm afraid that you're really not talking to the man in the street. You must be talking to a trained Scientologist. And I don't think you'll even put this across at Level II. I think this is a Level III proposition, according to my new levels here. You get the—you get the idea? This is pretty profound, actually. It's the question of right conduct. Is it right to cause things? Can you really cause anything? If somebody gets into total chaos, he says—he gets this proposition, "Can you cause anything? Do you ever really cause anything?" You find some birds wandering around, and they will tell you, well, by association, you never really caused anything. Because where do you find the start of the cause cycle? Of course the start of the cause cycle's very easily answered. The start of the cause cycle is where you say the cause cycle started. You just nominate it.

But you'll get this: And if you want to really throw somebody, say, "All right, take a rifle. All right, now, somebody gets killed. Now, if we examine this very carefully from a stimulus-response mechanism we find out that the trigger of the rifle—well, we say the rifle really killed somebody because that actually, you see, had the bullet and the powder and had the barrel to direct the thing, you see, and so it actually was the cause-point, wasn't it? It's obviously because it's the start of the cause-point, so your comm cycle there is cause-distance-effect; it naturally starts with a rifle."

All right, the fellow comes along, and he says, "Well, this couldn't possibly be true because somebody squeezed the trigger. And therefore it was the impulse that squeezed the trigger that caused the rifle to fire, and therefore the finger was the start of the stimulus-response cycle." Somebody else comes along and he says, "No, that isn't so. It was the thought, 'pull the trigger,' which caused the finger to pull and which caused the rifle to fire, so therefore the stimulus-response cycle takes place at the thought 'pull the trigger.' "

And then somebody comes along and he says, "It couldn't be that at all, because obviously there was some motivation for this. It must have been the motive. The person thought that he had reason to do this. So therefore the reason he had to do this was actually the start of the stimulus-response cycle."

Somebody—behaviorist comes along, and he says, “No, that couldn’t be the case—couldn’t be the case at all because the fellow got that reason from his early childhood, and so forth. So actually what started the whole cycle was the person’s early childhood, you see. People were mean to him or something of this sort, and they complained when he threw spitballs at them, you know. And so therefore, it was really his early childhood that caused this whole thing.”

And the child psychologist comes along and he explains to you very rapidly that of course you can’t just say something nebulous like “early childhood,” you see, you must assign it to something. So therefore, whose influence was the greatest over him: was it his mother, or his father? All right, and they finally figure it out that his mother pulled the trigger with . . . You see the nonsense we get into as soon as we start—well, actually, you just take any—anything in this universe, of course, is so tied in with the rest of the universe that you can just keep tracking back endlessly, and so on.

Fortunately for us there is a prime thought. And it’s way back there on the track at the beginning of the actual GPMs and you could track all cause for the individual back to prime thought. Well, that’s great. There is a stopping point somewhere. But without knowing that particular data the rest of this data gets very esoteric. And the philosophical conundrums which it gives and the number of humanitarian (quote) “sciences” which it gives birth to—genetics, behaviorist philosophies and so on. You can just start counting these things on the fingers of a five-armed wonder, see, and there’s just lots of them. And you’ve got yourself a—you’ve got yourself a “Where did anything start?” And then you must then conceive that it must have started nowhere. See? Must have started nowhere and it was all out of everybody’s control to begin with so you better not do anything about it.

Well, the people get so intrigued, you see, trying to trace this cause, this initial impulse for the stimuli back, that they never realize that that stimuli actually causes another stimuli cycle right in front of it. You squeeze the finger around the trigger of a rifle which then fires and there’s going to be some repercussions. It might only be the recoil of the rifle, don’t you see. But in actual fact the puller of the trigger is going to receive something from the act. It might only be the recoil of the rifle. It might only be the responses which—or pardon me, the stimuli which then start at the other end, which come back and hit the individual, don’t you see? We’ve recently had a very gruesome example of this. I think in twenty-four hours the guy was dead. See? He fired a rifle and twenty-four hours later, boom, he’s dead, you see—stimulus-response. Well, if he hadn’t fired the rifle he wouldn’t be dead. See, that’s very interesting to examine from a philosophical standpoint.

All right. Now you get your overt act-motivator sequence. And now we can go into a whole bunch of other think-think on this thing. Did he get shot because he shot? Was it very involved? Wasn’t it just that he delivered an overt of shooting and received a motivator of shooting? Wasn’t that just about what that amounted to? Or was it wider than this? Would the word “consequence” have to do

with the moral values of his act? See, we can go into another big, wide perimeter of think, here, see. Moral values of his act, *dluhh*, so on and so on and so on. We can get awfully spread out.

Truth of the matter is you can't pull the finger of the rifle without receiving another stimulus-response cycle. It can't be done. In this universe it's impossible. Simply that. It doesn't matter if I . . . Now, I'll give you an example.

We haven't said how much stimuli and how much response, don't you see; how much cause and how much effect, we put it into Scientology language. Now we take this E-Meter and now I am going to turn on the sensitivity—I mean, the on-off switch of this E-Meter, see? Now, listen. All right, that's fine. I turned it on, and then that click occurred at this particular point and it itself was a new cycle of stimuli which then I heard and impinged on my eardrum, see? I'm not talking about the seriousness of things. We're not even really talking about the comparable magnitude. We're certainly talking, however, about stimulus-response mechanisms are met with stimulus-response mechanisms.

A cause and effect cycle is always met with a cause and effect cycle. You can't have a cause and effect cycle without receiving a cause and effect cycle. Then it gets to be a contest of how tough are you and how much can you confront.

Therefore, what you cause is monitored only by how much you can confront. If you can confront getting shot, shoot. You see? If you can't confront getting shot, don't shoot. And actually, moral conduct would simply be only causing those things which can be confronted by those they're caused to. And there in Scientology is an actual route around the overt act-motivator sequence. There is an answer to this. Don't cause things others can't confront. This way you certainly minimize the stimulus-response stimulus-response curves.

You go around shooting people, you're liable to get shot. All right. Maybe this would be all right if you can confront getting shot yourself; maybe or maybe not, but that's a very first dynamicy proposition, let me assure you. Exclusively on the first.

The trouble is we do not live alone. You can go out and sit on a satellite for umpteen trillion years. Sooner or later you're going to—you're going to meet somebody else. Sooner or later. I can guarantee it. I've sat on some satellites and things for quite a few years. And sure enough, somebody always turned up. You wait long enough, somebody always turns up. That you've got a guarantee of, see?

Now, if we look over the proposition which is put before us here, we find out then that if you cause things which others can confront, or which others wish to confront and so forth, why, you lead a rather unrestimulated existence. But if by your acts of omission and acts of commission are causing things others can't confront—that is to say it'd be greatly to their detriment if they even tried to confront them, such as of course, starting a war or something like this with its fantastic ramifications—if you set yourself up to be directly responsible for this

particular type of cycle, why you can expect to get your head knocked off, that's for sure—eventually—even though you think you could confront it, you see?

You could say, "Well, I can confront all the effects of a war so therefore it's all right if I start a war." No, it's going to generate some effects you can't confront. Because you generated some effects they couldn't confront. The overt is generating effects which are unconfrontable. And the motivator is inevitably going to be the generation of effects which are unconfrontable.

So you see, the limited first dynamic view of, "Well, I can shoot somebody because I don't mind getting shot. Therefore it makes it all right if I shoot somebody." That doesn't hold good. Because actually the overt isn't shooting somebody, the overt is causing an effect somebody else couldn't confront. And the motivator of it is going to be the cause of an effect that you can't confront. I don't care, it might be some entirely different type of effect. But it'll be something you can't confront.

Well, that's the story of this universe. What's omitted from all this—that any given instant the theta can get an idea totally independent of all other ideas. And that's what puts in randomness into the whole situation. And any given idea, any given moment, any given theta can "thunk" one, independent of everything else that's going on. Now the psychologist didn't believe this, so his work is limited. Other earlier philosophers didn't believe this. The idea was never really envisioned, which was independent postulation. He always thought you had to do it on association and they set you up a trap.

The old idea of you will always make gold—the alchemist joke—you will always make gold if you go to the top of a mountain at midnight, and you get on the top of this mountain and you take an old stump. And you put three pieces of lead in the stump and you say this charm over those pieces of lead, providing the phase of the moon is full. If you do not think of the word "hippopotamus" the lead will turn to gold. You can see it now!

All right, somebody will always think of the word "hippopotamus" because he's not supposed to. All right.

Similarly, they'll set up a proposition like this—they'll prove it to you conclusively. You cannot think of an independent thought. The reason you can't think of an independent thought, you see, is every time you try to think of an independent thought you will see that it is associated with some thought that has already been thought. Then they'll look at you smilingly like Cheshire cats, having set up the "hippopotamus" mechanism, you see. And just leave you, in vain, struggling through trying to think of an independent thought that is not associated with any independent thought. Well of course, that's silly, because you are already in association by having the idea that you should think of an independent thought without associating it with any other independent thought, so that is the independent thought. You get the trickery and trappery involved in this kind of stuff?

Well, just because you could always do weird tricks with association is no reason association is a total all of everything. And association, the idea of association, you think of ice cream, you think of a hot day, you think of a child, see? Stream of consciousness, writers call it. And you think of a this and then you—cause that, you thought of a that, and everybody's got his life all dreamed up as all thoughts were consecutive to an associative base someplace or another which in itself didn't exist. So they don't ever look for a primary or independent base, therefore they start to predict human behavior in a very interesting and peculiar way. They predict human behavior along this particular line and say that it is predictable.

See, they want to predict human behavior so they never recognize that human behavior can be unpredictable as part of its prediction. Part of the prediction of human behavior is the fact that it is unpredictable. And the reason for that is any thetan, at any given time, in any given place, can get a totally independent idea all off his own bat, without any assistance from anything.

Now that's a rather weird and wild proposition which exists exclusively in the area of Scientology: that somebody can think an independent thought. Well, of course, you can prove to everybody conclusively that people can't think independent thoughts by telling them that any thought they think is associated so try to think of a thought now that is not associated with any indepen—with a—with a . . . A guy will go, "Let's see, I can—all right, I'll think of that door. No, I couldn't think of that door because it's there and of course the fact that it's there made me think of to think of the door." You eventually go down scale. You say, "Well, I can't think of an independent thought."

In other words, self-determinism of think is taken away from a person in this particular universe. And then we get up to the proposition, then, of how much think can a person tolerate. How much think can a person think he has "thunk"? We see that all the time in the overt-motivator sequence. We start running somebody on, "What have you done? What have you withheld? What have you done? What have you withheld?" and that sort of thing, and they give you motivator, motivator, motivator, motivator, motivator. Motivator, motivator, motivator. You say, "What have you done?" And they will say, "Well, I sat down here so you could ask me—I've done something to myself by sitting down here and letting you ask me these horrible questions." That's the overt, see? You'd be surprised. We've got quite a catalog around here of "overts" that are motivators. We used to keep lists on them. Some kinds of questions that students would answer in a motivatorish fashion, see?

"Now, what have you done since you came to Saint Hill?" don't you see?

"Well, I made myself come to Saint Hill and I've done something to myself so therefore that is an overt, you see."

They go on this way by the hour. And of course they're giving nothing but motivators, motivators, and not really answering the question. They're making

it very reasonable, but they're really not answering the question. It gets worse and worse and worse and their tone arm will get stickier and stickier and they'll plow in harder and harder, see? Until all of a sudden they say, "Well, I did this and I did that and I pinched another student's biscuits and so forth," and all of a sudden they'll start coming up the line again, don't you see?

Well, this is concept of responsibility. So what is the relative concept amongst beings? Well, you find the fellow out there in the street, and man, it's all been done to him. This was the great appeal of Dianetics. See, it's all been done to you. Somebody tries to tell you Dianetics and Scientology are the same thing you might bring up this fact of responsibility. In Dianetics it was all done to you, and responsibility level of Scientology is "you done it." Makes Scientology relatively, not unpopular, but makes it higher toned. Somewhat different. But there is a difference between these two subjects. One concerns the mind and the interrelationships of mental image pictures and the other concerns the adventures of the human spirit. But man is a spirit; he is not an animal. These are entirely different subjects, if you want to look at it bluntly.

All right, so we are faced with a problem, then, of the tremendous popularity of irresponsibility: "It was all done to me." The individual then can conceive so easily in this universe that it was all done to him, that he never had an independent thought, that he never thought of anything that ever had anything to do with anything, that he himself never started an action. You'd be surprised. Kleptomaniacs are always pulling this as a defense: that the garment just moved off the counter and into their bag. And they actually say this, and people think they are joking. See, they don't realize that the kleptomaniac thinks that's what happened. He'll see his arm—he'll see this independent arm go up, and pick the article off the counter and put it in the shopping bag, you see? He sees this happen, very detachedly, see, he had nothing to do with it, you know? Arm comes up, arm comes up . . .

The common criminal, the common criminal, knows at levels of responsibility which are quite interesting. They watch themselves do things. And they see these things have happened, but they know they didn't do it, that it's due and owing to some other factor or force that it occurred. They have all sorts of ideas. For instance, they think that everybody pretends that people own things. See, they know this—they know this is a lie, that everybody else knows is a lie, and that has been dreamed up everywhere, and that everybody has agreed on for one reason only: to get them.

To give you a slighter amplification of this, the fellow knows that nobody owns anything, you see, he knows that nobody really owns anything anywhere, but they have entered into a conspiracy which they pretend, see, they pretend that people think people own things. And this is done for only one reason: These other people pretend this to get them personally in trouble.

That is actually the thinkingness level of a criminal. That accounts for the little sly sneer you see on their faces sometimes. They know everybody else is

just pretending that it was a crime. They can be gotten to just because everybody else pretends it's a crime, see? Everybody else is being very nasty to them. They say certain things exist, you see? And that's just to get them in trouble. These things don't really exist. And people believe these things just to get them in trouble. Courts and that sort of thing only exist—not because there is such a thing as crime—they just exist so that they can pretend outrageous and unreasonable things so that they can get this poor guy, you see, and they know that's the way things are. And of course, operating in that frame of work, why, they then have the total reality of the uncriminalness of all criminal acts.

Now, the police are going up against a mechanism of this particular kind and character in order to stamp out crime. Now that's one of the most remarkable situations in the world. The cop actually, they have rather widely, particularly in the US, borrowed a lot of our definitions with regard to crime. "Criminal can't work," criminal *rah-rah-rah*, that I wrote some little essays on at one time or another, and they've gotten about. I've heard them echoed back.

But they don't realize this horrible fact: That anybody they're arresting for stealing the car—the guy just overtly stole this car—the person that they are arresting would horrify them if they could look into his head and find out what he was really thinking. He knows, he knows, this fellow who stole the car, that the police are just a bunch of frauds. That the car really never belonged to anybody and that the police are fraudulently pretending that cars are owned in order to get the fellow who drove this one off in trouble. And that somebody else who owned the car is just pretending that he owned the car.

This is one of the reason MEST goes to pieces amongst criminals and so forth. They know nobody owns it. Doesn't belong to them; doesn't belong to anybody. This is a very fantastic frame of mind. Of course that's a total unreality; total this and that. Maybe at the highest levels and so forth, maybe it is kind of a joke that everybody owns everyth—no—that anybody owns anything, and so forth. Nevertheless, these are the agreements upon which this society is built. And failure to recognize the rights of other individuals with regard to their zones and spheres of ownership is bound to bring about chaos of magnitude. And to not respect those spheres of ownership, of course, is to sow overt acts that are just madness themselves. Nothing can operate.

Actually, communism gets a very accurate designation because it really believes, nationally, that nobody really ever owns anything. And of course they enforce it as a state. That's why it tends to attract so many hot rod criminals into its commissar ranks. And they got plenty. This idea is basically a criminal idea.

All right. Now let's go a little bit further than this. There, of course, is a very subnormal—subusual I should say—idea that is much below the social level. You're getting into ideas which are down into the bottom of the sewer, you see. They're way below what you would consider a normal. Now you're dealing, however, with what is basically a neurosis. And at some levels this becomes—it becomes worse, it becomes, of course, some kind of a psychosis. "It's perfectly

all right to kill people because they don't exist," is one of the homicidal characteristics of thought. "I didn't shoot him. I didn't shoot him." And one of the reasons he's basing this—"I didn't shoot anybody," he's more likely to say because, of course, the other person didn't exist, so therefore, you know, how could he have shot him? His reasonability—person will be lying there in a mass of blood and he'd say, "Well I—I didn't—I didn't do anything to anybody," see. Why? Because there was nobody there.

Everyone around that person is a figment of his own imagination and he recognizes the delusory nature of his own imagination which gives him a universe, which is quite interesting. But we are not talking, actually, now, in classification about such subnormal levels of thought, we're not talking about psychosis, we're not talking about neurosis. We're just talking about this guy out here in the street. And this boy out here, he's walking around, he has his own difficulties. The most common difficulty at this particular time and space common to most nations of the planet is that "it was done to them." This is pretty much the common denominator of their think. "It was done to them."

The way they are—as they are right now—is the way they are because something was done to them that made them that way. That is their big think about it. The responsibility for their state of beingness is exterior to their own control. They cannot control their own state of beingness; it's always exterior to them. I've—as a writer I used—my hair used to stand on end on one peculiar little phobia I used to have. I have just published a story or something like that and it'd be all over the newsstands and I'd be all swelled up on myself, something like this, and—never seem to wear off, no matter how many stories you publish, you're always glad to see them, and—I don't know, it's probably a second dynamic manifestation—thetan's always happy to see his creations around, you know, for some reason or other.

And some fellow, you know, one of these lip-moving writers, you know, tongue in—held between his teeth, you know, and little stub of a pencil, and you know, fellow's—to sign his name, you see, or make out a bill or something like that, he'll say "Oh," he says, "I always wanted to be a writer. I always wanted to be a writer but the trouble was I didn't have the education." It always used to strike me as peculiar because not one fellow said it to me; this is a totally generalized remark. I heard it everywhere. It was inevitable that this remark would be made in the course of any conversation. "Oh yes, you're Hubbard. I saw one of your pictures recently," or something like this, see, or "I saw something or other" and so forth. And you just wait for a moment, because here it came, you see. "I always wanted to write, but I didn't do so because I didn't have the education." You know, I never really figured out the pat response for that stimuli. I could be counted on to change the subject or to ask them how the weather was going to be or how their wives were or something of the sort. But it was almost inevitable.

This was, of course, from one point of view on one profession. But the generalization of this particular activity—it didn't mean that some of them wouldn't have written, don't you see? It didn't mean that they were being in

contest with anything, it didn't mean they were probably doing anything but agree. But what I'm calling to your attention is it—the reason they didn't write had to do with their education. And this made to me, in the first couple of years as a pro writer, particularly stood my hair on end because all during that period of time I was hectically, fiendishly, frantically trying to jettison and throw overboard all of the education I had gratuitously and horrifyingly been given on the subject of writing.

I was writing in spite of very good training in this particular field. Almost killed me. By the time you get over all these instilled phobias from somebody else, you have a hard time.

Now, what's this mean? It means that in a little banal, ordinary type of conversation that didn't have anything to do with anything, somebody else had the responsibility. That person—person wasn't writing because they weren't writing or because they were too lazy to write or they didn't have time to write or they just weren't writing. They couldn't say this. It had to be an exterior stimuli of which they were the response. It had to be an exterior cause of which they were the effect. You bring up almost anything with the average being and he will always handle it in this fashion—ordinarily handle it in this fashion. And then he will say, "There's an exterior cause that—which I am the effect." His conversation.

If you want to—ever want to read letters exchanged by members of the American Middle West—those are the most educative letters on the subject of health I think I have ever really read. I've read lots of them at one time or another. I've seen lots of them around. For awhile I was so horrified that I had the fixation of the "you couldn't stand to look at it so you went and looked at it," you know, this kind of a fixation on the subject. And I'd see letters from Mrs. Johnson, you see, to Mrs. Brown—and Mrs. Brown in Sioux City was being told by somebody in Kansas City just the common news of the day, you see. And "Uncle Ralph, you see, has his lumbago and so forth and so forth, and they had to take poor Irma's *blah-blah* out the other day, and so forth," and it runs off this horrible medical catalog—the letter, you think of holding it up, you know, and the blood just drips off of one corner of it, you see, and the rest of it is unreadable because of the disease germs.

Effect—they're just fixated on the idea of effect. Causative, cause is just lost to this wide, greatest majority of people—anything causative. Now, one of the things which you err in when you try to disseminate Scientology is not estimating this exact aspect where it comes about on the—this mythical character—the man in the street. You don't estimate how much cause he is willing to be responsible for, see? You hit him at where you live, which is you're willing to be responsible for some cause, don't you see? Well, he's not willing to be responsible for any cause; he's effect. Life has done it to him. If he had just been left a million dollars then he would be able to go down and look at the ocean once in a while himself. If he had—if he had—you see. If it hadn't happened to him that . . . If his Uncle Snodgrass had not died then . . . If . . . You see, he's effect, effect.

He's telling you all the time, "I'm the effect of this horrible thing called life. I'm effect of all this trickery. I'm the effect of all this nonsense. I'm the effect of all these other things."

Well, he gets into that mood quite honestly because, believe me, he *is* the effect of an awful lot of interesting things, you see? There's not some lack of truth in this, see? At any given instant, why, his boss can take a sudden dislike to him or something like that and he's out in the rain, don't you see? At any given instant, why, some bug comes walking down the boulevard, you know, and gives him a nip, and he's up there in the hospital with a four thousand dollar bill facing him, you see? Wild and horrible things can happen to this individual. He can be the effect of so many things that he actually can't think of himself as ever being cause of anything at all.

So you have some mother whose boy has gone zig-zag down the bad road, or something like this, and she can't think of herself as ever having any part of any of that, you know. Can't think of herself as having caused any part of it. Can't take responsibility for anything that ever happened to this fellow, you see? She'd take refuge in such things—all famous criminals' mothers, incidentally, almost uniformly say at the time the criminal is executed, "He was a good boy." It's just happened again in America. "He was a good boy." That's right. Oswald was a good boy. That was the adjudication of his mother.

See, they don't think any further than that, but they can actually go into an inversion of this and just try to deny all reality with regard to any of the existing situation. One doesn't say that she should take full responsibility for the matter, but why is she interested in being an effect of it if she couldn't cause it? And one of the errors which you make on dissemination, of course, is try to make the fellow take hold of any cause at all.

Dear old Peggy Conway told me one time or another, "I was going along in life," she says, "I was going along in life and I was doing all right and I was doing okay. I just knew that everybody else was the reason for all of my troubles and difficulties, and that I had nothing to do with it whatsoever at all, and I knew that if I believed in certain things and I acted in certain ways and so forth, then somehow or another I would get through somehow, not very well. And all of a sudden you come along and you tell me just, 'All right, stand out there in the open. Now stand on your own two feet. Now be responsible for what's going on in your life.' " She says, "It was a horrible shock!" 'Tis, too! You just—but look. Look at how low this level is. Look at how low this level is. If you just intimated—this would be a gradient on it—if you'd just intimated, "There may be certain zones and sections in your existence which, if you think them over very carefully, you may find you have had a causative action in. If you think them over very carefully and sort them out, you may find that some zone of your life you have actually caused something." We don't say it very much. We say, "At one time or another you decided to read a book and you decided to read the book and your cause there was deciding to read the book, see."

Well, perhaps they'd buy it on that. But ordinarily, if you just dump it on their heads, say, "Look you're responsible for everything that ever happened to you, what's really wrong with you is you've been doing so many weird things with your bank, and coming along and thinking of postulating this sort of thing and so forth, and moving on up to present time, and so forth, no wonder you're in a horrible condition, see?" And they go "*Uhhhhh.*" Well, they want to be an effect. That's the comfortable agony to be in. That's the most comfortable conceivable agony, is to be at the total effect point of all of existence.

Now, you take this fellow and you show him, or her, you show them this little, little bit, that—you show them there are a couple of rules in life. And you show them something or other, and they get a bit wiser suddenly. They look at these things. And then they apply a rule or two of this. Well, you tell them about communication, ARC triangle, or something like this, if you've got them up that high, and they apply this. Or you show them how to do a Touch Assist, and train them up just like you were training a pro auditor, you see, until they could really stick there, and you know, "Feel my finger." You know? Do that Touch Assist real good. Give them a very disciplined run of a Touch Assist and so on.

And they all of a sudden are working on somebody one day and horrible shooting pain goes through the guy's skull and he suddenly snaps out of it and he's okay, see? Fantastic. He's caused something. The person who did that Touch Assist has caused something. Entering it philosophically, saying, "Look old fellow, you, in actual fact, are the cause of certain things in your life. Just to think it over." He might be able to pick this up on a think-think basis. But in actual fact he won't believe it. If you show him—if you show him that he can talk to his wife or he can do a Touch Assist on his friend, or something like this, it gradually starts dawning on him that he can cause something. He doesn't really wish particularly to look back that you're the one who taught him to do it because he is doing the action. And at that entrance—and he can cause an effect. And he realizes that he is causing the effect.

Now, people who are the most saddled with religious superstition are the hardest to bring out of this rut. Ireland was a terrible example to us in that particular line. Because the one lecture that laid a complete egg every week was the lecture which was devoted to creation. And of course this ran straight into the eighth dynamic and went up beautifully, exploded and fell to the ground in little bits and pieces because nobody could create anything. And finally, the Instructors over there got very clever, and they got up to a point of saying, "You could make a chair. Could you make a chair? Therefore, you have created a chair." And eventually it'd get around, it was heresy, don't you see? Utter heresy. God had created everything and therefore they could not have created anything without actually running into heresy.

It's the first time I noticed this principle at work. Actually, create is the wrong word to use. It's "cause." "Cause." Could they cause anything? And ~~we~~—*you* ~~wouldn't~~ have had that much difficulty. But you can argue with the man for a *Would*

long time as to what he can cause. You can process him in this direction and so forth, you might get someplace—would get someplace.

But you could be very philosophic and you could be very involved without making very much progress.

5.122 → Can you cause anything? Do you cause anything? Ah. But the areas where he knows everybody fails are the areas of human relationship, communication, health, well-beingness—these particular areas. These are very desirable effects. These are effects that somebody else wants: good communication, feel better and so forth. All right. Well, he's then obeying this original rule that I gave you: "Cause only those effects which others can confront, or that want," see?

Now, you've given him that and then you give him some tools and train him up well in the use of these tools and let him find out that he can cause an effect. And you have snapped him out of this endless cycle of stimulus-response stimulus-response; everything has a consequence; anything you do you'd better not do anything because if you do do it then you'll get your teeth kicked in, therefore you better be very idle, therefore you'd better be nothing but an effect because your teeth have been kicked in already. Think-think-think, figure-figure-figure, does anybody ever really start an original action? See, all of these—all of these questions.

You see, the point is, it isn't these people are ignorant of philosophy, these people have failed in the field of philosophy. It's not that anybody doesn't want philosophy, they just don't believe it could exist anymore. You see, these men, out here on the street, we don't care what the savants up in the university are saying about matters of life and death, ". . . and is it true or isn't it true that eight needles can stand on the head of an angel." We're not interested about any of their philosophic conundrums, we're not the least bit interested. Nor in their opinions, because they are not the living world. They're a pretty dead one, if you want to know the truth of the matter. I went into a university one time, dusted off a professor and talked to him for a few minutes. Put him back in his chair and left. I suppose he's there yet.

That's very, very cruel of me, actually. That particular university, they were very, very anxious to see me—they were very, very happy to see me because they'd been trying to write science fiction stories around there too, and they'd never made the grade. That's far from the totality of my writing, but that was why they were interested.

Anyway, these savants and their definitions and so forth seem to upgrade the field of philosophy to a point where it is an untouchable area. It's a plateau that nobody could ever ascend to. One must know propounding words and propound words like "telekinesis," and must be able to have an insight into the writings of Hume as *locked into* the writings of Locke, as modified by "he-couldn't" Mr. Kant, see? And one must be able to give forth verbatim a whole page, pocketa-pocketa-pocketa of Lucretius, you see, without even pausing for colons,

in order to be a philosopher. And actually this is their zone and area of philosophy and that isn't the zone or area that philosophy was ever designed for, that isn't the zone or area where it's ever bought, and it must be that they're studying some kind of dead philosophy that nobody wants for it to reach a plateau of this particular kind.

So it leaves the whole world open to this very, very marketable commodity called "philosophy." I say marketably, not for financial reasons, but everybody wants this thing. Because the philosopher, the fellow, is that little guy out in the street. Except he's failed in this particular field. He wants to know, vaguely, dimly, almost forgotten wanting to know it, "Who am I? What am I? What am I doing here? What are people? Where did this universe come from? What happens to me when I die? Where am I going? Why is it that you really can't succeed in life here? What is tha—what happens to people? Why don't they like me? What is the truth about *raow* . . ." And actually, some circuitry in the head of every skull on this planet, and the guy himself, is going around at some low level, saying those exact questions. And those are the basic questions of philosophy. And that philosophy hasn't answered them has put it on a plateau so that everybody can pretend that philosophy has answered it, but can't ascend to the plateau to find out.

The greatest defeat philosophy ever had was Immanuel Kant saying, "Oh, well, there's the knowable and the unknowable and some things are so unknowable that nobody ever knows—is going to know them and so forth. The unknowable is just unknowable and that's all." That's insanity, man! Will you please explain to me how he would ever find out there was an unknowable if nobody could ever know about it? And as far as religion is concerned and its answers, they are very unsatisfactory, because "God made everybody." That's a wonderful thing. I mean, it doesn't take any time at all to say it, "God made everybody," see. And people go running around with this one, "God made everybody, God made everybody," you know, that's wonderful. Glib. Prime cause is announced right there, bang. Ecclesiastical councils can sit around and propound this for thousands of years, don't you see? "Boy, are we learned! Marvelous!" Learnedness here goes out by the ream and they say it in Latin with organ music. Awful waste of good organ music. Anyhow, what this all adds up to here—what all this adds up to—is one question from a little child can puncture the whole thing. Little child says, "Who made God?"

So, we go on this stimulus-response track looking for answers, forever, you see, and we're just on an endless treadmill. Of course we come to no full stop until we realize that every being is an independent being who is himself capable of expressing a thought or intention independent of all other thoughts and intentions at any given instant. As soon as we recognize that every individual is capable of himself being causative, we have no, no slightest approach to answers. We can't answer anything. But as soon as we accept that as a basis for action, a basis for thought; as soon as we realize that it's the degree that an individual can accept or execute causation independent of other influences that brings about his

state of case, we then have cracked the whole riddle of philosophy. There's nothing left to philosophy to be stupid about.

Now, if we introduce physics into it and say all things are relative to all things in a time stream, and the time stream is invariable and uneradicable, and so forth, we've already accepted our distance into a prime thought. We're that far from prime thought. We've already postulated time. Now, of course, you're on the treadmill of "you must never be able to escape this time." So all things happening in the past must influence all things that happen in the future and then everything is inevitable and let's all go down and die quietly in the barn together. See, I mean, that becomes utter nonsense.

As soon as we got a time stream, don't you see, then all before influence all afters, and then we can prove, because the time stream exists, that nobody can be cause. Until we realize that the time stream is capable of postulation. A time stream can both be caused and escaped from. And if this is possible, then of course, we get another higher level of cause.

So, I tell you—listen to me now—the only thing I'm giving you all this about—you might find it useful, you might find it entertaining. In the field of dissemination it might give you some answers—you say to somebody, "All right, now you realize that you're the cause of this bad marriage. Now just be more causative and straighten out the bad marriage," see? *Bloomm!* That isn't just an error; that's an ARC break. That is so far from this individual's reality on the subject, you see? So you might have some answers to dissemination along in this particular line, but what I'm trying to tell you here, what I'm trying to tell you here, is the basis of classification.

Now, we've had—gotten a lot of technology, and technology is very valuable, and anybody tried to swallow it all off one spoon he'd get an awful bellyache. There's one rule about it, by the way, there's one rule in dissemination—before I leave the subject of dissemination, I will give you one little tip on the thing: If you only tell people things about Scientology that you yourself have an excellent reality on and have experienced, you'll find you'll just communicate like a shot to almost anybody because your R-factor in you is so high that you cannot help but put it across to others. It's an interesting rule in dissemination. You'll hear more of this later. And it probably could be stated much more aptly than I have just stated it because I haven't worked it over at all for a good statement, but it's just more or less that. If you talk to people about things that you yourself have an excellent reality on—and the best way to have a reality on it is of course to experience something—well, you'll find out you'll communicate like a bomb, and nobody ever doubts you then. They say, "This Scientology's wonderful, wonderful stuff. I mean the fellow and so forth just look at him, you know, and there he is," and so on.

I was very interested at a level of reality that Charles in here, my man there, he's an old sailor, and he'd been everyplace and done everything, you know, and so on. He met somebody up in a pub and some student or other had not really

acquainted this fellow with the facts of Scientology. And he was able to communicate to this person and he had this person swinging over from their bunch of bums and rats over in no time. He actually was unconsciously applying this rule. He said, "Well, I've been down at Saint Hill," he said, "for several months, and I feel much better." That was his total argument in selling Scientology. "Been down at Saint Hill for several months and I feel much better."

I think that you—I think that you will consider this an interestingly mild little piece of dissemination. But in actual fact that was his reality. See? He does feel better for having been down here for several months, see? But that, of course, carried fantastic conviction. It was just like a bullet. That was his total reality on the subject and he just delivered it across and that was all there was to it. It arrived with complete truth because it was complete truth from its point of origin. Don't you see?

It isn't the startling thing you say; it's the real thing you say. And it isn't whether or not it's real to the fellow you're talking to but whether or not it's real to you. You'd be surprised how well you could communicate if you had a wart in your left ear at one time and you had some processing and it disappeared. Tell this person all about this wart disappearing, you know, and they say, "Scientology's a good thing, you know, and you're a good communicator, you mean, you're really talking." Sounds wild, see.

Or maybe, "I had a—I had a—I used to worry all the time, I used to worry all the time about whether it was a good or bad thing, or I'd been a bad boy for not going to church. And I don't worry about that now." The guy's—a benefit he's had, see. And the fellow hearing it at the other end will, "What do you know!" You'll find out it'll arrive in every case with terrific impact.

By the way, this was called to my attention by people talking about things on which they had no reality, and I suddenly got a codification of exactly how you could talk to somebody with a total reality. I thought that was helpful. People don't often tell me things that are helpful, but that one did.

All right, in this other particular—that's enough of that. I want to tell you about this classification scale. Because it does—I've had to work it out one way or the other and I've seen the necessities for it and so forth. But all a classification scale is, is willingness to accept cause over one's destiny and that of others. That's all a classification scale is. It's a scale of willingness to accept cause over the—one's own destiny and that of others. Be at cause, in other words; degree of being at cause.

Now, of course, down scale, madmen get into an obsessive "cause," you know. And every once in a while somebody will come along and consult me on the fact that he has to have processing because he's got to take over control of England, or something of this sort, and wipe out Europe, you know? It doesn't seem to me to be very real. Then we try to find out if the guy can remember

what he ate for breakfast and we find out he can't. So this, of course, is susceptible to various reinterpretations. But in actual fact, you could get it every time just by a test of O/W. What is the fellow—what has he done and what has he withheld?

Now, of course, this of course is also susceptible to misinterpretation, because some fellows have done horrible things and they tell you these things without any responsibility whatsoever. But there you are merely looking at a lack of social sense. We are not discussing, however, how you measure this. We are not discussing how you measure this. We're just giving it to you as the basic formula on which classification is founded.

And cause is not expressed in actions in life but in case responses. You understand? It's cause over, or in, one's own case, that we are discussing. We're not ask—talking about the person being causative in various zones and dynamics and areas. We're just talking about his level of responsibility in his own case level. Now a lot of these factors can shake out, and they can actually be plotted. A person of very high levels of responsibility has certain abilities and perceptions, mentally, which are very evident. They're quite evident. They're processing of one kind or another. These—you only get fooled with these for lack of experience.

Some fellow who apparently never ARC breaks may be totally incapable of assuming cause. See, he never ARC breaks. He's a very quiet, good pc, but never makes any case gains, see, unless they're very carefully processed. And you don't realize this until after a while you see that this case is not making any progress whatsoever; his level of cause is not increasing or improving. And he eventually may come up to a point where he will ARC break. This is your propitiation case, of which you are well acquainted. Always tell the auditor in a sort of a sad-looking—from a sad-looking eye—about his case, "Oh, yes, I made some good results in session, thank you," so on. You hear him afterwards saying, "Well, yes, he isn't so good, but I have to be nice, you see." It's all sort of washed out. I've even seen a propitiative manic the like of which you never saw, you know. Process the person, gets no better, gets no tone arm action, nothing of the sort, and at the end of the session, you know, tell you brightly, "Oh, it was a wonderful session! A wonderful session!" and so forth. But these are just variations and lower harmonics of the same thing. People make progress in processing or they don't. And you quickly get so that you can plot up a case as to whether or not that case is doing well under processing or isn't doing well under processing.

Let's take one level of case that can't sit still and answer an auditing question. That's a pc manifestation in processing. You say, "Do fish swim?" and they say, "Whooo" wiggle, wiggle off and so forth, cans *raow* and so forth. "Yes." And you explore it afterwards, they answered the auditing question, and they were answering the question, "Is any sun coming in the window," you see. I mean, this thing is all disconnected and they really never answer the auditing question and they never seem to get any this; they never seem to get any that.

And they don't get over this. They don't get over this manifestation. In other words there's no change. One of the ways you tell this is they always set the same goals. You can look over goals lists, and when an individual starts setting the same goals session after session after session after session after session, this individual is not making any progress in processing. It's one of the ways you tell. You want to look for the ARC break session and so forth. You look at the goals set in that session and set in the next session. And violent changes between these two things—not a gradient change, but a violent change—will denote that that was the session in which you should look for the ARC break. And then you see what was done in that session and you can straighten the case out accordingly by inspecting the goals for the session.

All of this is very interesting, but it means that a case under processing follows up a rather smooth, steady gradient. Cases do not leap up suddenly. What the case is doing is becoming more at cause over matter, energy, space, time, forms and other beings. And the individual is assuming greater and greater cause. He isn't being necessarily more causative, he is simply assuming greater cause and he's more capable of cause. We aren't asking him to throw bricks around and keep them hoisted up in midair at a glance. We're asking him whether or not he would be *willing* to do this, don't you see? Would he—willing to cause that?

But it actually is not even the—not even the single act that we're interested in. It's just he is more causative. He can handle his mind better. As he handles his mind better, he is more capable of handling other things around him better, and so forth. And his responses in processing are your very best possible indicator. This is not, then, a quick test so it tends to be neglected. And you actually have to process somebody for a while to find out if they're making some progress in processing. You can't take some fellow, and in the absence of his case folders and in the absence of everything else and so forth, just suddenly test whether or not he can do this, do that, and the other thing. It would be nice and maybe we could devise a set of tests of this character that would give you a good index.

However, they don't exist. You can, however, take somebody's case folder and find out how he was last year and how he is this year. That would make a marked jump, or somebody has had two or three hundred hours of processing and how was he before these two or three hundred hours of processing, how is he now? Well, that jump is big enough so that he knows and so forth, and you actually have to plow around for a little while to find out how he was two or three hundred hours ago because it's all negative gain.

The things that were wrong with him, two or three hundred hours ago, are not wrong with him now and so are not occupying any attention as far as he's concerned. And sometimes a fellow would have to sit there and think it over for quite a while to tell you if he's made any progress or not. But he has.

Case progress. Case progress. That is a direct index of cause. Take this fellow out here in the street, this common fellow, he's totally going to be an

effect of everything. He wants to be told he's an effect of everything and so forth. Wrong thing to do is tell him to get causative. The right thing to do is to give him a little training and give him some tools, which when he applies them will demonstrate to him that he is now a little bit more at cause. Now he finds this out, and in the course of being processed and processing, he becomes more and more causative. He comes up higher and higher. He can accept more responsibility. Life in its zones and areas does not find him as a puppet or a marionette dancing at a set of strings, he's likely to have snapped a few of the strings, you see, or he's likely to stand still when somebody shakes the crossbar.

In other words, he's moved up to that degree. He's become more causative, therefore he's less of an effect of life. And these things are the things on which this class scale is drawn. That's all. That is the index, one to the next, within the ramifications of the things I've given you here as indexes as to how to measure it and that sort of thing.

You don't realize how far you've come, you see, until you get ahold of Joe Blow out here someplace working in a garage, and try to ask him if fish swim. Now that's not a particularly educated process or another. Let's not ask him a process. Let's just ask him if he has any problems, and listen to some of his answers. This is quite interesting. It's fascinating, what he considers a problem. What is bedeviling his days and so forth. It's horrible. I mean, the fellow is living in a madhouse, from his viewpoint, don't you see?

All right, you just tell that fellow, be more causative, and that sort of thing, and he's not likely to love you for it. But if you can bring him up the line and you can teach him a little bit about processing, you can teach him a little bit, and you can get him processed and work back and forth at a very, very low level of processing, you see, why, he will assume more cause. And at that time he's quite capable of assuming enough cause to assume a new level of processing others and being processed. And when he's completed that he would be at another level where he was quite capable of assuming a new level of causativeness and being able to handle processes at that particular level. And so on up the line, all the way to OT.

This gives us, essentially, seven classes. And these seven classes are in actual fact eight. Now, you think we went up to the eighth dynamic, but we didn't—we went down to zero. There is a zero classification and that's the person who isn't classed. So you see, you have an unclassed class that you can refer to as Class 0, and seven classes, which makes the statement I gave you in the first place quite accurate. But in actual fact there's another class. That is the unclassed.

Now, if you wanted to be very precise about this thing you would say that a person who was a Class 0 was higher than an unclassed person, if you wanted a person who had never heard of Scientology at all, and wasn't in any direction whatsoever, you could maybe call that "unclassed," or something, to differentiate. Actually, we haven't really got any word for that but "raw meat."

But an unclassed person, a Class 0—however that gets divided up—finds the person putting his rung on the ladder when he leaves Class 0 and becomes a Class I, HAS. This certificate is restored for good and adequate reasons that it's a different route now than a Book Auditor route.

Class 0: A person could be a Class 0 and have a certificate which had not yet been classed, don't you see, because he's only classed by the classification, not by the certificate. He can have a certificate without being of that class. That's important because in training activities, you will have a certain number of people who absolutely get their hearts utterly broken if they do not get a certificate or something to show they have been there and worked at it, and they've tried and they've passed their checksheets and they've done what they could. And all of a sudden you turn around and say, "We're going to give you no recognition for all the work you've done." Well maybe it was ten times as much work as somebody who did pass it all, don't you see. But we've done nothing for this chap.

So therefore, we make the certificate—the piece of paper—the certificate is inevitable for the completion of a certain course of study. But it doesn't make it inevitable that the person would be of that class. They would remain in the class they were in until they have their classification requirements met. Classification requirements, absolutely cut and bang, right on. No monkeying with it. No fooling about with it. You'll find out then that you can hold your classification requirements much more tightly if you do not try to hold your piece of paper certificate requirements so tightly. You understand?

Nobody will argue with you, particularly, you're training some people—you're training some people up through Class 0 and I. All right, you're going to give them a certificate when they're Class 0. They're Class 0 and they completed a certain course of study and that sort of thing, and there they are with a Class 0 certificate which is HAS, but it hasn't got any class on it. They can still run those processes that they were permitted to run at Class 0, which is practically everybody processes, and the Class 0 level of processing is a Touch Assist. See, he can do a Touch Assist. He can do something of that level of process at Class 0. Nobody really requires anything very desperate of them to do so, don't you see?

Now Class I becomes itsa. Now we've got itsa for Class I. That's the process of the class. Just to give you—just as a—not necessarily total final processes that belong to these classes, but it'll give you an idea of this gradient. Itsa is processes; they're Class I.

Repetitive processes: "Recall a communication," that sort of thing, normally the first processes taught in an Academy course. But this tremendous panorama of repetitive processes, they're not complicated beyond repetitive. They're not even complicated with a meter, don't you see? They'll have a meter at this stage, but mostly for reading the tone arm action. The meter is not significant at this level. And that is a Class II, with the repetitive process. And they get all of those old-time repetitive processes that are way back. They're strung out across the years and they're so valuable and that have done so fantastically workhorse a job, don't you see? They all belong in that particular class.

And we relegate missed withholds and overt/withhold processes and all Prepchecking, to Class III. That's missed withholds, O/Ws, Prepchecking, that would be Class III. I have learned by experience that it's pretty hard to teach a meter with great accuracy in an Academy and so forth. It leaves a lot to be desired. So it had better be grooved up into its own class, and that sort of thing. Well, they're taught about a meter in the Academy in a cursory fashion. This is the tone arm, this is how you switch it on and off. But the real hammer and pound on meters comes in here at Class III. They really start using meters at this level. And they can prepcheck. And at Prepcheck levels of course you've got tremendous numbers of processes again. This carries with it a little bit of an assessment. Not much of an assessment, but enough assessment to carry through in these things. You can find out what was the principal problem of this guy's existence, and then prepcheck the old HGC twenty-five-hour intensive. All of those processes belong in this thing.

See, here's what's funny, it's this whole thirteen years of research is suddenly coming alive before your eyes. It is not just deserted and neglected and lying there never to be seen again and your skills will never again be used. As a matter of fact, that stuff had value, value, value. What's happened to everybody is they followed the research line up, you see. And they moved on up, and tried to move up to the top of the research line doggedly with their tongues hanging out, and that sort of thing. And in many instances have actually never gone through thoroughly any one of these levels as they came on up.

Therefore they get to the higher grade and they find the door barred. They actually never completed one of these lower steps. And they get up to the upper level and they're moving like the dickens with the research line and it has unsettled them to that degree. That doesn't mean we're just throwing everybody into Class 0 either, I'll take that up in a moment. But this is essentially what happened. But there's tremendously valuable processes lying back along those lines. There's fantastic things have been done, in times. Well, the old "Hello Mama," for heaven's sakes. You take a guy with a toothache and have him say hello and okay to it, have the tooth say hello and okay to him for a while, and the most remarkable things can happen.

In other words, there's all kinds of processes—tons of them lying back along the line—and they fit into these various slots just as they were, you see, and grouped up and made neat. But just as they were. There's no vast reformation or change what the process was. You'll find, for instance, Class II will be studying a comm lag on comm lags of equal length, as to when to end the process. Remember those old ones, you see? All that stuff is all back in action, see.

Anyhow, here's Prepcheck at Class III, and service facsimiles and assessments, and doing assessments and supervising the doing assessments and all that sort of thing, service facsimiles, all of that kind of work, you know, assessment—real heavy assessment work—and so forth, belongs at Class IV. In anything we've ever assessed or done, except 2. I don't think I'll ever let anybody run 2-12. 2-12 was interesting training ground, it taught people a lot of things

and so forth, but in running a case I have found out that 2-12, of all the processes we had, was itself about the only one capable of pulling an RI out of place in a GPM. Process just has just a little bit too much smoke to it. It's just a little bit too hot. Because I've refound misworded 2-12 RIs in running a case to OT. And I found them, man. They were sitting right there and they had an RI pulled out of line. The case jammy at that particular point. In other words, it's just too powerful a process, it just reaches a little bit too deep into the case. So just skip your 2-12, and 2-12A and so forth, they don't fit in this hierarchy at all.

But there are tremendous numbers of assessment processes even so. And they were the old processes of the Prehav Scales, and you assess people on the Prehav Scales and ran brackets and all this kind of thing and so forth. Well, they belong—they're terrific, you know—and they belong at this level of IV—Class IV.

Now, Class V: implants, the whole track, case analysis—all that sort of thing—running implants for practice and so forth. Class V. You don't just run implants for practice. You can make considerable case gains from running implants. What we now call R3R and so forth can swing in at that particular level. But R3R might as easily go into service facts so I haven't made up my mind about that, don't you see? Might crowd the level too much. We might be able to put engram running as an old process, you see—it was a wrapped-up process; we ought to preserve it. So it goes at one or the other of those two classes, and I won't tell you at this time which one it goes in.

But implant running, definitely, definitely. Implant GPMs, that sort of thing, at V. And your present, what you're calling now, R4 material—and it was R3 material, now R4 material—goes to Class VI. That is the actual running of actual GPMs for OT goes to Class VI. And then at VII we have old Route One with frills—thetan drills, so forth.

Now these, by the way—just in rapid summary and review—these, by the way, will have certain designations for classes. For instance, there are three types of pin that give this type of thing. There's the small "S" and double triangle, which is your normal thing and that serves in your earliest classes, the first two or three classes, you see, just have that plain "S" and double triangle, don't you see? But it has a little enameled plate in the middle of it. I don't know if you've seen the release pins that were issued at one time or another. But a little disc there, which is a colored disc in the middle of the "S" and double triangle with a Roman numeral on it. Of course with Class 0, they can wear that, but it's—the circle itself makes a zero. But your Class I of course has a Roman numeral I on it.

Now there's a color scheme brought up the line for each one of these classes, for designation, and it has in addition to that—your second type of pin covers the next two or three classes, got a small circle around the "S" and double triangle with the colored plate in front of it and the class number on it. And then the large circle—a great big circle around the "S" and double triangle—for the very upper classes on the thing. Just to get everything neatly in line. I'm just reading that, not to sell you

some pins, because they'll probably be given to you. But just to give you an idea of how far the planning goes and this sort of thing.

Your—certain certificates will move on up the line. We'll probably reactivate every certificate we've ever had. You know, there's certain designations were dropped out. There was an Hubbard Advanced Auditor at one time or another, and so forth. Exactly how we pattern these certificates against these various classes, we're going to have some certificates, that's all. Going to try to follow this.

Now, exactly what is happening? Exactly what is happening here? Of course, your key main certificates of Hubbard Professional Auditor and HGA and so forth, those things are definitely preserved. But we may have to fill in some slots here in order to keep this thing neat.

Now, we've got the—the whole situation here, what we're trying to do, is we're trying to open a bridge. If anybody says to you, "You see, they're getting class-conscious" yeah, you bet we're class-conscious. It's a limitation and scope of processes. And an auditor should be audited inside his class only. And he should be audited by auditors of his class only. An auditor should not be audited outside of his class. Perfectly all right for somebody in practice—we're not trying to knock people in the head for processing for fees or something like that, and we're not particularly interested in whether or not some Class IV or something audits some people of lower classes and so on. But if he audits them outside their class levels, he will be hearing from me. Because he's not going to make a case gain with them.

This is an effort to graduate cases up the line and I have found out that they do not advance further than they are trained. And it's an effort to advance cases up the line to—and a preparatory step level with information and skill and auditing availability, right straight on up the line. And the way we've got it rigged right now, people don't know where they are, they don't know where they're going, they don't know what's expected of them. We've got professional preclears from 1950 standing around waiting for somebody to process them to OT, don't you see? And bless these people, they have been of benefit to many of us in many ways. But at the same time I notice their cases aren't running much better than they were running. I consider this quite interesting. It's because they've never really learned anything. They've hit a certain ceiling, and the door is barred.

Well, this is an effort to bring people all the way through all the way up the line. So that makes it easy then. You take an HCA, HPA level process, this fellow then, yes, what's he going to do? Is he going to process people? Well, he wants to process people, that's all right, and we're not going to raise any devil with him about processing people. But we're going to expect him to train Class 0 and we're going to expect him to be able to award Class I. And we expect him to do just those things and we expect him to do that to people and expect him to get them to co-auditing with one another, at those levels of process, and teaching them to do the things necessary for those particular levels.

And then we expect those people to go and get themselves a real fast training course, and be able to answer up. We're not asking for vast lengths of time in training, because you notice there are more courses involved here, so they can afford to be shorter courses. And so the fellow can get himself a piece of training of some kind or another and make sure there's someone in his neighborhood and so forth that's also trained and he winds up with somebody to audit with. In other words, we're not trying to cost somebody a fortune to get up to OT, because if he's laying out the money to buy all the processing necessary to get to OT, he'll never get there on educational basis alone and it's going to cost him a fortune in order to get there. Whereas by audit inside your class, the guy will inevitably eventually get there.

Why? Because his auditing isn't limited. He can have unlimited quantities of auditing. He normally will get auditing as good as he gives. So therefore it's of very, very great interest to him to be as good an auditor as he possibly can be. Otherwise nobody will audit with him. I mean, it isn't whether or not I say so! You see what I mean?

All right. Well this opens the door, and this opens the channel all the way up and by giving these classes, we're not interested in whether or not we're class-conscious, we are extremely interested, however, in people knowing where they should go and what they should do next.

We're going to give you a chart very, very soon which carries all of these classes and all of the processes and training skills of each class. And sometime after that, much, much more distant than that, we will have a textbook for a class, and a question-and-answer book for the class, and so forth, all the way up. And that will be a very, very neat package indeed.

In other words, there's the whole road, it's all laid out, and the person can go from this level to this level to that level to that level, that level, and they can move on up the line. Well, it'll take some of them ten, twelve, fifteen, twenty years. What's the hurry? They've been in this universe this long, we got the gate open, why should we expect them—why should they expect to kill everybody in the rush, don't you see? Well, it's no leisurely, leisurely proposition whereby we're simply saying time isn't valuable or something like that, it's just what can they do within the framework of this? Well, possibly somebody could go all the way through this. There's a possibility that somebody could go all the way through this in about eighteen months or two years, you know, just flat out, all the way. Somebody could go through this. But in any event it would take him that long.

Look at us. It's taken you years, it's taken me years, and so forth. You suppose somebody's going to better that? No, I don't think so. The stuff that got bred in the bone in you as a Scientologist on your way along the line, you've still got at your fingertips and that sort of thing. And you're rather surprised—some Johnny-come-lately and you say, "Well, what he needs is some Op Pro by Dup. That—I think that . . ." And the fellow says, "Huh?"

"Oh, yeah, well, that's a process, you know, Book and Bottle."

"Huh?"

No latch. He missed it someplace along the line. And you'll find big gaps and holes and stuff like this and actually his duplication is terrible and it's just a hole in the fence. And his case will leak out through that hole; he won't go on up.

Now, this gives us, this gives us in essence then, a ladder that can be climbed, a line that can be followed and it tells people where they can go to the next step. It puts auditors in the picture all the way on up the line. And rather than knock everybody in the head, we're toying with exactly what we are going to do with the pre-1963 Scientologist. And we've had under discussion a title or designation, a type of class for this particular individual. Having lived through the period, this is—see—why, he's permitted a certain amount of liberty and scope in that zone and benefit of the information which has been developed while he's been coming along the line. In other words, we aren't leaving these people out in the dark or throwing everybody back to 0. That's not the point.

But we are pulling this foul and terrible trick—this horrible trick. I say "we." That's because I don't want to be that causative just now. I'm halfway through a bank and I'm not being causative at the moment. It's I don't want individuals to get pitched out on their ear, but I do think in all fairness that people whose classifications exist as of now should not particularly be changed until they've earned them. Now that's a horrible blow to some people, but I—my candid opinion is, is they're not doing too well with the material which is lying right under their hands and it gives them a chance to catch their breath, and level out at their particular level that they are in, catch up a little bit, get themselves oriented and move on up the line. I think it would be unfair to them.

I think anybody right now, out in the field, running what we have been calling R4, is going to fall on his silly head. I just don't think he can do it. I just don't think he can do it. It's—I don't care if he was even trained some on it here, he just isn't going to do it, that's all, he isn't going to make it. It's a very, very precise piece of technology. This is awe-inspiring, man, I'm not trying to tell you how horrible or how hard it is. I'm just saying it's horrible and it's hard. This is a rough piece of cake to try to get down. And the Instructors around here right now are just getting their hands in on the line on this, and trying to pin this down. Oh man, if a Saint Hill Instructor's having trouble with this one right now, I don't expect anybody out in north Poughkeepsie is going to be having a good time of it. Do you?

So I think it'd be unfair to throw the class level up on everybody around the thing, but there'll be a certain latitude in this particular lineup. Some of the HCAs, HPAs, perforce will have to be classed to Class II, and so forth. Well, that means that you're pretty lucky right here and right now. You will get, of course, the class that you have earned.

Geriatrics

A lecture given on
20 September 1962

Lecture two, 20 Sept., AD 12. Geriatrics. That's the title of the lecture. Geriatrics. Now, you don't even know how to spell it. G-e-r-i-a-t-r-i-c-s. Got it?

Audience: Yeah. Got it.

It's a trick way of saying gerontology. But actually, gerontology never solved geriatrics. But we have.

Geriatrics is of some interest to you and has been floating around you all the time, and you yourself have noticed it, and you've kept your eye peeled on it, and you've been curious about it, and you've actually used it as a method of measuring whether a case was progressing or not, but never really given it any further significance. Well, it does have further significance.

You should understand that one of the longest searches man has ever indulged in has been that of longevity itself. And the study of living longer is geriatrics. I, by the way, was one time a leading light in the American Society of Gerontology. What do you feed men to make them live longer? Well, there are many such preparations. Women: there's equinprivine, stilbestrol—the female hormones. Somebody gets beyond forty or something like that, why, they ought to start shooting them with a bit of equinprivine, something like that, that makes them look younger and feel friskier and make passes at the iceman.

Anyway, I had a very astonishing experience one time. I saw a lady and . . . This was right after the war. I had just studied quite a bit of endocrinology and found it a very fascinating study, but I was only studying it for one particular peculiar reason. I wanted to find out if the mind monitored the body or the body monitored the mind. And obviously the switchboard system between the body and

the mind is the endocrine system or the glands. All right. Could you feed somebody these marvelous preparations which had been biochemically developed and effect a better frame of mind? And I found out that you could do so, occasionally, on lots of people. That's not good enough, is it? What was introducing the variable?

Traumatic second dynamic occlusions in one thing or another prevented the hormones and other shots from operating. I did this work at Oak Knoll Naval Hospital in Oakland, California. All right. A line officer wears his badges of rank on both collars and a staff officer wears them only on one collar, see. So I first got into their medical library simply by taking off one of my rank badges off one collar and hired a Marine to come by and say, "Good afternoon, Doctor." And that was very simple.

So anyway, we entered the field of endocrinology for only that reason and I ruined a great many cases. I ruined them abundantly. I—there was a doctor there by the name of—I think his name—one of the doctors on the thing was named Yankeowitz, improbably. And this guy was keeping records on this sort of thing. And they—the government at vast expense was importing carload lots of pills and shots and monkey glands, and they had the problem of all the fellows who had been incarcerated in the Japanese prison camps. And these fellows were in a very bad state. They were too fat, and they were too thin, and they were too this, and they were too that, and they were trying to put them back to rights with hormones.

And this is a very valid proposition. You can do far more for somebody's ulcers by giving him shots of testosterone than any other known method. The doctors, of course, are unable to operate, so they don't favor it. It's out of favor entirely.

Anyway, they were bringing these pills in and capsules in carload lots and they were administering them to people. And having a bit of access to their records, I knew what cases were being successfully affected and which weren't. And so I have done a little bit of work in trying to ascertain whether or not the people who were being successfully affected were or were not aberrated. And decided they were not very badly aberrated. And the people on whom they were not being effective, I found to have psychic traumas by the bucketload; and à la Freud, with a few frills from Ron, flipped a few psychic traumas out of the road and made these endocrines operate on them very successfully, and came to the conclusion that an endocrine . . .

The United States Navy should be given a rising vote of thanks for this, because I'm sure the program cost them millions and millions and millions of dollars. And they derived absolutely no benefit from it of any kind whatsoever. But we did. I didn't ruin their whole program, but I sure sent their figures a little bit awry occasionally, you see. It's how many—what the dosage should be. And on a case or

two it became "none." Now, this simply monitored this—this was not very conclusive, it was not very definite, and I could have done far more along this line of course, but I was only trying to establish one thing: By using physical substances, could you change a person's mind? You understand? Or, by changing a person's mind, could you change the character of physical substances? I found the latter to be the case and thereafter have spent no time monkeying with physical substances. Do you follow this line of reasoning?

In other words, the mind can change the body, but the body only slightly alters the mind. In other words, function monitors structure, structure does not monitor function, see. Now, of course, structure can monitor function sufficiently and observably enough that somebody's liable to take this as a keynote. The obvious broad fact that you cut off somebody's legs—he can't walk. Now, structure certainly monitored function. And a medico, being somewhat of this crude reasoning level of course, takes that as the *fait accompli* and says, "That's it. That's it. Therefore—therefore, no function monitors structure." I don't know how he ever got there, you know? It's something like departing for the moon and finding yourself on Wrigley Field and saying, "Well, that proves it. But we're not quite sure what," you know?

Now, here's—here's the point. They are wrong. They are wrong. Because if—the uniformity is that you can always get function or thought to monitor structure. You can get thought to monitor structure, but you can't always get structure to monitor thought.

And that's how I came to that basic conclusion. Why you never find me paying any real attention to structure. Because if you don't flip out the psychic traumas, you're not going to monitor anybody's thinking. And if you do flip out the psychic traumas, why, you're going to monitor structure. You follow that? See?

This guy can't perform in some direction. Well, you could feed him all the hormones and give him all the Turkish baths and all the exercise, and all the dumbbells in the world and he still wouldn't be able to do this, don't you see? But you change the psychic condition and he'll make some progress in that direction.

Now, his structure might be inadequate to performing what he wants to perform, but that again, by extrapolation, is an error in not enough thought, do you see—on it.

Now, these conclusions—these conclusions are very valid in the field of geriatrics. Some girl, when she gets to be forty or so, and so forth, would do very well—I say so, would do very well, since I've seen a lot of evidence in this line—to go down and get herself a fist full of stilbestrol or equinprivine, or something . . . You don't get a fistful of equinprivine; you get the gluteus maximus full of it. That—it's a shot. Anyway—anyway, a man hitting around that age—that'd be a very good thing for him to do, get ahold of some methyltestosterone and throw it down his gullet.

Frankly though, if either one has any slightest second dynamic aberration, it'll do a minimal amount of good. And if their second dynamic aberration is terrific, it won't do any good whatsoever. You might as well pour it down the drain. Do you see that? All right. This has a lot to do with geriatrics. Not the second dynamic.

Metchnikoff, I think his name was—I've forgotten my books on this to a large degree, and didn't bother to look them up because they wouldn't do you any good. Once—I just remembered this as an anecdote. He said sour milk would make somebody have a greater longevity. Make them live forever and that was fine. And he, by the way, was quite a boy. He added quite some number of medical substances to man's category—amongst them compound calomel in the prevention of syphilis and other things of this character. This guy was quite a sharpie. And he was getting on in years, so he studied geriatrics. They all come to studying geriatrics sooner or later. And they feel those years creeping up on them, you know, and they start cracking the textbook on gerontology.

So, he collected sour cream and more sour cream and sour milk and sour skimmed milk and sour watered milk, and—I almost said sour British milk—and he collected all varieties. All varieties. And he had his basement full of them, and his neighbors' basements full of them, you know, and so forth. And he'd led his experiments and he had it made. He just had it made. He and his partner both had it made, as a matter of fact. And they could extend life with these magic compounds based on sour milk indefinitely. And they both died on the sunny side of seventy. Just like any other man.

Usually, this is the fate of gerontological hopes. In the Middle Ages, why, people were always slipping a bag of gold across to the aged witch to receive in return the amulet which would cause them to live forever, don't you see? And those fellows, they'd still die in bed at the age of seventy. And the soldiers were always getting amulets for not being shot in battle, you know, and that sort of thing. And occasionally these things worked. The bullet hits them and can't penetrate, you know, something like that. There's all kinds of amulets and potions to save life, continue life, to make life longer and that sort of thing. All of which is very odd because you can't kill a thetan. That's very peculiar when you come down to think about it, that there'd be all this tremendous interest in geriatrics.

What they're interested in, actually, is the preservation of a body. And they are not interested actually in the prolongation of individual life, because that does not need prolonging. It may need better remembering, but it prolongs itself. You don't drop out of the race. But the point is, here, that a body, being a possession, starts aging and caving in, and limiting a thetan's activities and he or she gets upset about this. And they want to look younger, and they want to feel younger, they want to act younger. And so they would rather go in the direction of gerontology. And almost anybody who comes along with a magic amulet or a potion or a shot of pills of some kind or another, is going to get a considerable amount of interest on this exact line.

Now you, as an auditor, have very often seen a pc doing well and looking younger, and doing badly and looking older. Have you ever noticed this? Do you have a good reality on this? Have you ever seen people look younger and look older through processing? Have you ever seen this? Now, some people look *very* much older and some people look *very* much younger. And it's quite mad how this thing will go.

Now, in the process of finding a goal in a Dynamic Assessment, you see this roller coaster rather rapidly. This person is all exhausted over lots of goals they've been over, and lots of this and that, and they feel bad about it, and they've had a bad goal found or something, and you give them a Dynamic—they look terrible, you know, they look like they're about 180, and they're just all caved in. And then you do a Dynamic Assessment on them, and you get the dynamic. And right away, they look a bit younger, you know. They look nice and younger. And then you find an item, you know, and they look lots younger, and you find a goal, and boy do they look young and spry! Everything is getting along fine. They haven't hit any ultimate yet, but that's dandy. And then the auditor ARC breaks them, and they look much older. And then they will look younger, and they'll look older. And as the lines are listed out you can normally tell if the pc is having good progress by just this one point alone. Do they look younger?

For instance, I'm looking at somebody that last June had a line listed off to Clear, and I came in and thought we had a new teenage student. And a couple of weeks later, the goal had flubbed, there weren't enough lines, nothing had been tiger drilled on the thing and so forth and she looked about ninety-five. You get—this is this wild. But you've seen this. You've seen this with your own eyesight. So I'm not telling you anything you haven't observed. You've seen this.

This is definitely allied to the science of aging. You say, "Well, Ron, why are you mentioning this? We've all seen this. We know this." Well, one thing is we don't know all there is to know about this, see. We don't know how long a body will live in a five-goal Clear. You know, a five-goal Clear, how long can that person make the body live? We don't know.

We haven't any data on what the longevity could be stacked up to, but we can hazard a few good, solid guesses. That—let's say, somebody who was about thirty-five, or something like this, as raw meat, would look what would be average thirty-five, and if cleared would undoubtedly drop a few years in appearance. This we've got some reality on. Somebody who was about forty-five or fifty, something like this—well, you'd probably get a much steeper drop. Don't you see, they'd probably drop back to a much younger appearance proportionately.

Somebody who's around seventy, of course, is kicking the point of no return or has already passed it, but you'd still expect them to look younger. Now, also, how much longer would you expect this person to live? Well, that's almost in the lap of the gods, you know. But you could make some ragged guess at this thing that maybe you'd put five, ten, fifteen, twenty years onto their life.

Now naturally, if you clear somebody at the age of thirty, you're probably going to stack thirty or forty years onto the end of their line, you see, at least. And if you clear somebody at seventy-five, why, maybe you'd stack another five or six, don't you see? So the older they are, probably the less years you stack on, or there's some rule of that character might apply.

Now, studying geriatrics, you're in a very, very interesting field. You're in a field of no data because none can happen for the next seventy years, you see. So, never do you get geriatrics being studied in any one lifetime. And nobody, of course, is ever able to keep any records on this, because they get bored. And there's no series, you see. The guy who was interested in keeping records has kicked the bucket and nobody else has picked it up and so on. So you're always challenged along this line in the field of gerontology on just this one fact: "Well, nobody has lived long enough to prove it."

Well, that is your usual blunt argument that is offered. But that is not what you're trying to prove. You're not trying to prove by the actual livingness. But age is normally determinable—relative physiological age is determinable—by the condition and character of certain parts of the body, certain functions of the body, and cellular structures.

You see, we are the first that could do this, see. There's been nobody else before us that could do anything about this, you see. But you would take and make a physiological examination of the person, their cellular structure, you see, and this and that and the other thing about them—the springiness of their joints or something—and you'd take this person and then clear this person, and then get an independent examination of the springiness of the joints and the cellular structure and that sort of thing. All of these various things.

Now, that's going at it rather painfully. But you would determine, then, that the person was physiologically younger, which of course predetermines the fact that they will live longer. You see how that works out? In other words, this is susceptible to proof now, in Scientology, in a period of less than six months, whether you have added to longevity or not, don't you see.

Now, that's the first time anybody's ever been able to do any conclusions on the subject of geriatrics, and we probably should go ahead and do something with this. Because this is—this is something that people are interested in. People are interested in care of the body, care of the body, preservation of the body, all that sort of thing, and they would find that this is very, very much to the good. Before a person can carry out any of his personal ambitions, he should have enough physical energy, and enough resilience of body to be able to accomplish this. And therefore, it is important to people.

Now, you try to tell people about the mind, the mind, the mind, the mind, the mind, and they very often don't know what you're talking about. Or they think you're apologizing or something, and they say, "Well, I had a brother once who was crazy," you see. I mean, this sort of thing—this sort of thing is

completely beyond them. But you start talking to them about geriatrics and longevity and this fellow says, "What is this thing, Scientology?"

"Well," you'd say—you'd say, "Well, what do you suppose your life expectancy is?" This puts it where he lives, see. He might even collect some of these insurance tables. They're the lyingest things you ever had anything to do with. But insurance men believe in them implicitly, and people who do actuarial work—that's the phony mathematics that determine how much you pay for your policy—this kind of stuff gives you all kinds of tables.

And there's one over in "Rock-e-feller" Center that's the most alarming thing I ever had anything to do with. And you go up to it and you set on a dial—and—how old you are. And then you go around the corner and look at this other thing, and that tells you when you're going to die. Sort of blunt. And not at all accurate.

But they figure it out this way: A baby who lives to the age of six months has got a chance of living to one year. Because most babies who are going to kick the bucket, of course, do so within the first six months, don't you see? But the baby who lives to the age of one year has a life expectancy, you see, of maybe two-and-a-half years or something like that. But if somebody has lived to the good old age of fifteen, then he's got a good chance of living, according to the averages, to the age of thirty-eight. And somebody who has lived to the age of thirty-eight has a good chance of living until he's eighty-nine or something, you know. This is a totally mad series of scales, but everybody believes in them. It's sort of "the magic charm." "What's your life expectancy?" It's quite a game.

And one time I went up there—many years ago—"Rockefeller" Center. It was before the war. It didn't say any war was coming up on the thing, so it was not a very good swami, it didn't predict that. And I remember, I think I was something like twenty-seven or I was twenty-six. And I turned up twenty-six on the dial, you see. Went around the corner and took a look. And my God, you know, I'd been dead for years, according to what it said.

So anyway, regardless of what these expectancies are, the insurance policy situation is very easily overridden by changing somebody's life expectancy. Now, you'd think insurance companies were interested in this, but actually they're not. You can't sell these things to an insurance company for the good reason that they don't deal in anything but figures. And their figures are based upon expectancies of claim payments. And it's all mathematics.

Actually, an automobile insurance company doesn't care how many wrecks you have—doesn't care for a minute how many wrecks you have, because it's all going to be figured out actuarially and averaged, don't you see. It's—some of the fellows up at Lloyd's worry because one or two of the syndicates may have the *Queen Elizabeth* or something, you see, under total insurance. Huh-huh! You know, and that's just one ship, you know. And it's worth skillions. And if it ever

went thud, why, that would be the end of that syndicate. Don't you see, all their—all their eggs are in one funnel, you know?

And anyway, where we have a spread out risk, though, like in life insurance, and that sort of thing, or automobile accidents or something, it's just a matter of "who cares?" They just charge as much for the policy as they're going to pay out in claims. I mean, that's the blunt thing. They're not in the business of making people live longer. As a matter of fact, most insurance companies would scream with terror if you proposed to them that you could make every one of their retirement policy holders live an additional hundred years.

Also, a socialist state is liable to get rather queasy on this subject. You finally break it down to the fact that there's one three-months old baby left in the entire place who is able to work and isn't on a pension, don't you see? It's just too ghastly to contemplate.

So you get a reverse philosophy going, that you will occasionally run into in geriatrics, which goes as follows: "If people weren't kicking the bucket all the time, we would be in a terrible state. And it's a very good thing everybody is dying off the way they are," see.

And you get all kinds of reasons why death is a marvelous thing and so forth. And they're actually thinking about their Aunt Tilde, who, if she lived forever, would never let them come into their inheritance or something of the sort. But now with inheritance tax they don't even think that anymore.

The upshot of this condition in geriatrics is you've got people who want people to live longer, and you've got people who hope to hell they don't, see, and would do anything they could to shorten it down just a little bit. But insurance companies have an open mind, and others don't care. I'm just telling you this so that you won't bother to approach these people with this subject. And—but I'm also telling you what arguments you will get into in this, and they're quite funny.

But when you say to somebody that you could increase his longevity, he's liable to be much more interested than if you said you could make him healthy. He—well, I'm only talking about a small section of people—would be far more interested . . . Guy's gimping along on crutches, you know, and he's all caved in, both ears are bent, and he says—you say, "Well, I could make you healthy. I could cure you." Well, he's not sure. He's not sure about that. He's got his service facsimile right there in his pocket and he knows its various uses. And if you cured him up he wouldn't get his pension anymore from the railroad. And you've threatened his survival.

But if you told him you could make him live longer—Oh, now we have another entrance point on the same Joe, see. Ho-ho. You're not only taking his pension—not taking his pension away from him, see, you are actually . . .

So therefore, in actual fact, a Scientologist needs this other string to his bow, in the case of an argument along these lines. And you see somebody gimping on crutches, you say, "I could take you off the crutches," and you've made an enemy. And you say, "I could make you live longer," and you've made a friend.

People, of course, really don't believe that they can live longer, they just *wish* they could. And you have Greek plays, for instance, which convince you utterly of the folly of immortality. There's one of them there who at the end of a thousand years of age, why, he's just begging the gods to kill him off, because he's lost all his friends and everything else like that. I think he was a dope. But anyhow, that's beside the point.

If he had that much influence with the gods in the first place, why didn't he get his friends living longer, too? The guy was merely selfish.

So the point here is that you have a reverse argument, and there is use for this argument and this action. Now, how much longer you can make the person live, by the process of just doing a Problems Intensive, I don't know, but it must be considerable. You could make a haphazard guess at it, and your guess would be as good as anybody else's.

This person is, let us say, thirty-five years old, and they feel like they're going to die any minute, and you give them a Problems Intensive; well, you've increased their life expectancy—that is, how long they *expect* to live—regardless of how long you have increased their actual livingness. Do you see? And most people are fighting living any longer.

Now, let's go into this a little more searchingly. What exactly leads one off into any conclusions on this subject, at all, that have any validity?

Well, right there in that pavilion you're using these days, I conducted a bunch of plant experiments. Just vegetable matter, true, but it had something binging in it, and theta-bopping. And I conducted a series of experiments. And in the far end of that, that's furthest from the chapel here, there were a bunch of tomato plants which were championship tomato plants. Nobody has ever heard their like. I've got photographs of them and records of them to this day. But they were growing as far—as many as forty-seven tomatoes to the truss. This is unheard of. It's absolutely impossible, see. And they were growing up in height, higher than sixteen feet. And nothing was killing them off. They hadn't heard of seasons. Their temperature was being held constant, their moisture was being held constant, and I developed quite a little bit of stuff in order to get something to do this. Everybody thought I was interested in horticulture. I really wasn't. I was interested in several other things—namely disease and things of that character. But very carefully, none of these tomato plants were given any injuries.

Now, the normal way of raising tomatoes is you punish them until they yield tomatoes. You snip them. Every time they try to put out a new little branch or something like that, that you don't want, you snip them. And you top them and

you do this to them and you do that to them. You do other things to them. And you're always at them, you know. Always at them, at them, at them, at them, you know. And they finally will grow a lot of tomatoes for you. Yeah, they'll grow some big tomatoes and so forth. But oddly enough they are very fragile.

And hothouse tomatoes, growing, is an adventurous activity. You have the banker on one hand and on the other side, why, you have every disease known to tomatoes—all manner of blights and fungus and this and that and the other thing. You never saw anything as sick as a tomato plant when it's been got at, at, at, at, at, more, snip, snip, snip, snip. See, it all comes under the heading of, "Care for it, care for it, you know. Look after your tomatoes, care for it. Torture them. And when you finally get this going real good, why, they'll bear you a few tomatoes," but it actually establishes a short cycle of life.

In other words, the life term of a tomato and the amount of punishment that a tomato plant is given have something in common. That's something to remember there. They're both the same—a similar curve.

Now, a tomato plant which is abused will become ill. A tomato plant standing right next to it, wide open for infection, that hasn't become abused—hasn't been abused, doesn't become ill readily. Or if it does, it can be cured. In other words, abuse has something to do with incidence of illness and has a great deal to do with longevity. How long's this plant going to live?

So I raised half of that pavilion over there full of tomato plants that you had—we finally had to shoot them down, that's all—I don't know where they would have gone. But they were filling up the whole house, and they were the most cheerful tomatoes that anybody ever had anything to do with. And they were just getting bigger and producing more tomatoes. And they'd already gone through two seasons. And they were preparing happily to go into a third season. I said, "The devil with it. We have concluded all I want to conclude. Cut them down." And we did. And that's the only reason that house isn't—well, that's the only reason the whole pleasure garden out there isn't full of tomatoes to this day.

Now, stationed around these tomatoes, and amongst this, under exactly the same climatic conditions, were tomatoes which *were* abused, and which did not follow this curve of action. They were the same tomatoes, under the same environmental action, and they became (quote) sick (unquote), and their longevity was very short. Now, they were not *badly* abused, they were simply brushed against rather regularly, and they were snipped the way tomatoes are supposed to be snipped, you know, and so forth. But they never even managed to pass their diseases over onto these other tomatoes.

Now, I'm telling you as much as one could observe within the crude limits of experimentation which can be accomplished on this planet in any case. These were as well done as you can do such experiments. But no experiment is perfectly done, ever. The fellow who perfectly does an experiment—he hasn't been found yet.

So, within those limits, these facts are very factual. But certainly, I can show you the photographs of these tomatoes, and my God, you never saw tomatoes grow and grow and grow. And trusses would come out, and tomatoes would grow on the trusses, and so on. I think the record one for England is something rather low like thirty-four tomatoes to the truss, something like that. And these were going—we didn't even bother to count all of them, because you couldn't reach them all, you know. But many of these were forty-seven tomatoes to the truss, see.

Here you had longevity; you also had reproductiveness and creativity. You had these various things. So some of the fondest theories were upset in handling those tomatoes. All of which has to do—had a lot to do with the human being, if you consider a human being mainly body. Because a body follows apparently these same physiological lines. And I've seen nothing to disprove this fact: that a body and plant life and so forth, these things are all cousins. What laws apply to one tend to apply to another.

And I learned enough out of this to learn that abuse determines longevity. And that was the datum that came out of that. And once I had stared this in the face, I looked around in amongst human beings to see if this continued, and to a marked degree it did. And all of our experience in Dianetics and so forth, tended to conclude that anyway, even long before these experiments.

Now, the other thing was that abuse determined incidence of illness. A thing was as sick as it was abused and its life was as short as it was abused. See, these two things emerged as parallel conclusions as a result of these plant experiments. Now, that means that there are two levels or two lines of approach here, as far as dissemination of Scientology is concerned. You can talk about incidence of illness, or illness, or you can talk about longevity.

Now, these of course are quite inferior to talking about a thetan and clearing and beingness of a person, his individuality and that sort of thing. But remember, when you're talking about individuality or an individual or an individual being, you're not talking about a body. See? And so therefore, these things are true when you mean a body.

And on a planet which is terribly fixated on bodies and so forth, these two things are very strong and powerful dissemination media. If everybody's interested in the body and their minds are all busy being interested in the body, you can give them a couple of data about the body which is quite interesting. And one of those is that the longevity of a body can be increased or decreased in livingness, and the other, that incidence to illness and being well can also be monitored, you see. These two things can occur. A person can be made "weller," or a person can be made sicker, or a person can be made to live longer, or look less old, or can be made to live less long and look older, you see. These things can all be concluded from these things. And they are not such foreign statements that people—people can misunderstand them. And they're all quite factual and so forth.

Now, the abuse of the tomato plant, and the deletion of abuse from the life of a human being have a parallel. In other words, if you delete the abuse, you have done something like not abuse. And that was how I cross-translated the experiment, rightly or wrongly. In other words, if you could pick up the abuses out of a person's lifetime or pick up those factors which made the person believe he was abused, you then picked up, of course, the characteristics of not having been abused. Do you follow that? And sure enough, that's how longevity follows.

So these tomato experiments were important to that degree, but you couldn't very easily process a tomato, at least I haven't been able to yet. Turn on theta bops on them, and rock slams and things like that, but I never got into good communication with them. I'm sure they were ready to go into session, but I didn't know the language.

Anyway, the point I'm talking about here is, when you're talking to a world that is terribly fixated on bodies, that world will listen on the subject of bodies.

And there are two things which utterly bypass the laws against healing and the laws against helping people, and so forth. And those things are longevity—geriatrics. I mean, that's wide open, man. Make them live longer. It's wide open. It has no medical connotations connected with it whatsoever. You're not giving them drugs to live longer. And the other one, on the other side of the fence, of course, is, "Maybe you're not sick, maybe you're just suppressed," see.

Now, let's look at this other one for a moment, which is aside from geriatrics. This dissemination mechanism is of great interest to us. Because you can say this—particularly in England you can say this, "If you've been depressed . . ." We use that word instead of *suppressed*, and it's not too good to continue to use this button "suppress," because you have to tiger drill it hard because people have kidded about it, you know, and done other things with it. But "If you've been depressed, you can develop symptoms which look exactly like illness."

Then you go up to somebody and you say to them like this, you say, "Hello Joe. Joe, have you ever—you ever been sick?"

And he says, "You kidding?"

And you say, "Well, you ever go to the doctor?"

And he says, "Sure."

"Oh, did he cure you?"

And he says, "No, of course not."

Well, you follow your line in, "Well, maybe you weren't sick. Maybe you're just depressed."

And he says, "Huh?" His interest will be caught at that point.

"Maybe you weren't sick, maybe you're just depressed."

"What do you mean?"

"Well, a lot of people—you know, they feel depressed and they are depressed for a long time and life depresses them. You know, it pushes in on them, depresses them one way or the other. And they will eventually develop a feeling or a belief that they are sick. And they'll actually develop symptoms of sickness when they're not sick."

And this guy'll say, "Maybe I'm not sick! Hm! Hm! What are you talking about? Yeah, maybe I'm not sick. All right, what do I do about it?"

Well, you say, "Get processed."

And that's all, see. You give that person a Problems Intensive. And let me guarantee, the data which has come rolling in on me here in the last, I don't know how many—well, I guess the last two or three months—have been demonstrating some of the wildest recoveries you ever wanted to hear. Perfectly illegal diseases, they must not be treated. I think there are twenty-five diseases that you better not have in California, because it's illegal to treat them. By law, it's illegal to treat them. Cancer, arthritis—there's a whole bunch of them. You mustn't treat them; you can go to jail for it. I think that even applies to medical doctors. But of course it safely applies to them.

Anyhow—oh, and you talk about—you talk about fancy treatments—I don't know how much a treatment for arthritis costs, on gold shots. They're called gold shots with reason. Man, you'd have to be one of the biggest directors in the Bank of England able to sign those five pound notes in your own fair hand in order to get enough gold shots to make you well. And furthermore, cortisone and other such things are only relief as long as they're administered. They cure nothing, they just relieve. So you've got tremendous numbers of relieving medicines for this vast number of diseases.

Now, if you came up and said—correctly, it so happens—"Well, I don't care whether the fellow has cancer or arthritis or hangnails! Nothing to do with me. He's depressed. He's not sick. I'm not practicing medicine. Sure I've cured him—of being depressed! And very often when people are depressed they exhibit symptoms of illness. All right, he's well. So he recovered from his hangnails. Who cares? I haven't told him I'd . . ." And you must do this, you, "I've never treated him for hangnails. I never had anything to do with hangnails. I never recommended it. Never even diagnosed he had them. *He* said he had them, but that's nothing to do with me! All I did was treat his depressed or suppressed condition," whichever word you want to use. "I treated his suppression. Life had suppressed him very badly, and he'd answered by telling people he was sick."

"Oh, you're treating hypochondria."

"No, no, no, no. He didn't even believe he was sick. He just *felt* sick."

This is the peculiarity that you can drive home. You could get into one of the most circuitous—and people could run it out on you in sessions on the half-truth rudiment—get into one of the most circuitous arguments you ever wanted to get into in your life. Either one of these—geriatrics or "not sick, suppressed," see. Either one of those things gives you an absolute wealth of material that you can embroider back and forth, and work one way or the other and talk about. You can generate tons of ideas. It just starts an automaticity of generating ideas.

You're talking to some bird and he says, "Well, I don't know. I'll never be the same again. I know that. Ever since my first marriage, I've been pretty well caved in, and I'll never be the same again. I know I'll just go on being ill like this," and so forth. And you say—well, you know you're on the wrong button. You see, that's the wrong button to play on that case. So you just go into geriatrics, see. And you say, "Well, actually—actually I realize that some people are practically incurable. I realize that. There are some things that are practically incurable." And somebody can run it out of you in a session, you see. Because what you mean of course is his fixed idea on the subject of he has to be sick. He thinks it's a sickness you're talking about and you just simply tell him, "Well, there's another thing Scientology can make you do, and that's live longer." That has an apprenency. "There are some indications that processing makes one live longer." Well, you're not being dishonest there! You're not being dishonest there at all.

You can certainly tell him, "It makes you look younger." You can tell him that with some truth. They'll go consulting the mirror every time they turn around to see if they live younger. This is in a world, of course, which is totally fixated on the body and you're trying to disseminate to people who haven't heard of anything, who don't know anything about clearing, don't know anything about releasing, don't know anything about anything. And there you go. It opens up a door.

Now, the reason why I'm addressing this has nothing to do with whether or not I want to *sell* people an idea. We've got to have a bridge. We've got to have a bridge from raw meat to clearing. Well, that bridge has got to contain reality for the person it's happening to. And unless we have a bridge, we'll simply clear up all those people who are already interested in Scientology and that'll be the end of the line. There's got to be some bridge that brings the person into contact with a reality on the mind and life. I know nothing better than a Problems Intensive or a series of Problems Intensives.

Now, let us suppose you are running a clinic. It was—you were talking about making people live longer or you were talking about making people feel better. We don't care what you're doing, as long as it's either one or another of these particular activities. You have a—well, let's say it's a clinical type co-audit. You're using interns or anything you can lay your hands on, you know, and you're giving people Problems Intensives. And they're walking in and the

Problems Intensives are given at two hours a week or nine hours a week or thirty-eight hours a week. We don't care how these things are given. And they're getting processed and they're walking in and all you're doing is running just a straight Problems Intensive, that's all. And you're just getting the buttons repetitively, and it's all right, because you're running a Prepcheck repetitive style. Doesn't matter whether the button is clean or not. If the fellow can't think of any more answers, why, you just say, "Well, all right," and shift to another button.

All of this is perfectly fine. And that fellow's going to come out the other end, if any kind of a job of auditing was done at all, looking and feeling younger—geriatrics—and well of something he has been sick of. Both are going to happen to him, if anything was run at all. I'm getting some amazing reports on what a Problems Intensive is doing.

You know, it's sort of like you climb this arduous mountain to find a nugget, you see, and you get up to the top of this mountain and somebody down in the valley, down below—there you are mopping the sweat off your brow, and he says, "Hey!" he says, "There's one here that's two feet in diameter." He says, "Would that do?" Well, we just bypassed it because the whole top of the mountain is gold, don't you see?

There still is that nugget in the valley. We've evidently bypassed the Problems Intensive. We've bypassed the potentialities of "suppressed, not sick," see. We've bypassed geriatrics completely. Haven't paid any attention to it until tonight; you probably haven't even heard the name. All of these things, you see, we've just thrown them away. We aren't paying any attention to them at all.

Now, I dare say we have people right here—their hidden standard is whether they look younger. You know, they go to the mirror every morning, and see if they look—and some of them, who want to look older. You see, it's—they're using age, or appearance of age, as a hidden standard to find out how they're doing. Are they looking younger? Are they looking older? You know? Well, this is a very, very standard, hidden standard. This runs all through the human race. And if it's that general, well, you'd certainly better have a use for the generality of the button. And the generality of the button is this.

I'm not trying to teach you how to be con men or something like that. I'm just trying to teach you how to talk to people within their sphere of interest. Now, in Book Three of Book One—that is the third book of that first volume, Book One, *Dianetics: The Modern Science of Mental Health*—it says that if you can parallel—that's right at the beginning of it, if you can parallel what the mind is doing, you see, you can reach it and do something for it. Well, I'm trying to teach you a trick here to take raw meat and get their—to parallel, and for you to be able to parallel what their mind is doing. You see? That starts a session before the session happens. And I've all been—always been looking for these little buttons one way or the other and have accumulated a lot of information about it—information which I'm sure you can use.

So, you've got these two buttons, and with a superfixation on the body, the fellow is thinking, "How well am I?" and "How young or old am I?" See? "How well or sick am I?" "How young or old am I?" He's asking these questions all the time.

And on a superfixation on the body you can always get him into a communication on this subject, because his attention is fixed on it. How do people greet each other on this planet? They say, "How are you?" meaning "How sick are you today?" And the other fellow brags up and says, "Well, I've had a cold lately, but uh . . ." so forth. Just read a letter that emanates from one farm district to another farm district, just catch the mail on censorship, and it all has to do with health and Aunt Lizzie's kidney stones, you know. These are the milestones of time, you see, and this sort of thing. Well, those minds are definitely stuck on state of the body. And of course, state of the body is young or old, sick or well.

Now, the reason I've called this lecture "Geriatrics" is because it's a brand-new—brand-new sphere. It's a brand-new look. It's a brand-new communication line, and it's a very old hidden standard. I imagine, trillions of years ago, when you wanted to know if you were getting along all right, you stuck your doll body up in front of a mirror to see how its dents were, you know? And you'd say, "Well, I'm getting on now, I'm getting pretty dented." You know, "Paint's getting kind of worn off. Face is no longer shiny."

Now, you've come on down the track trillennia, you have a meat body, and you go up to the mirror and you say, "Well, I'm doing very badly because my nose is shiny," you know. There's all kinds of changed considerations on this thing. But thetans have always been going on these two views. "How young or old do I look? How sick or well am I?"

Therefore, these are very, very good dissemination media. They're a good media for conversation. And I give them to you simply because you have a pat solution in the Problems Intensive.

Now, what clearing does for this is fantastic. We haven't even talked about what clearing would do for this, to any degree at all. I haven't a clue, because it is just too much. It's beyond a ready embrace of the mind. Age is hooked on to the body, normally, by the thetan himself as self-expression. And it is held in place in terms of engrams and secondaries. It's held right there, man. Anything that is wrong with a body is held into it and on it by the thetan who has that body. That's it. As long as he believes he can't grow a new leg, he won't have one, either. And this is very observably the place. There is frankly no limitation on what thought can do to structure. There is no limitation on that. There is a fantastic short look on what structure can do for function or thought.

But nevertheless, this is a ready tool. This is something that you need. You're sitting there, somebody says to you, "What is Scientology?" You look them over. You can tell them it's something that makes you well, or something

that makes you younger. You can tell them, not in a dictionary definition of this or that which they won't understand anyhow because they won't have any comparable datum. The reason you have trouble defining Scientology to people is because there is no datum of comparable magnitude in this universe.

So they always put up a datum of comparable magnitude and hang you right away into a suppression and disagreement. So you have a hard time. Because they say, "Oh, it's like Christian Science."

"No," you say. You're hung right away with a suppression. You say, "No, it is not like Christian Science." And that puts you into a disagreement, and you haven't got the thing in-session, don't you see. There—it isn't flying now.

But they say, "Well, what *is* Scientology?"

And you say, "Well, Scientology is a study of livingness. A study of livingness. Now, do you often wish you were younger?"

The fellow says, "Oh, yeah, yeah, I do that."

And you say, "Well, good. Scientology processing and so forth would possibly permit you to achieve that desire."

Now, they've got a datum of comparable magnitude—themselves. So never let them find a datum of comparable magnitude; you give them one. Now, your datum of comparable magnitude may be, to a baseball manager, his baseball team. You see, but always give them the datum of comparable magnitude. It's themselves or it's what they own or it's their family or it's their aging or sick mother or their ailing wife. It is something like that, don't you see? It's a datum of comparable magnitude. And you can say—it's almost a short circuit on the thing. They say, "What is Scientology?"

Take a look at them: "Do you feel—do you often wish you were younger? Have you been sick lately?"

The fellow says, "Well no, I've never been sick a day in my life."

"Well, do you wish you felt younger?"

"Uh—No, I—I never did. I—I don't—don't ever wish I felt any younger."

"Do you have any ailing members of your family?"

"Oh, yes, there's my dear old mother."

"Well good. Scientology would be something that would make her well."

"Oh, uh—it's medicine?"

"No. No," it's—you're off on the wrong line, so you'd better amplify completely your statement. You'd say, "Well, Scientology is a system of processing which does certain things for the individual and straightens them out. And some people are not sick; they're just suppressed," and so forth, now.

And he says, "Your mother—uh—my mother," he says, "My mother, she always was kind of suppressed by my father. Oh God, I hated him! You know, he was no good at all!"

And you say, "Well, there you are. She's pretty suppressed. Huh? Well, you could take something like Scientology to pick up that suppression and straighten her out."

And he says, "Well, now, *that's* a good thing."

See, that's his immediate conclusion. See how you'd do it?

But he's going to reach for a datum of comparable magnitude. You're not going to be able to stop him from doing that. Because understanding comes by comparison, don't you see? And he's going to reach for a datum of comparable magnitude, so you better reach for him first.

Now, naturally, we take this society lady, and she has powder on her face a quarter of an inch thick. We're left in no illusions about it, but we also have to be very tactful. We're going to use geriatrics on this case, but we have to be *very* tactful about it. Like, "Some people, even when they look young, can be made to look even younger."

You'll find many people cannot confront illness, have nothing to do with illness and illness is a very forbidden field to them, illness is a zone and area for specialists, illness is a place where you must not tread. This prejudice and superstition is fantastic, and yet to get an entrance in the case you've got to talk about something about the body. Because they'll never envision the mind.

All right, then you have geriatrics. You can get into the most endless discussions on people about whether people are older or younger, or as old as they feel or younger than they feel. And what if you just kept processing somebody and processing them, and they went down and became a baby and . . . ? You know? And could you process a person the wrong way and make them look older and older? And all kinds of things like this, but you'd find interest would quicken. You see?

Well, you've got, "Maybe you're not sick, maybe you're just suppressed," as a dissemination medium. I thought I'd better tell you about geriatrics, because there's a large section of the society that can't confront illness and won't even talk about it. Now, you've got geriatrics. An interesting, very interesting field. And one which we have incidentally wrapped up *en passant* and haven't even noticed. So I thought I'd better call it to our attention before we passed by it utterly. But you would be amazed how many billions of dollars are spent every

year trying to discover the route to eternal youth. We are the only ones who have that map at the present time and naturally we've got maps to so many more worthwhile goals and actions that we've paid no attention to it at all.

So I thought I'd better call it to your attention.

Thank you very much.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 13 OCTOBER 1959
Issue II

Mission Holders

DEI EXPANDED SCALE
(With a note on salesmen)

The original scale:

4.0 Desire
1.5 Enforce
.5 Inhibit

was expanded in 1952 to:

Curiosity
Desire
Enforce
Inhibit

In 1959 I have found another vital point on this scale which gives us a new case entrance point.

Curiosity
Desire
Enforce
Inhibit
Unknown

I suspect also that "Wait" fits between Unknown and Inhibit.

To make these agree in intention, they would become:

Interest
Desire
Enforce
Inhibit
Unknown

This scale also inverts, I find, similar to the dynamics and below sanity on any subject.

Unknown
Inhibit
Enforce
Desire
Interest

These points, particularly on the inverted scale, going down, are lowered by failure. Each lower step is an explanation to justify having failed with the upper level.

One seeks to not know something and fails. One then seeks to inhibit it and fails. Therefore, one seeks to enforce it and fails. Thus, one explains by desiring it and fails. And not really being able to have it shows thereafter an obsessive interest in it.

The above inversion is of course all reactive.

Reactive selling (of interest to us in a salesman campaign) would be accomplished thusly (and this *is* the basic scale of selling):

The salesman refuses to let the customer forget the product;

The salesman then inhibits all efforts by the customer to refuse the product;

The salesman enforces the product on the customer;

The salesman now finds the customer desires the product;

And the customer will remain interested.

There is an interplay here whereby the salesman reverses the scale:

Source of Sales Failure

Salesman	Customer
Interest	Unknow
Desire	Inhibit
Enforce	Enforce
Inhibit	Desire
Unknow	Interest

Salesmen, bringing about an inverted scale, can go down scale themselves as they do it. They seek to interest and meet *forgetfulness*. They *want* to sell and meet *opposition*. They *high pressure* the customer and get pressured back. And about the time the customer *wants* the product, the salesman is reactively inhibiting the sale. And as the customer's interest is at its highest the salesman forgets all about him.

SALESMAN SUCCESS

All a salesman has to do is continue to try to interest the customer and the reactive inversion will take place.

It is interesting that this scale, more importantly, gives us new case entrances.

A series of Comm Processes on any terminal, say "bodies," could be run.

From where could you communicate to an unknown body?

From where could you communicate to an unwanted body?

From where could you communicate to a necessary body?

From where could you communicate to a desirable body?

From where could you communicate to an interesting body?

This would pick the case off the bottom and run it to the top on any terminal that has gone totally reactive.

By the way, don't take my remarks on salesmen as being "all for the best." The basic overt act is making people want useless objects and spaces, and unfortunately for him that's often part of the business of the salesman. He, unlike us, sometimes isn't fishing people out of the mud. He's often more likely pushing them in. Therefore, *he* needs our help to get square with the world. As his income depends on making people want things and buy things (even though they sometimes don't need them), we haven't much choice but to show him the mechanics of selling, to the end of getting him to help pull others out of the mud. Making somebody want something they really need is no crime, but the salesman is on very shaky ground. What do people really need? We had best not try to get involved in the ethics of all this or to persuade them to sell only needed items.

The whole economic structure needs salesmen; he is the key of the whole structure. But we can leaven the flow of even useless goods by letting an invitation to freedom trickle in the same channel.

L. RON HUBBARD
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 21 APRIL 1960

Mission Holders

Issue II

PRESESSION PROCESSES

Have you ever wondered how to persuade a stranger to get audited? Have you ever had to "sell" a hostile family member Scientology before you could audit someone? Have you ever had trouble auditing anyone?

Well, you'll be pleased to know that these problems have been vanquished by some material I've developed. You see—I *do* think of you!

Presession processes are a new idea. They were hinted at in HCOB 7 Apr. 60, A NEW SUMMARY OF AUDITING. But there's more to it.

A Presession Process is a process that is used to get into session:

- a. A stranger who isn't receiving well;
- b. A person antagonistic to Scientology;
- c. A person who ARC breaks easily in session;
- d. A person who makes few gains in auditing;
- e. A person who relapses after being helped;
- f. A person who makes no gains in auditing;
- g. A person who, having been audited, refuses further auditing;
- h. Any person being audited as a check-off before session, aloud to pc or silently by auditor.

Presession processes parallel in importance the auditing of unconscious people. But I feel they have wider use and will assist dissemination enormously as well as improve graph gains.

These processes are four in number. They are designed as classes of processes to handle these four points:

- 1. Help factor,
- 2. Control factor,

3. Pc communication factor,

4. Interest factor.

Unless these four points are present in a session, it is improbable, in a great number of cases, that any real, lasting gain will be made. This is old data.

It is new data to consider these as *presession* points.

Before one has a pc in session, he cannot really run a Model Session or any session at all.

The usual struggle is to start a session and then try to start a session by having the pc go into session.

This is a confusion of long standing and leads auditors to run processes like the CCHs when they could be running higher processes. The CCHs are often necessary, but not necessary on a pc who *could* be put into session easily and could then run higher-level processes for faster gains.

The only thing this changes about a Model Session (HCOB 25 Feb. 60, THE MODEL SESSION*) is the START. If a pc is in the auditing room and auditing is to be attempted, then one starts, not Tone 40, but formal. "We are going to begin auditing now." The auditor then goes over his checklist and ticks off the presession points 1, 2, 3, 4, and satisfied, goes into the rudiments and carries forward a Model Session. Naturally, if he wants to put the pc into session with presession processes, when the pc is finally in-session we would startle him out with a Tone 40 "START."

A pc who is running extraordinarily well and making fast gains should be checked over silently at beginning and then given "START" Tone 40 as in the Model Session and the auditor proceeds at once to rudiments. But this would be used only after the pc was really getting along. A new pc or new to the auditor should be presessioned as above for many sessions.

A presession type of session might find the auditor not satisfied with more than the first two of the four points by session end. If so, end the session easily with a location of pc's attention on the room and simply end it by saying so.

While many processes may be developed out of the four classes of help, control, communication and interest, it is certain that these classes will remain stable, since these four are vital to auditing itself and imply no wrongness in the pc. All other known factors of life and the mind can be handled by a session and improved. But these four—help, control, communication and interest—are vital to auditing itself and without them auditing doesn't happen.

*[Editor's Note: HCOB 25 Feb. 60, THE MODEL SESSION, was later cancelled. Model Session is now given in HCOB 11 Aug. 78 II, MODEL SESSION.]

One or more of these four items was awry in every pc who, one, did not take auditing, two, on whom gains were poor or slow, and three, who failed to complete auditing. So you see that is a number of pcs and the preselection processes are the important remedy. Why make the same error again?

One of my jobs is to improve auditing results. This may be, as you may find, the biggest single step in that direction since Book One, since it includes them all. The auditor can *cause* help, control, communication and interest rather than hope they will come to pass. As such these four factors are practically clubs.

I would almost rather not give you some processes to fit these four conditions. I certainly desire you to be free in inspecting, understanding and employing them. What great art could arise from this innocent scientific quartet. I would rather you used them as a maestro rather than play sheet music.

How adroit, how clever, how subtle we could become with them!

Example of what I mean:

Grouchy car salesman. Knows that anything Scientologist friend Bill takes up is "rot." Hates people.

Scientologist approaches. Gets a scoff at Bill's enthusiasms.

Scientologist handles help. "Don't you think people can be helped?" Lazy argument, all very casual. Car salesman finally wins by losing utterly. He concedes something or someone could help him.

Another day. Scientologist approaches. Asks car salesman to move here and there, do this and that, all by pretending interest in cars. Really it's 8-C. All casual. Salesman wins again by losing.

Another day. Scientologist gets on subject of communication with car salesman. Finally, salesman concedes he doesn't mind telling Scientologist about his shady deals. Does. Salesman wins and so does Scientologist.

Another day. Scientologist gets car salesman to see pictures or blackness by any smooth conversation. Salesman becomes interested in getting his flat feet fixed up.

Negative result: One scoffer less.

Positive result: One new pc.

Any way you handle them the Deadly Quartet *must* be present before auditing, or even interest in Scientology, can exist.

Talk about John Wellington Wells.* The Scientologist can weave even greater magical spells with help, control, communication and interest.

*John Wellington Wells: a sorcerer or wizard; the main character in the operetta *The Sorcerer*, written in England in the late 1800s.

Talk to a new club. What about? Help, of course. Get them to agree they could be helped or could help.

And when they ask you to come back, talk about good and bad control.

And when they want you again, it's communication you stress.

And interest of course, when you give *that* talk, will find you with ready people.

In Scientology everybody wins. It's the only game in which everyone does. With these four factors you can't lose and neither can they.

As a Scientologist you know several processes under each heading. It's establishing each point in turn that's important.

Ah, what a shock you'll get on some pc when you find he wasn't ever interested in his own case. He was getting audited for his wife! You'll only find that out if you get the three forerunners flat first.

PROCESSES

On processes, under help you have two-way comm about help, Two-way Help, Help in brackets, dichotomies of can-help-can't-help, rising scale on help; lots of forms.

On control you have two-way comm, TR 5 (You make that body sit in that chair), CCH 2, old-time 8-C, object SCS, SCS, etc., etc.

On communication you have two-way comm, "Recall a time you communicated," etc., but much more basically, two-way comm to get off overts, O/W on the auditor, "Think of something you have done to somebody," "Think of something you have withheld from somebody," with occasional "Anything you would like to tell me?" when meter acts up. Nothing helps communication like getting off fundamental overts that would keep pc out of session or ARC with auditor. That's the point of this step, whether done casually in a drawing room or in an auditing room. "Surely, Mrs. Screamstack, you can't sit there and tell me that, unlike the rest of the human race, you have never done a single wrong thing in your whole life!" Well, that's one way to knock apart a case at a formal dinner party.

Interest is the place where your knowledge of the mind comes into heavy play. But note that this is Number Four. How often have we used it for Number One and flopped! That was because the correct One was missing, to say nothing of Two and Three! I can see you now trying to interest a family member with Four without touching on the first three. Why, I've done it myself! Just like you.

I audited an official of a government after a dinner party for two hopeless hours one night. He knew he'd been run over. But he surely was no sparkling

result. I shamefully and vividly recall now that, not touched by me, his idea of help was to kill off the whole human race!

The first steps of OT-3A will gain interest from almost anyone. Even the Black Fives will get confounded when they find what state their recalls are in.

AND THEN?

And then follow a gradient scale of gain. Find something the pc can do and improve it.

When the four points, the Deadly Quartet, are covered, we have the rudiments and they must cover facts, not glibility.

After the four points, you improve the case by gradient scales.

And you keep the four points established.

SUMMARY

If it takes you a hundred hours to establish the four points of sessioning, you'll still win faster because you will win.

If it takes only two hours the first time you do them on a pc, feel lucky.

Be thorough.

Establish the four points. Use a Model Session. Follow a course in processing of finding something the pc knows he can do and improve that ability.

And you'll have Clears.

And if your use of the Deadly Quartet becomes as adroit and smooth as I think it will, we will have this planet licked and be scouting the stars before we're too much older.

At last, we've created the basic weapon in Scientology dissemination and processing that makes us a lot more effective on Earth than a lot of drooling politicians scrubbing their hands around an atomic warhead. By golly, they better watch out now.

But don't *tell* them. Just run (1) Help, (2) Control, (3) Communication and (4) Interest.

Now go tackle somebody who wouldn't buy Scientology—use the Deadly Quartet. And win!

L. RON HUBBARD
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 19 MAY 1960

Mission Holders
HCO Secs
Assoc Secs

HOW HELP BECAME BETRAYAL

Help is the button the world spun in on a few million years ago. It's where we find our pc. "Help is betrayal," so there is no way out. Scientology "must be bad" because "help is betrayal." *Everybody* knows that. So if Scientologists help people then we "must be betrayers"!

We've heard it, seen it. But now we know what it is and can laugh quietly when people try to chew us up.

When they really wanted to make a trap of it all, it was propaganda given out that "help is betrayal." None must have any help lest they be betrayed. So the thetans stay in their cages.

It is interesting how this mechanism developed. The game of victim is very old. It intended to arouse mercy and safeguard possessions. It became a trap. Once one *believed* in victims thoroughly he started to help *only* victims.

So this sequence began—one hurt another (who played victim), one felt sorry for the other, one sought to help the other. (Ever see a professional help sponge?) When this was very old, the action of injury became identified with the action of helping. As the cycle was injure—victim—help, as soon as the time gets vague in it, the parts of the cycle become injury-is-help or help-is-injury.

It has long been true that help could be injury as a common denominator. Out of this rose self-reliance as a virtue. You've known people who refused help because they were "proud" or "self-reliant." Well, that's only the first stage of help-is-injury.

The second phase is not so old. I think it's only been reversed for the last two million years or so in this quarter of the universe. The "complete flip" is not an identification of help with injury but a disassociation, a complete dispersal on the subject. How-to-injure becomes *help*. This is betrayal. With the intention to injure, one offers help to create a dependence on something disguised, which on use becomes injurious. It is this psychotic action which finalized the trap as a trap. "Don't dare accept any help because it is only an effort to betray" is the fixed idea which has become prevalent. One can have neither games nor life with that idea. It's this idea which poisoned Christianity.

Now, that may be hard for you to see because, by the very virtue of being a Scientologist, you don't think all help is offered just to injure. But others have that idea and so you find *them* hard to understand. We are few because we few

didn't believe all help was injury. But as soon as we sought to help others, who didn't accept Scientology, we ran into a wall. What was the wall? The above idée fixe. The majority in the world evidently believe that help is only an intention to injure. This is more than help-can-injure. This is "all-help-is-dangerous-because-anyone-offering-to-help-intends-only-to-injure."

There are too many examples around for you to need many more. You can find your numerous own. But the Mau Mau people killed only those whites that had sought to help the blacks. And just as I was wrapping up the research on this technology (which is now beyond being only a theory) I received a letter from a white attorney who had been asked to help. In a panic he was demanding to be let off quick! It was very funny. With my research papers on my desk before me, I was presented with a perfect example of the technology! Poor man—little did he know what his letter was arriving into. I wrote him back and his next letter was *so* confused! He may even recover.

These ideas, as fixed convictions, are all about us and across the world. This *is* the idea which blocked our way in our sincere intention to make men free. This is how we have caught it in the press and, some of us, from our dearest friends and relatives.

We have been confused. But so is man. Man is still confused. We are not. By studying and knowing our data on this, the "wall" will go "poof."

Any psychosis, neurosis or illness is fragile, no matter how fierce it seems. These can only thrive in lies.

Now, what will happen to the barriers we have had when they are hit by truth?

I give us twenty months to having all cleared staffs on Central Orgs, three years to all cleared Scientologists, two decades to a large proportion of Earth cleared. That's my idea of it now.

So learn to handle *Help*. Get cleared on it in co-auditing or in the HGC. Learn a dozen ways to discuss it so as to break down the barricade of "disinterest" (which is really fear) and get the show on the road.

Help is *not* injurious. Help is *not* the best way to hurt.

Help is just help. Let's flatten it until we'll always know it and never forget it again, and learn adroitly to collapse the help psychosis in others by talk alone.

We have bought our own freedom to help.

Use it.

L. RON HUBBARD
Founder

Help

A lecture given on
7 July 1960

Thank you. Thank you very much.

Well, I am very, very happy to see you here tonight and I imagine amongst us are some people who have just heard of Scientology—just heard of it just a moment ago—and think it's a new method of putting tops on bottles. Well actually, that's technically not correct—not technically correct.

We put lids on people.

Now, it's very difficult—it's very difficult to describe Scientology, and tonight I'm going to talk about some of the ways and means of reaching people with Scientology and trying to give them some sort of a notion of what's going on in the world in the way of technical development in mental sciences, and so forth, without having to work at it.

And the one that just heard about it five minutes ago, well, you'll pick it up in passing. But the old-timer, I think, will be very happy to have some of this data.

Now, an awful lot of us have had the marvelous experience—fellow sitting there, you know, he's going *huuh-huuh* and we say—we say, "How are you getting along? How are you getting along?"

"Never felt better. Nothing wrong with me."

If you were to ask him, by the way, if there's anything wrong with him, he would say, "Well, once in a while I have a pain in my foot." High reality case.

Now the very funny part of it is, is you sit there and try to *interest him* in something. You know it could do him some good, you know, and you try to

interest him in this thing. Well now, there's where the whole thing falls down—interest. Interest.

There are many gradients on a Tone Scale. Now, a Tone Scale is the relative positions of people—well, actually, the relative freedom of the individual to think and to be and to exist.

And you start way up here, see? Interest. He hasn't got any acquaintance with the subject of interest. He doesn't know what interest is. Of course, if he were in the Bank of England, he could tell you what interest was; it's something Heathcoat Amory fools with.

But here we have—here we have tried to make an entrance to an individual who obviously needs our help. And if we got a diver's suit and then a shovel and dug a hole in the bottom of the ocean, we might about get to how far we were from being able to reach that fellow's reality because, I tell you, there is no interest in the world. He basically and actually is interested in nothing—nothing whatsoever.

Now that's a pathetic state of being. If you looked around—if you looked around the world today, you'd find out that was basically what was wrong with people is they weren't interested in anything. Now how can a democracy work, for instance? Democracy is a wonderful political philosophy. But in a democracy, how can you have a democracy unless people are interested? You can't. They don't vote. They skip it. The reality that the whole thing is rigged probably long since has come home to them. They know they can't do anything about it so they're not interested anymore. Well, it forces a government into the position of becoming a dictatorship or an oligarchy or something of the sort. It's inevitable that this occurs.

In a business, the head of the business or the head of a department is always assuming that everybody is interested in his job. What folly! They're not interested in their jobs. Most of the people on post these days are below interest—well below interest. They're kind of—they're not really even interested in their paychecks. I know that because in the United States the government takes—I think it's one and a half times the paycheck out as tax. And hardly anybody notices it.

The world at large can have all sorts of things wrong with it, but if nobody's interested, who's ever going to put any of these things right? And so you get the deterioration of social states. You get the deterioration of broad—well, things that were great reforms at one time or another ceased to exist as reforms. They just kind of all fade out and life is just too horrible.

Well, you say, "Well, if there is no interest, then that's it." Now, that's kind of what we've assumed up until very recently. If there is no interest, that's it. If a person isn't interested, you can't do anything else about it.

Well, Scientology, being the science of knowing how to know, for a long time has sort of posed the idea that you could do something about it. You know, there must be something there someplace and there must be some answer to dissemination. And so there is.

There are basically three steps below interest where you can still have a meeting ground with a person. There are three steps below interest and that's a long way down.

Immediately below interest is communication. A person may not be interested very much, but he will communicate, somewhat. He'll talk. He'll answer.

Now, if he won't do that, there's the next step below and that's control: a person's willingness to control or to be controlled. And if you want an index of where the world sits today, just ask anybody offhand what control is and they say, "Oh, that's a *bad* thing."

Well, down in—down in Sussex, I'm the road safety organizer. And by the way, we just had a tremendous drop in local statistics. Most remarkable coincidence.

And I could tell those people that when they—I could ask them, you know, "Is control bad or good?"

And I would get an immediate response, you know, that "It's bad. Control is bad. It's bad to be controlled. It's bad to have to control things," and so forth. You get this response from people.

Well, this assumes, then, that the automobile is taking the person down the road. It just assumes that immediately, that the automobile just takes the person and turns all the corners and goes over the embankments all by itself. If control is bad—if control is bad, then confusion must be good.

Well, I don't know. Confusion has its points. Last time I took a little kid to a carnival, he seemed to be very overjoyed at some of the confusions we got into. Of course, I couldn't walk very straight afterwards, after some of the rides at the carnival, but he seemed to be doing all right.

Confusion was wonderful if you—or is wonderful if you can take it. That kind of a state of mind of what is confusion . . . Of course, anybody who worked in the early days of Scientology, they know what an extremity of control is: It's a confusion—people bursting in and bursting out and doing this and doing that and tearing off over the far horizon, and so forth. And yet it was all very orderly, compared to most governments.

Now control, that's just the idea of control, is foreign to a tremendous number of people. It's only the person who cannot embrace control in any form whatsoever that has accidents. And basically, you could take this person, you could examine him for this one point before you granted him a driver's license

and simply end accidents in the United Kingdom, just as easy as that—if you could check him out on this point: Was he terribly averse to all forms of control? Well, you know you've got your hands on the accident-prone.

Now, if you just said, “Son, we’re not going to give you a license at this time because we can demonstrate that you would have an accident within the next six months. And we can do without your accident, because we don’t want you becoming a statistic.”

It would not be a cruelty because the facts of the case are, a Scientologist, taking that person in a group—at a cost of actually only a few pence per person—could straighten them out and let them see what was what and which was which and put them into a state where they could be trusted with a license. This is not an expensive program. But it depends on this one button, this one fact of control—straightening that fact out—because unless a person is straightened out on this point, they of course will have accidents.

Now, there’s a point below that and that’s help. A person is still willing to help even though they don’t like control and even though they won’t communicate and even though they’re not interested. Now, that’s one of the wildest things you ever saw.

And do you know, we’re catching this planet today—we’re actually catching it—on the last bottom shreds of help. People will help. They will drop a penny in the Society for Disabled Children or something like that, even though they don’t care what happens to the society. They see the sign and so forth and they say, “Well, they probably need some help,” and they drop a penny.

They’re not really interested. If you ask them, “What is your interest in—what is your interest in disabled children?”

And they’d say, “Huh?”

Well now, it goes down scale on help to a point where the person *will* help but won’t *receive* help. That’s getting down into the lower realms of this thing.

And if you could just see these things as interest, communication, control and help, with a sort of a curtain being pulled down across each one of these, you’d see there was still a little tiny bit of help possible, but nothing else.

Well, the person’s life has simply gone out to that extent. It’s gone out. And as you raise the curtain, it gets back up to interest, enthusiasm, verve, and so forth.

Well, how would you get a person up there? Well, of course, you could get him up there with processing, but how could you get him up there any other way?

Well, it’s relatively simple. It depends on this one fact: Psychosis, neurosis, maladjustments and so on, when you address the exact thing about them that

makes them awry in the personality, are so susceptible to being knocked aside that it's a wonder somebody didn't do it before we came along. In fact, I don't know how people manage to keep these things alive!

For instance, I start discussing something that's wrong with somebody, or he's worried about or something, and I start discussing it and reach the actual thing that is awry about this in his understanding and it folds up so quick I can hardly put my hands on it. All you have to do is discover exactly what it is that set him off that way. And it's wonderful! How on earth do people stay crazy? It's heroic.

And as for me, as for me, I don't—I don't think that it's probably a good thing to go around knocking all these crazinesses in the head, and so on. There must be something wrong with straightening people out, you see? Because look at all the work they go to, to stay crazy.

Now, if they're working that hard to stay crazy and a Scientologist comes along and says zip, zip, and they say, "Wow! You know, I feel better."

No, you have to have a pretty broad understanding of what it is before it becomes an overt act. And the truth of the matter is the fellow is staying crazy because he's trying to restrain himself from doing the horrible things he knows he is capable of. And if he can just stay just a little bit mad, then he's not capable of enough control to do anything very effective. This is no compliment, I assure you, to the police.

A kleptomaniac, you know, he walks by a—walks by a goods counter in a store, and you may not realize it, but the stuff leaps off the counter and into his pocket and when he comes home he finds them. Well, he's got a problem. He doesn't know how to straighten it out. He doesn't know why he's got a problem, and so forth, so the best thing for him to do is what? And I'll tell you what he will do. But first, let me give you another little example here.

One time I was looking around for people to straighten up on a series—I was trying to do a series of about ten—and I got a hold of a criminal who was a real hardened criminal. He is what is known as the dyed-in-the-wool criminal—I think that's the technical name of it.

This fellow had a habit. He would find somebody who had some money, lure him down the street, take him into an alley, and then hit him a hard blow on the jaw, take the money, put it in his pocket and walk off. He'd been doing this for years. And his arm was very shriveled. But he hadn't quite made it yet. He was still capable of striking a blow with this shriveled arm. But he was working on it. And I tried to get this shriveled arm straightened out and he went so fast that he practically got a total paralysis of one side before I'd worked on him more than a few minutes.

I gave him a wonderful opportunity of really crippling himself. He was

desperately trying to get himself into a state whereby he could no longer hit people on the jaw, because that's what he did. And the way he was trying to work it out, you see, was that way.

He never—he never asked the question of why he hit people on the jaw. This was something he couldn't confront. So he just never looked for that; he just looked at ways and means to prevent himself from hitting people on the jaw. That was all he did. Obvious answer: crippled arm.

You see some old man going down the street on two canes, gimping along. Terribly interesting what that old man thinks he would do if he had two good legs. It's quite fascinating. You find out what he would do if he had two legs—it's easy, because he himself can hardly stop himself from answering you if you ask him, "What would two crippled legs prevent you from doing?"

And before he can hardly open his mouth, the words come out of, "I'd just get any woman I saw and knock her down and just kick her and kick her and kick her. That's how I got two crippled legs, see?" It's very funny.

Now, as long as man has been fooling around with man, he has considered that man was basically evil. And factually, this isn't true. Man tries to prevent becoming evil to such an extent he moves right around into the middle of it. He tries to restrain himself to a point of where he can't restrain himself anymore and there he goes. And there's what? There's your control button.

He's lost control of himself. He no longer has confidence in himself. He doesn't feel he can control himself anymore. Now people are around who know they can't control themselves but who know they can help it somehow. And you've got the graphic description of this button.

In other words, he can't control hitting people in the jaw, but he can keep from doing it. You see, he can't control this, but he can put himself into a position where he won't do it. And that helps people, oddly enough.

This button "help" is so interesting that if you see any kind of a disability in a person, that disability is actually helping everybody. Well, of course, there is nothing nuttier than nuttiness.

Now, you can go ahead and be logical if you want to, but you're never going to find out, really, about craziness by being logical. It's totally illogical. And perhaps the only thing that Scientology has accomplished is seeing through a labyrinth of illogicalness on a somewhat logical basis until something is disclosed to this degree.

Now, the fellow who has the crippled arm—I found out, by the way, why he had a crippled arm. When he was a little kid, there was an older boy on the newspaper route who used to beat him up and take his money. And this happened at least once a week. As soon as this fellow as a child had collected his money on

his route or collected his money from his customers, this other fellow would come along and beat him up. And he got so fixated on this whole thing, he got so fixated on the idea that the best thing to do was beat somebody up and take their money away, that that's all he could do for the rest of his life.

But he really didn't get a paralyzed side until one day his mother woke him up, unexpectedly, and he drew back his arm to hit his mother. And actually, his arm was drawn back in the act of hitting his mother from there on out, because he checked that, but good. But he couldn't check the other dramatization; he could no longer control that dramatization.

You straighten out these various buttons, try to find out what the individual has failed to help—that is your lowest entrance point. And if there's anything lower than that, the case is probably not conscious, unable to talk to you in any way, is in an asylum someplace and you have to use another regimen of processing entirely, called the CCHs.

But we assume that this individual can still talk to some slight degree. And if you find out what that individual failed to help, you will find out at once one of the points that prevents you from helping him.

This is one of those interesting things. The individual says—this fellow that's got his head going like this, you know, and he's—doesn't want any assistance from you and he's not interested in life and he isn't able to say anything about anything, and so forth. This fellow—you *know* he'd be out of communication. You before have tried to do something for him or tried to handle him in some way. There is a question that brings him out into communication with you and that is: "Who was the last person you failed to help?" That's the lowest question you can ask: "Who was the last person you failed to help?"

Now, of course, people that are well up above this level—people well up above this level—are very, very alert; they know that they have failed to help a lot of people; they're not in a state of mind where this wrecks them in any way; they know they failed to help Joe or Pete or Bill or Agnes or something of this sort and it didn't—it didn't spin them in.

But this fellow that's going this way, now, the last fellow he failed to help, he had it. That was the rung down. And if you get him to discuss it, you can actually bring him back up to a point where he will accept some help.

Well, you haven't got him interested yet. You've only got him at a point where he'll accept some help. But look on that as a tremendous victory. You've already brought him maybe a little bit higher than the human norm. He will accept some help or he'll give some help or he will talk about it and you'll find out that you have—by asking him a question or two, if you went around and checked up with him later, you'll get one of these shocks that I got one time in New York City.

There was a fellow, artist friend of mine—artists are strange people. They find strange places to live and work. And this artist friend of mine made a great deal of money and set up a studio in the middle of Hell's Kitchen in New York. This was the toughest, meanest district that any man ever tried to walk into. You didn't even dare walk up and down the street in Hell's Kitchen after sunset.

But he set up a studio in the middle of Hell's Kitchen. Well, that was the thing to do and he almost started a fad. And I was down there seeing him one day and we heard some pale screams next-door and we went next-door and there was a fellow lying there in bed and he hadn't worked for several days and there were two children and his wife in the house and there was no food and the fellow was lying in bed and his leg was apparently turning gangrenous. And, well, you find these things if you look back of the shutters of life—and you don't have to walk very far—and this fellow was obviously—would have to have his leg off or something like that.

Well, I talked to him for a few minutes (and, if you please, this was a long time ago), I processed him in the crude processes of that time. And the hospital came and got him before I could finish it off—the municipal hospital, they came and got him—so I said, "Well, that's it. They'll take off his leg and that's the end of his livelihood because he's a longshoreman." And you never saw a longshoreman succeed without legs.

So anyway, I thought that was it.

Dianetics: The Modern Science of Mental Health was published in 1950; been going strong ever since. But the mail came in, in mailbags and I didn't get much of a chance to pay too much attention to this mail. Fortunately, this fellow didn't write on the first wave; he waited for a while, evidently. And one day I was just flipping through mail, not knowing how to answer it or take care of it in any way, and I suddenly saw this letter and it was Hell's Kitchen.

And I opened it up. It says, "Dear Doc, Thank you for my leg." It was a letter from this guy, four years after the fact. They'd taken him to the hospital and while they were waiting to prepare him for the operating table, and so forth, the gangrene had stopped. So the doctor said, "Well, that's interesting. Let's observe it for a couple of days." And they did, and the leg healed up and sent him home.

I didn't—hadn't heard another blessed thing about it, you see, until this letter: "Dear Doc, Thank you for my leg." So quite, quite interesting and I don't think I processed the man any length of time. But apparently I must have been processing on more or less what was wrong with him because it unsettled it. And the difficulty of keeping a leg in that condition was so great, he didn't make it. That's basically what that's about.

You know the answers to life and the rightnesses of life are apparently so powerful that they assert themselves and the wrongnesses of life fold up. Maintaining a wrongness is difficult.

Help is evidently so deeply ingrained in every being that only when it folds up and you show the individual conclusively, or he has been shown that he is not helping anybody, does he fold up as a being.

Up to that time, he'll function. It's when he loses that last one that he's gone. And anybody who is severely neurotic or insane or extremely ill or anything of that character has had that happen to him. He has had it demonstrated to him conclusively that he can't help anything or anybody.

Now he realizes he is so dangerous that he can never pay back anything that he owes society. He can never pay any debt; he can—he can never make it right; he can never do something to equalize all the bad things he's done, and so forth.

In other words, this man cannot pay off. He can no longer walk in the sun because he can never be of any help to anybody. When he gets into that condition, he's gone.

Well, all you have to do to trigger that condition . . . And these, by the way, are the people you have the most trouble with and who are the most trouble and who are sitting in the midst of the most trouble. If you don't straighten this out, by the way, you can help them a great deal and very, very often, and they just keep fouling up again.

You can help them in other ways without helping them with help and they just keep folding up. This is the person that you—that you straightened him all out; you loaned him some money; you made sure that he had a job, you know? Or the girl that you made sure that she met a nice guy and was all going to be just set, and then somehow or other zzzzzut!—it all went wrong.

Well, she's dramatizing that you can't help. But this is that person that you've had trouble with in trying to assist—is, this person has something wrong with his help button and that's the only thing that you can straighten out.

Well, oddly enough, if this is so fundamental, it runs through *all* cases and *all* people. If a person can't be controlled and can't control anything, there's something wrong with the help button. If a person cannot communicate, there's certainly something wrong with the help button. If a person isn't interested in life, then there's something wrong with the help button. This inevitably is true.

Now, people's help button can be in better shape or in worse shape or something of the sort. You can do a great deal to straighten somebody out by straightening out control. You can just talk to him about control and do some straightening out of this subject of control—and do a lot for them. But if there's a great deal wrong with the help button, it won't stay right, don't you see? Person will go on in again.

Now, you can set up a person so that his communication level and his fear of communicating with people, his fear of what he'll do and so forth—just on a

communication basis—you can set that up and do a lot to straighten it out, but it won't be permanent unless you've also straightened out the help button.

This is so fundamental that the reason life is life and people are together and grass grows and trees grow and apparently the rain falls and everything else, is because it helps somebody.

I don't know who cries when a hurricane blows too loud and blows everybody up, but I do know that you probably wouldn't have any wind at all if it didn't help somebody. You get the idea?

The help of anything that is consistently here is greater than its damage. And every once in a while some naturalist comes along and says, "Well, you know, you know—you know, the wobble-eyed oriole, you know, that we were killing off up in North Downs, we found out the other day all he ate was spiders. And he only ate the bad spiders. And now we're having an awful time trying to replace the wobble-eyed oriole." Very, very remarkable.

Now, of course, a pest probably thinks he's helping by just putting himself there to be cleaned out. You ask any criminal—you ask any criminal, "How could you help the police?" And he'll say, "Well, get caught. Be a criminal and get caught." And any time you inspect a crime, if you're capable of looking at anything or capable of observation at all, why, the fellow did everything but write his name in chalk across the middle of the desk and carve his initials and his home address and phone number, and so forth, on the dead man's chest.

I tell you, the police really shouldn't pride themselves too much on having caught criminals—not too much. Because the criminal that's on the reverse flow, which—the answer to the question that they're living is, "How would you help police?" Well, the best way to help police is totally puzzle them or totally amaze them so that they will then have to have more police, and so forth. Well, he does clever crimes. And of course they never catch him. And it sort of works out that the fellow who is trying to help police by getting caught gets caught and the person that's trying to help police by not getting caught, he doesn't get caught, usually, you see?

And I got a lot of friends that are cops. But I'll tell you, I've never quite let them in on what makes their statistics.

Of course, the policeman—the policeman serves best by just standing there. This is pretty, pretty simple. It gives everybody that's law-abiding confidence. They think it's all cared for.

Actually, a cop has his role in life, too. But it's a very funny thing about the police. I've seen police absolutely coming down on some poor criminal with a club until the criminal needed a handkerchief and the cop reaches in his pocket, you know, and he gives the criminal a handkerchief, you know. The dumb criminal sits there, see, and continues to just sob and need a handkerchief, or

something like that. He doesn't go on and take the rest of the—of the lineup. See, he doesn't say, "How can I fight this rap?" He doesn't ask any of the pertinent questions because he's already gotten a police officer to help him with a handkerchief.

"Now how do I get out of this place?" is just two or three questions up the line. He'll have cops helping him.

I remember one time I was arrested by mistake. They do that—they do that in the United States every once in a while. Somebody wanted me as a witness. They wanted me as a witness in a bankruptcy case of some kind or another. I was just a witness, an innocent bystander—factually an innocent bystander. But I must have had something about that particular area in some past life because the next thing I knew, why, the cops rushed in, you know, and practically shot everybody down and grabbed me and took me off and held me very carefully so that they would have this witness for this case.

And I said to them, "Don't you think this is sort of unfair?" And they didn't pay any attention to that. So I got kind of mean, in my own inimical, mean way. And when I finally appeared on the witness stand, I had the prosecuting attorney and the attorney for defense arguing with the judge that I shouldn't be required to be held more than the next fifteen or twenty minutes anyway because they wanted to help me. The judge helped me, too.

I sat down and gave some testimony. I said, "Well, I don't know anything about it. I was hardly there," and that was it. Boom.

But I had been treated to the fantastic sight, you see, of several high officials all flipping into this help button. They did, one right after the other! They were all trying to help me. And they did. They did.

But you know, it must take some doing to prevent being helped. You know, a fellow really must work at it if he's never helped by society or the life around him.

Look at the—there's a pillar there and lights and so forth. What do you suppose the pillar is doing?

Well, the pillar is helping you by holding the roof off your head. If the pillar wasn't there, why, the roof might fall in, you see? And the light? Well, that helps you by letting you see things. And there's some electronics gear here and it assists you with the magnification of sound waves, and the floor keeps you from falling to the center of Earth. And some of you are wearing glasses; well, that keeps the air from your eyeballs.

But everywhere you look, boy, are you being helped! It is such an avalanche, such a landslide. There are fish out there swimming in the ocean right this moment that just have one idea in mind and that's to appear on your plate so you can eat.

Or maybe they don't have that idea in mind, but the fishermen do. And we start looking around at this world from a viewpoint of help and you can't avoid it. You're sunk.

And if a person can't be helped, he can't see the light, the light waves don't go straight for him; he can't hear these sound waves, has something wrong with his hearing; probably he doesn't appreciate the floor keeping him from falling to the center of Earth. All sorts of weird things are going on because he can't be helped.

If he can't be helped, believe me, this must be a funny-looking world, because that's all it's got in it.

You look up and down any given street and just spot things that are helping people and you'll lose count in an awful hurry. It's just too many.

Now basically, as long as things help you and you help things and you know who is doing what, you're all right. I mean, there can be any quantity of help. Who cares?

It's when you lose sight of who is helping who and when you start refusing help, when you start refusing to give help, when you start refusing to get help, that things start going wrong—when you start figuring out "there's something awfully wrong with this thing called help and I'd better resist it."

Well, give you an idea that Scientologists develop many peculiar characteristics. They only look peculiar from the norm at large because they respond easier on certain things or they're able to do certain things.

And there was a chap not too many years ago had two Scientologists at the table with him and all day long this fellow had been having a ball. He'd been playing a joke on everybody—he'd been playing this joke on the office and everybody—and he reached into his pocket and he took out his wallet and he took out two five-pound notes.

Now, all day long he'd been handing out these two five-pound notes to friends and says, "Here. Here's a five-pound note."

And you know, he'd had people sitting there looking, you know, saying, "What's that? What's that for?" You know? "What's—what's that?" You know? You know, they wouldn't be helped that much. But he had two Scientologists sitting at the table with him at lunch. You know they never gave me my cut? Horrible. But he lost his five-pound notes. He's possibly even here tonight. He'd tell you that's true.

But here—here's the difference, you see? Now somebody protests against this machine society. Now, here's exactly what the machine society is doing to

people: Machines, this stuff called MEST, is doing all of the help—doing all of it—from a viewpoint of somebody who's resenting machinery or something like that.

Don't for a minute think the housewife is totally sold on appliances. She's being moved out of a job. Up to a certain point, it's all right for metal to do all of the wash. You see, up to a point. But sooner or later she comes to realize that this makes her relatively unnecessary. It's moving her out of a position of helping anything, don't you see? That works that way with all machinery.

I imagine men probably don't find this out until the last moment. Somebody invents photogravure or something and the last fellows that were doing hand plates, they thought this photogravure was all right for a long time, and then they realized nobody wanted their plates and they were just expected to pull levers on a machine, or something like that; nobody wanted their help. And at the last moment, why, they joined some union that's fighting automation, see? Always too late.

What they've done is get fixated on this one channel of help, don't you see, and they resent something else taking their hat and wearing it; that's upsetting. The machinery is doing all of the help. And when the machinery gets up to a point where it does all the help in the society and even machines are repaired by machines so you don't even need this anymore—you see, you don't need a repairman anymore because machines repair machines—and when you get up to the point that all the thinking is done by machines . . .

It's very amusing. The scientist today thinks that machine thinks, you know, and they're getting so—so dazzled on this. They think this is wonderful, you know? And they say, "Well, the machine thinks, you know? It thinks."

I had an awful argument with one, one day. I was—there was this huge electronic brain. I was standing around admiring it all and I was helping them by admiring all of their machinery. And they were telling me, "Now, you see"—I helped them right up to the point they got nasty. They said, "What you are working on is passé. We don't need smart people anymore, because we've got all this wonderful machinery and it does all the thinking and computing and calculating, and so forth. And human brain is subject to error, only machines are right. The human brain—unable to compute things. These machines can compute in four or five minutes what a human brain would require four or five years to compute. So therefore man is no good and he ought to be abolished because the machines are all."

I said, "Well, that's very interesting." And I said, "I want to show you an experiment."

"Yeah?"

"Now, put in the machine an algebraic equation with a request for the answer. Now, you stand right there, put that in the machine. Will you do that?"

Guy did. The machine goes *whirr, clang*, you know? Bells ring, tilt, you know, and all that. Answer comes back out. It was the cube root of zero or something of the sort.

And I said, "There."

"Yeah," he says, "there! You got it." He said, "Look at what the machine did," and so forth.

I said, "Who fed it the data?"

"Oh."

I hadn't realized at the time because I hadn't explored this thing called help, but the one thing you can really get what you call comm lags on is help.

I had shown this fellow that he had helped the machine. And he, of course, had been getting help from the machine so long that there was no reverse to the flow. And there being no reversed flow of any character, naturally, when I ask him to help the machine or note that he'd helped the machine, he became helpless.

What did the machine do? The machine was built by the mind, it served the mind, it took all of its orders from a person, it gave all of its assistance to a person. What was the machine?

Well, one thing it wasn't was superior to people. And yet this idea in the society is getting more and more prevalent: that the machine is all, that the product is all.

And all of a sudden, man sits around and realizes he's not needed anymore.

And watch it, because the moment large bodies of workmen find out they're no longer needed, comes the revolution. You can starve them, you can beat them, you can slice their paychecks in half, you can tax them, you can do almost anything to them. They're fantastic in the amount of abuse people will take. They're utterly fantastic—as long as it isn't a certain kind of abuse.

And if you really want the revolution, just convince them they're no longer of any assistance. And if broadly the whole society were persuaded, you see, that it no longer was of any assistance—it was all being done by machinery, and so forth, and they were sort of a thing that wasn't necessary anymore and that was it—you'd have the whole nation in revolt.

I notice how husbands get revolts at home, for instance. They get them very easily and very naturally. And how wives get revolt outside the home.

Husband comes home and he looks around. The house is all clean, and so

forth, and he can't see that any work has been done, however. So in various ways, he explains to his wife how she hasn't helped that day. After all, she has all the automatic equipment and machinery, and so forth. So she hasn't helped that day. So she counters around and convinces him that he hasn't been of any help either that day.

And if you want to examine any argument, you'll find out it breaks down to this fundamental: both parties are trying to convince the other party that they aren't helping. Now if you carry that along far enough, somebody's liable to believe it. The moment they believe it, you really do get a *splang*!

We have a case right now of a race driver here in England who has parted from his wife. I have been amazed that some Scientologist hasn't shown up in his vicinity. Hasn't occurred to me to say anything about it, one way or the other, but I've just been rather amazed that something hasn't happened in that direction because it very often and routinely does happen across the world these days. We hear about them and hear about them.

You can't use the names of famous people, however, in order to spread it along and nobody's gone near him, so we won't worry about it. That's Sterling Moss. All right.

Look at this fellow, though. Look at this fellow. He even gets hurt and his wife doesn't come to his bedside, see? He's trying. You want to know why Sterling Moss is driving so badly? Well, if he got . . . She actually coached him. The last time he got hurt she said, "Well, he wasn't hurt bad enough for me to come to his bedside."

Now, after he gets out of this, what's he got to do? He's got to get that close, see, to the exact, correct amount, and she will come to his bedside, see?

But look at the knuckleheaded way he's working at it. He's not really going to win this thing, you see, by losing all the races and smashing into all the signboards and so forth. That isn't the way he's going to do it at all.

He evidently started working on it a long time ago the other way. He was trying to convince her she didn't help.

I know if I were in that position, I would hold only myself guilty. It's quite a—quite interesting. You say, well, there isn't anything that a wife like that could do for the husband and he's in a dangerous profession and what help could she be, and so forth. Well, there's plenty of people in the stands to cheer. He's got mechanics, and so forth, to straighten up all the spokes and change all the wheels and so forth. Well, how could she possibly help?

Well, if he was a Scientologist, he might or might not be a race driver. But for sure, a long time ago he probably would have started in along a program of

"But Katie, the wheel doesn't work right until you've polished it. It's unlucky, you see? Unless you come down into the pit and polish up the steering wheel, it just don't drive."

I ran into a girl one time that had been divorced—show you how far this—how deep this sort of thing is—she'd been divorced for about four years. And one day—one day she came over to pick up a whole bunch of things in the way of papers, and so forth, in the office, and she emptied out this hatbox on the floor to make sure there was nothing in it, you know, and she turned it over again, and falling out of the hatbox were three or four little white phials—vials of chemicals of some kind or another.

And I said, "What are those?"

"Oh," she said, "those," she said, "oh, I better put those back in."

I said, "Well, what are they? What are they? This is very curious; they're strange looking chemicals, and so forth. Are you trying to blow something up?"

"Oh, no," she says. "Oh, no, quite the contrary." She says, "You remember my former husband was an explosives engineer. And if I don't carry some of this around with me all the time, the stuff doesn't work for him."

They'd been divorced four years before. She was still making sure that the explosive exploded.

Well, you say, well, maybe it didn't keep them together, but as a matter of fact, it was he that was trying to part, not she. She was still trying to keep them together by carrying around this sort of thing. That's a—that's a token.

The Freudian token, by the way, comes under this heading. The Freudian token can be understood just that fast if you just ask somebody who it's helping. That's all you have to ask them. They'll explain to you and throw it away. It's just that quick.

Now, wherever—wherever you see the help button gone, you've got a gone dog. You've got a very, very gone dog. That's the end of the road.

You might say everything or anything in the whole universe will help if it could be shown wherein or how. And that's something to remember.

Sometime when you're captured by bandits in northern Mongolia or something, or captured by police at the Earl's Court police station or something, when you're in the hands of barbarians, why, that's something to remember.

When some large industrialist is busily—some large industrialist is busily trying to hire you or not hire you or something of the sort, that's something to remember.

The one point of existing communication that'll still remain there is the help button.

And before you get anybody up to interest, you have to handle the help button. And you have to handle it pretty well. Discuss it with him. Discuss his failures of helping—that being the last line. Discuss how he could help things. Discuss these things on up the line. You'll eventually get into a discussion of control. Well, that's fine. You can discuss control with him and you'll find out that if you understand control and he doesn't, that *ooo-whang*, it straightens out awfully fast.

And then as far as communication is concerned, you can also straighten out some communication with him.

When you've straightened these things out—which you can do, oddly enough, in almost casual conversation with somebody—you'll have interest. And until you've straightened those things out, you won't have interest.

Now, control—somebody has been beaten and somebody told him he was being controlled. You know, you're being controlled: wham! wham! wham!—beating somebody around. Of course, the person isn't being controlled at all. That's complete miscontrol to kick somebody around to get him to do something. Well, you don't control things that way.

Those of us that have been in the military too long, why, we've gotten used to this and we think of it sort of a little bit as control, you know? But it's not control. Just try beating a car to make it go down the road. Doesn't work.

Communication—communication breaks off only when a person is afraid that he'll injure somebody with communication. He has injured too many people with communications.

There's things he's liable to say to people. There's things he shouldn't say to people. There's this—he just better not; he just better not. Better not talk to people. Better not talk to you. Well, why better not talk to you? It's what he could say to you that's important.

He'll finally find out that he can say things to you without searing your head off or something of the sort. You'd be surprised how nutty people are on the subject of communication.

If you want to find out—without finding out how goofy somebody is on the subject of communication, you can break through and make communication contact with people.

Somebody that walks into the office or wherever you work, or something like that, habitually and says nothing—you know, *rrr-rrr-rm-bmm*, sit down, and so

forth—just start on a campaign of saying to them once each morning “Hello.” Just say “Hello” once each morning—no matter what *they* do. Maybe two weeks, maybe three weeks, something like that, the fellow’s liable to turn to you rather shyly and say, “Hello.” And a short time later, he’ll be in communication.

I know I was—used to run into a bus conductress every once in a while that was one of the orneriest-looking people you ever saw, you know? Just hate, hate, hate, you know? She was really mean, you know, really mean. And I used to ride down Holland Park Avenue and every time I’d turn around, I’d catch this same bus conductress, and so on. So I said, “Well, here’s a project.”

Yeah, yeah. No passenger tickets ever got collected after that, and I got on. The passengers got ignored. She kept telling me what a wonderful driver this particular driver was. As a matter of fact, he was a good driver. He was a sports driver who was driving a two-decker bus.

But that one was an amusing one and an interesting one to straighten out.

But if you would be friends with the world, why, one of the best things you can do is to bring people up to a level of interest. Doesn’t matter in what—bring them up to a level of interest in anything.

Well, how do you get them there?

Well, you have to kind of straighten out their help button and straighten out their control button, straighten out their communication button and after that, why, they can see and look and be interested in things with a great deal of relief and relaxation. And it’s a very good thing to do.

If all you knew about Scientology was that, you’d still make a go of it.

There’s an interesting thing about it, however, is you start accumulating friends when you start doing things like this and unless you’re prepared to have a lot of friends, I wouldn’t advise it. Be a bad thing to do.

Well, wherever we look in life, we find there is—there are things we can help. There are things we can do. The only thing that goes wrong with this is not helping, but in not being able to.

We start—well, think of what you’re mad about in the field of politics or the field of government, and so on. You’re just not permitted to help, you feel. You can get awfully mad at those fellows. They never ask anybody; they go on and make their own cataclysms all by their lonesome.

Never occurs to them that they’re making an awful lot of people mad at them, going on with these various things, but it’s just that they deny any help. They don’t, apparently, need any.

And I myself a long time ago woke up to a fact that whereas I needed lots of help, there were people around who were totally convinced that I could never be helped. They arrived at that idea. I didn't. And there were some around who were awfully mad at me because of it; they were furious with me. And I think the only reason maybe psychiatry or something like that gets mad at us, and so forth, is we just say they don't help.

Well, actually, they do help. They're there for us to take care of.

There are awfully good people in Scientology and actually, if you look around, there are awfully good people in the world. But you have to look around to find this out and you have to do an awful lot of understanding, maybe, to find out how somebody is good, but if you look real hard you'll make it.

Of course, there are people around that we just couldn't believe this about totally until we started processing them.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 9 SEPTEMBER 1981

Remimeo

Field Staff Member Series 8

**HOW TO “SELL” SCIENTOLOGY
TO YOUR FRIENDS**

(Originally an article written
by the Founder, undated)

Ref:

HCOB 21 Apr. 60

PRESESSION PROCESSES

A long time ago a Scientologist in Chicago said that we should use our own technology to develop an exact scientific way to disseminate Scientology.

I have now done this and wish to give you my findings.

The reason people in this age do not at once leap to your mention of a new, startling science is that these people are in the majority three steps below being capable of interest.

These steps are now plotted and can be used. They will work on anyone who can talk.

They are:

I Help

II Control

III Communication

IV Interest.

The pro auditor will come to know these steps as “Presession Processes.” The nonprofessional can use them as well on the public and his friends.

Before a person can be *interested* he has to be relatively clear on three buttons. These are HELP, CONTROL and COMMUNICATION with the final button INTEREST manifesting only if the first three are handled.

This fact makes the Scientologist a select crew, better than the average, for we have relied on these buttons to be clear without any effort on our part. Now if we want to take in more people, we will have to "come off automatic" and *work* these three buttons to clear before more people will show INTEREST.

You will fail to INTEREST people in our work if you do not clear on them HELP, CONTROL and COMMUNICATION by conversation in your approach to someone you would like to help.

For example, the last person you failed to INTEREST (who was that by the way?) was *below* capability in HELP, CONTROL and COMMUNICATION. To INTEREST that person you would have had to clear these buttons.

By conversation it would have been necessary to get the person to admit that help (on anything) was possible. This done, it would be necessary to exert a little control of the conversation or the person. Following this, a willingness for the person to talk to you and confess a few worries or upsets or, better, overts, would have to be managed. *Then* INTEREST would come about.

The best way of handling INTEREST would be to get the person to procure and read *Dianetics: The Modern Science of Mental Health* and save yourself long explanations.

The technical facts of dissemination are these:

1. Establish Help
2. Establish Control
3. Establish Communication
4. Establish Interest.

You could better the life of everyone you know by using these Presession points. This could become a fine art with you. And it could become a Clear world.

HOW TO DO IT

1. By two-way comm get the person to admit that help is possible (in any zone).
2. By a little direction of his conversation or motions, or by two-way comm on good and bad control, make the person see that control is not always horrible.
3. By showing the person the principle that overts lead to more overts, get the person to mention some of his or her own overts. This brings about a raised willingness to talk to you.

4. Get the person to read DMSMH, which is the popular level bridge book between public apathy and our own level.

You can do this. You could change everyone you know with this. Fumble around with it a bit, get some practice. Get expert.

You could do more for your community doing this than any other single activity.

No doubter or worrier could stand up long to your approach using these four steps.

You've failed where you have failed only because people were too far down to manifest interest. Well, we have the road up.

Let's use it.

L. RON HUBBARD
Founder

Contact with the Public

29 minutes.

A lecture given on
16 June 1954

Okay. Now, here we have some odds and ends—sort of button up the general picture. Several things that we have not touched upon in this Unit so far is (1) preclears, (2) auditors, (3) theory, (4) techniques. And not having touched upon these, I want to cover these in the next few minutes.

The preclear is somebody who arrives, in the category of most auditors. This is not true. A preclear is a preclear because he can't arrive. We get source-point to receipt-point as a manifestation of starting and arriving. Individuals who can't arrive and individuals who can't leave seldom arrive unless you bring them in. Trouble with your preclear is communication. Trouble with his communication is he can't let anything hit that receipt-point. As a result he can't arrive. So he might think of coming to see you, but the possibility is he won't be able to arrive.

This is also true of some auditors. They aren't able to arrive at the conclusion of a course or they aren't able to arrive at an appointment or something of the sort, but this is really better than not being able to start at all.

Of course, your preclear is a preclear because he's not able to arrive. So you immediately must assume, then, that you're going to have to take some unusual steps to get him there into the auditing room. And there is where the auditor comes in.

An auditor thinks he should know about being an auditor at the moment he starts auditing. This is not true. An auditor should know about being an auditor at the time he starts thinking about auditing, and the first thinking about auditing happens to be preclears. If one is thinking in terms of preclears, he can actually defeat himself if he has such a scarcity of preclears that he doesn't believe there are any.

Good old Expanded GITA—SOP 8, Step IV—run on preclears will do a great deal for an auditor; run on money will also do a great deal for an auditor.

Your preclears are very interesting. They can't arrive so they require a tractor or pressor beam assist from the auditor. He has to do something *active* about it, and he generally is acting in the sphere of scarcity of preclears and so he doesn't connect with preclears.

I once upon a time—oh, some years ago—I told somebody, I said, “Let's get into motion here,” and—I told a whole unit this, a whole class—and, “Let's go out down the street and just stop some people and tell them to come around so they can be audited.” And of course hardly anybody did that, but a week or two went by and one of the young hopefuls in the class who was a little more brash than anybody else—he had graduated by that time—and he found out that he had spent two whole days with a brand-new, fresh certificate in his pocket without a preclear, so he simply went out and stopped the first person he met and told them to come on down to the auditing room in order to get audited and they came down and he audited them. And so he finished up this and he sent them a bill and they paid it and so he went out and he tapped somebody else and he audited them and he went out and tapped somebody else and he audited them.

He wasn't saying anything peculiar to these people. I thought maybe he was using some sort of a curve or a come-on. No, it was terrifically overt. He just said, “You can be a lot better than you are and what you need is some Dianetics and I happen to be an auditor and I'm in practice so-and-so. And this doesn't infer that you are crazy, but if you keep going the way you are, you may be. Now, come on up and see me.” And just about at that overt a line, you know? I mean no pitch to it at all. I mean no covert lineup. And of course, what he was operating on is that preclears will answer a summons. And if it sounds enough like a summons, they'll—they'll come right on down.

If you were to put an ad in the paper saying, “Mars passenger 51, report to (certain address),” you would get a lot of people walking up the front steps and they'd say, “All right, here I am.” You would also get a lot of people kicking the bucket just because they read the ad. “Report back” is a very strong command.

So anything that would look very overt and authoritative very well would work. But something that is terrifically covert like “Let's get around a half an hour later talking something about your health or auditing,” or something like that, does seldom work.

I have worked this myself many times on preclears. I talk to you about preclears. Where did I get these preclears? I didn't take them off another auditor—which is strange in Scientology. People fall into the bear trap or the bog very easily—very, very easily. One of them, for instance, luckless enough to drive into my front yard and knock on the door (that's really asking for it; he has already arrived and so forth), and he kept trying to talk to me about magazine

overt dissemination

subscriptions. And I was interested in his tale about going through college and that sort of thing and I said, "Well, then of course you're going to major in psychology," and as long as the college was a lie, of course he had to add it up with another lie, which was psychology, so I brought him in and gave him some elementary stuff. And he was a preclear right there.

It's very, very easy to make preclears. You don't have to be that clever, truth of the matter is. You don't have to be that clever at all. Generally you find some disabled person around in the community; you'd think as an auditor that that's the person you should get ahold of to audit. Well, they don't have an acceptance level of getting well—they're sick, aren't they? So therefore they don't have an acceptance level of getting well, so you could only really get there by convincing they'd be made sicker. No. What you want to do is to get ahold of the people that take care of this disabled person, whose acceptance level might or might not be sick people, and convince them that they should do something for this disabled person, and then wind up auditing that person who takes care of the disabled person. You follow that? That's very simple but it's the most effective way I know.

I used to run a child procurement service on this line. Never audited a child during all the time that I was saying I was auditing children; I was just auditing mothers and fathers and things like that. That's right. They'd come in; I'd tell them what it could do for the child and they'd say, "Well, if it's that good maybe I need some of it," and I'd say, "Well, that's a good step forward to setting a good example for the child. Why don't you get audited?" It wasn't costing them anything so it didn't matter. And this is perhaps a little bit covert, but it's about as covert as you'd care to go on an auditing line.

Now, as far as getting somebody to arrive is concerned, an auditor has a difficulty there. He can make the appointment and then tell the fellow to show up at such and such a time, but the possibility is the fellow won't ever get there. The number of appointments made in this fashion can be attested to by automobile salesmen. People always come on the lot and say they are going to come back. The salesman knows very well they will not come back. They don't. They might even have intended to come back but they just aren't able to do that again. That's a duplication and that's another arrival and that's just too, too tough for anybody to crawl through.

However, an auditor who is extremely overt and knows his business and that sort of thing doesn't have to worry about this factor of their showing up for an appointment. After you have procured them, audit them. I mean, don't let any time lapse come in there at all; don't show any anxiety about it. If you meet somebody on the street, why—they say they have a big appointment or something like that—why, lead them down to your office. Always stop them in the vicinity of the office and just bring them on in. This sounds very overt, doesn't it. Hm?

But yet there are certain people in this country control the clothing business of this country. And the usual practice of selling clothes in the old days was

simply stand out on the sidewalk and a fellow came along and the fellow would say to him, "You likely looking young fellow, you look like you need a new suit," drag him inside, sell him a new suit. Go back out on the street again, stop another fellow and tell him he needs a new suit, push him in, sell him a new suit. I mean, this is the way it was built up. Now they got a monopoly.

Anyway, the point is that an auditor can get so confoundedly covert about his procurement that it just never works. The fault is not with getting overt; you think it is. And the reason for that is the MEST universe punishes communication. It punishes people for communicating. That is the main sin. There is really no other sin. People get beat up occasionally for not communicating, but nowhere near like people do for communicating. The mainline sin is communicating. Everybody is suppressed on his communication line. So therefore anybody who is overt on a communication line generally wins. That's about all there is to that. I mean, you can't get overt enough, but you very easily can get too covert on procurement of preclears—oh, but thoroughly. You can get just undirective enough to sort of discuss this thing and say that it might do somebody some good and so on. And you'll make your appointment that nebulously and so on. You just don't get anyplace as an auditor.

I've tested out numbers of ways to procure preclears and I've found that the overt ones were the successful ones and the covert ones never got anyplace. At a party, for instance, I have walked up to a fellow just wondering—I didn't need any preclears—but I just walked up to a fellow and I'd say to him in so many words, "Boy, you sure need auditing."

He goes, "I do? Auditing! What's that?"

"Oh! Guy like you looks like you have terrific potentials and so forth and you're standing there and you're probably not getting any auditing."

"What—what are you talking about?"

He didn't know me from Adam, you see? "I, well, I'm talking about Scientology, of course," and "what's the matter with you?" So I've just thrown his attention onto himself with a wild crush.

Now, he may go off and mutter, mutter, mutter and say, "You know, that guy's crazy!" You know, he might—he might do that and then come back and see you.

You obviously are surviving although you are overt in your communication line. And so if you are obviously surviving and yet you are overt, then what you say must be true. If you are very covert in your communication line, then what you are dealing with can't be very true, can it?

The entire activity of people you try to talk to about such a thing as Scientology is to make you more covert about your imparting of information, see—the entire activity. "Well, are you sure that's true?" Or, "How do you know that?" Or, "Actually, well, I've heard of that cult," you know, throwing it off the

line somehow or another to drive you down to soft-pedal or tone down what you were saying. Well, these people simply can't tolerate motion, who are doing this, one way or the other, and you're in motion; you're communicating. And they don't like this in general; it wouldn't matter what you were talking about. If you were trying to communicate to them directly on a basis where they had very low agreement, why, you would be having a hard time, too.

Just last night for instance, a lady showed up that had discovered for herself that the mind had something to do with it because right after her last husband died, why, she felt much younger and much better. She'd had arthritis before that and her arthritis had gone away immediately upon her husband's death and she had considered this very significant, therefore he must have had something to do with her arthritis. This was a very subjective proof in the matter, and she was looking, however, for very good examples, you know, very, very good examples as to why this would do her some good. Well, if I'd had a book at hand, to just toss it in her lap so that she could look through this book, it would have been a great convincer, there's no doubt about that. But lacking such a book, there was no reason to me—for me to talk because what she was objecting to was the fact that somebody was talking. You get the basic objection here? See that? The basic objection of the people you're talking to is that you're talking. You got that? Not *about* anything, see?

Now, they will justify their objection to your communicating by objecting to what you are talking about. So you see, if you've bird-dogged what you're talking about as the real objection and you think that is a justified objection, you, after a while, will get very covert in your communication line. You should just recognize that people object to you talking. I don't care whether you talk mellifluously or ingratiatingly or overtly or roar like a bull—it doesn't matter. They're going to object one way or the other to the fact that you're communicating. And the worse off they are, the more terrifically covert they will be about this. They will be *very* covert. Oh, they will really worm around the corners on it.

But sooner or later you'll get a slap. For instance, this boy I was telling you about the other day whose sister just couldn't seem to get well, you know? Because every time she got well, you know, and then she'd get violent. She'd move, you know, and he'd have to hold her down and gag her and tie her up to a bed for two or three days. This very difficult case was nice as pie to me as long as he was sitting there alongside the desk, which is to say, within reach. Got that? He was within reach and he was so nice. But he got to the door and just before he vanished out the door, he made a very nasty crack about Scientologists in general. He couldn't possibly, you see, have made that crack as long as he was within reach. But as I was still seated and he was at the door—I had not bothered to be polite enough to get up to show him out—why this, of course, was his chance.

No conversation led up to this remark; it was totally non sequitur. And he said, "Well, Scientologists really they're—they're—isn't it true they're—they're too immoral to really do anything for a case?" at which moment he vanished.

This was about as overt as this guy could get, you know? He had to get away to a distance out of reach and then he cut and run. But up to that time he was being very polite.

Recognize this, will you, about people who are objecting to you talking. This isn't true that everybody objects to you talking. But when you are having any kind of a mess-up in what you're trying to talk about with somebody, the basic objection is the fact that you're talking. It's not true that everybody objects to you talking; don't let me [give you] that impression. But in this specialized case where you're getting any kind of an objection, no matter how covert, the main objection is the fact you are talking.

Now, the way to overcome that objection is simply drive it into apathy by talking more overtly and more. Don't try to modify yourself for an agreement.

You're sitting in the living room and there are some friends around and they have a guest and this guest says, "Well, isn't that a cult?" or something of the sort after he has heard you're a Scientologist. Bird-dog him right there. His main objection is the fact that you are talking. He probably considers himself attacked by maybe being an authority. After you go on a little further you'll find out maybe he's a medical doctor or he's a chiropractor or he's something, see? Or he has some vested interest, or he minored in psychology in the barber college—that's where they teach that now. He makes a nasty crack; he'll pretend some vested interest in what you're talking about, see?

The thing to do—the thing to do, the proper reaction on your part—is either just shift the subject entirely and just skip it and talk about something that the rest are talking about or interested in. Just shut up at that point. Only shut up loudly, see? There are no halves about this; just shut up loudly. You know how you shut up loudly? You just look at them with a little surprise and look out and say, "It's nice weather we're having," or get off to some banality. Cut him to pieces and ignore him afterwards because his main objection is to you talking. That's his objection. That's why he raised an objection—it didn't matter what you said—that's why he raised an objection.

Now, he can't raise objections along certain social codes because nobody objects to people talking about these certain things, you see? And the reason he can't object to you talking in general is because you generally would talk about things that are not socially objectionable. We have a social code that said, "It is permissible to discuss the weather, roads, automobile accidents, Aunt Agatha's operation, business conditions in general, whatever is in the news at the moment." You're not supposed to interrupt people when they're talking about those things, you see? That's socially acceptable. So nobody dares object to those, but you get off the subject a little bit and if you were to talk about suddenly a llama—you just all of a sudden, you know, just threw in a llama—you'll find all of a sudden people now have the right to object because you're off the subject, you see, of acceptance.

So, cut him to pieces by a loud silence and shift the conversation the other way, or—there's no halfway point; you don't diddle along saying, "Well, I don't know, a lot of people say it is a cult, but you know, between ourselves, really there are a lot of sincere people mixed up in this. And I know there are a lot of—." You know, you don't do that. No, no. That's what he hopes you will do. No. Or you just cut him to pieces, just cut him to pieces. Say, "Scientology is a science. It is a very good science and it does a lot of things for a lot of people," and start explaining to him very carefully. And if you're really nasty about it, mock him up as a two-year-old kid and explain it very, very well to him.

You think the rest of the people at the party are going to turn on you for doing such a horrible thing! They're with you all the way. If you've got nerve enough to do that, you've got nerve enough to lead them. See that? But they won't be with you all the way if you sort of apologize for having brought it up and kind of mildly introduce the subject one way or the other.

Now, you might think this is contrary to your experience on the line, but if you'll think back over it, the times when you have been very covert along the line might have been socially comfortable to you at the time it was happening but it did not produce any subsequent result. Got that? Might have been very comfortable at the time it was occurring but afterwards wasn't productive of a result.

If you cut this guy dead—this isn't just in the interest of being nasty, you see? It's just if you cut this guy dead you leave a sudden vacuum. It is now up to him to try to lead into the subject which he knows nothing about and he can now get into the most dreadful morass you ever heard of. You just left a vacuum. You didn't give him a proper answer; you've left a communication line unfinished—you just mock up this vacuum and he just falls in it. He'll have to talk about it. He has no other choice. And you can go on ignoring him. The longer you ignore him, why, the more upset he will be about the whole subject. But he will finally have to go out and buy a book to find out all about this so that he can do something to you about it, see?

The other method is the individual, the second you left, would have told all the others some great untruth which he had read in the medical manual concerning Scientology or something of the sort. And he would cook any impression that you had made anyhow unless you had already cooked him.

Now, the boys in the old days in the country town used to sit around the barbershop until two or three o'clock in the morning sometimes because nobody wanted to be the first to leave. The second a guy left, of course that meant everybody else was going to talk about him. You know, he's no longer there to defend himself; they had a little distance that intervened there.

Now, that's a nasty crack. But the truth of the matter is, the next time this party, who objected to what you were saying is present and you're not, he will make hash out of you unless you've already made hash out of him. So just finish him on the spot—just finish him. Say, "Did you ever study Scientology? Oh, you studied psychology? Oh, when was that—ha-ha—when, when was that? Oh?

That's—that was from a regular university? Oh, oh yeah. Very interesting. But did you ever study Scientology? Oh, you read something. Where did you read this? What issue was that? Who said that? Who said that? Oh, you—did you read all of the article? Did you read—I remember the article very well." This throws him off board because he has just invented the article. "I remember that article very well, but in the last half it said it was very beneficial to men in general. Didn't you get down to that? Oh, I see. Well, do you do everything—do you do everything in a perfunctory way like this?" *Then drop him!*

The art of conversation and the art of dueling have a great many things in common and if you are ever dull enough to fail to see this similarity, why, you deserve everything you're going to get in a fight like that. The trick of dueling of suddenly coming up with your weapon and dropping well back to invite a desperate lunge is very, very well known to a great many dead men. And the other one is even in the face of skill, if you just press in a thundering hard attack and just keep on attacking, sooner or later he's going to find a hedge or something at his back and fall into it. I mean, it's—you're just taking a chance that way. Well, in view of the fact that nobody is in the kind of condition to really put up a good fight these days, you're taking a horrible advantage. This guy is dueling you with a hatpin and you've got a—you've got a broadsword, see? So you just go in overtly and butcher him.

Now, this—this has a lot to do with your procurement of preclears. You wouldn't think so, but it does have. You do an overt communication line and people immediately say, "Look, this guy isn't scared. If he isn't scared, therefore he is a survival type. If he is a survivor type, why, that's for me because obviously I'm not a survivor type."

All you have to do to demonstrate yourself as a survivor type—one test only—is continue to communicate.

Now, let's take this in a most horrible way. Supposing you stabbed a fellow and he fell down, stretched out (as long as we were talking about dueling and killing), he is—lay there—and he was stretched out and he kept on talking to you in a rather undisturbed tone of voice. Then supposing you got your broadsword and you hacked him into several pieces and he kept on talking to you in a rather undisturbed tone of voice, and you then got a big keg of gunpowder and put it under him and you blew him up and spattered him all over the scenery and he kept on talking to you in an undisturbed tone of voice, somewhere along the line you would have the idea that this was a survivor type. Do you know what would happen to you as a result? You would go into apathy.

It is enough for a line of troops simply to keep on charging—no matter what cost of loss—a superior force, for the superior force sooner or later would throw their arms down if they can't stop this continual élan, you know, of charge; fall back, charge; fall back, charge; fall back, charge; fall back, charge. All of a sudden the troops who were winning will just—they'll just throw their weapons down and leave. They can see dead men out there in front of them all over the

place and yet they obviously are not winning. It isn't the bullets that win. It's the idea behind the men firing them that in essence wins.

It wouldn't matter if the United States government had all the atom bombs and all the gold in the world. If an idea set in for any reason whatsoever that—in the US government—that it had been out-boxed and that it was being out-thought and the rest of it, and it got kind of confused about it—things that it hated continued to survive and continued to survive—eventually the US government, armed to the teeth, would go into an apathy about the whole thing. They'd just quit.

Now, I've seen this happen—I've seen this happen in hunting and so on. I saw a fellow one time unable to kill a porcupine. And he fired several high-caliber bullets into this porcupine and finally took a club to this porcupine, and he stepped back—and by this time he was getting frenziedly desperate about the whole thing—and he'd step back and, by golly, the porcupine got up tremblingly and shook its quills and kind of grunted a little bit and started to walk away; and this guy didn't reattack the porcupine, he just started to scream. That was all.

Now, you've watched the mechanism of a tantrum in a child. It's just the recognition of senior survival.

All you have to do to demonstrate senior survival is continue to communicate. I don't mean monotonously. But when they all think you're dead, say something.

All right. So, conversationally, socially and in the conduct of a practice, if you just keep this kind of thing in mind—either drop it cold so they fall in head over heels or overtly attack and never go in between—you'll get it. You can walk down the street, you can tell somebody on the street to come around and see you. Of course, he might get the idea you're bothering him; you'll occasionally get a rebuff and so forth. So what?

If you were just to continue to send letters out into your community—regardless of whether they were ever replied to or not—if you just continued to send them repetitively to the same people, they would start showing up where you are. It takes three letters to begin that effect and five letters are almost impossible to ignore. People would come around; they wouldn't have any other choice.

Don't send out one mailing, for instance, to a mailing list. Cut your mailing list one-third and send three mailings to that one-third of the list and you'll get more people coming in.

In other words, stay alive. And the best way to stay alive is just to be tremendously effective. All right. You're trying to stay alive in a practice: be effective, keep communicating, don't take *no* for an answer and never drop into this covert, apologetic line and you are very well in, believe me.

I hope maybe I have solved a problem or two that you might have.

Attitude and Conduct of Scientology

61 minutes

A lecture given on
3 November 1955

Thank you.

This is the second morning lecture of the 3rd of November, 1955, Fourth London ACC.

Now, I'd merely like to talk to you about something light and very airy, which is simply the attitude and conduct of Scientology when and where successful.

It's very interesting that we should know something about this because apparently there's not very much to know and you just kind of bumble along and somehow or other it all works out. Or does it?

Five years! Five years of active organization in the field of Dianetics and Scientology has taught us a few things. We would be very stupid if we hadn't learned a few things along this line. First thing that we have learned along this line is Scientology is best run by Scientologists. That's the first thing we've learned along in this line.

The next thing we've learned along in this line is Scientology problems are best resolved by Scientology. The next thing we've learned is that organizational problems are best resolved by Scientology, and that there are just exactly two methods by which personnel can be handled—two methods. And these are very sharp and very definitive, organizationally. They are handled in one of these two ways. They are either processed, or they're—

Pardon me, they—let's take two classes of personnel. Personnel that is getting something done, and so forth. Well, you just help them all you can get something done, see?

But the two ways of handling those who are not getting something done is (1)

process them, and (2) disconnect them from the organization but not from Scientology. Got that?

We're assuming now that these people are Scientologists, you see. We either process them up to a point of where they will get something done, and if they don't do that, and that still is not operative—and there is one basic reason why that is sometimes not operative and is kind of outside our zone of control—that works or we sever them from the organization as an official post, you see, on an organizational payroll. But we do not, I repeat, do not separate them from Scientology or Scientology organizations nor at any moment fail to give them organizational support or cooperation in the starting of any new activity in which they wish to engage for the benefit of Scientology. You got that?

In other words, the arduous lesson along this line is that no-communication lists, revocation/suspension of certificates, court action of any kind whatsoever within the realm of Scientology, and so forth, is not only—not only difficult to do but *does not work*.

That's just the end of it. It just doesn't work. It's for the sea gulls. That might work in Gestetner Limited or Westinghouse but it does not work in Scientology. Got that?

Because a person who becomes a Scientologist is on your time continuum. And being on your time continuum he also to some degree is operating with a broader understanding of existence in general and is not just necessarily a little bit off the society's time continuum but himself would be completely lost if he were ejected entirely from Scientology.

You got it? He'd just be lost. This would be about the cruellest thing that you could do. It look—it's much more cruel than you would at first notice in it. It is a very vicious sort of a thing.

Now, therefore we are rather put to it this way. That when an individual, when a person becomes part of Scientology in general or the organization in particular, they are part of our own time continuum. And enturbulences which affect them and separate them out of an orderly existence, kick back madly all the way across the whole set of dynamics, and you have apparently practically offered to kill somebody! I think mere capital punishment is not a fitting description of comparable magnitude.

See, you say, "Well, that's right. Don't come around to this group anymore. You go away. And now that you've been booted out, why, you're off of communication and we're not going to do anything for you and don't associate with us anymore," and so forth. This creates one awful reaction. And I'll tell you why I know it creates an awful reaction. These people don't spin necessarily but their retaliatory gestures demonstrate that they have received a motivator of enormous magnitude.

I can tell you how it seems to them by what they do.

They practically devote the rest of their lives and all of their action and attention and everything else to trying to get even with you or remedy the situation somehow or something. This is one of the more fabulous things, so that it must be something of magnitude.

It evidently doesn't compare to simply being ejected out of a country or ejected out of some kind of a universe or out of a family or something of the sort, you know? It isn't evidently of comparable magnitude.

This is a very great oddity and I wish to point this out to you.

In the first place, Scientology is a road out of and into universes. And it must be some order of magnitude—. I'm not trying to pat us on the back, or give us an overevaluated opinion of ourselves. I merely wish you to look at the enormous actions undertaken by people who have been ejected from organizations and otherwise.

They seldom go off and suck their thumb dismally. They seldom do this. They might go completely into apathy. If they do we just never hear of it again, you know? It'd just go, *phoo*, that's that. But simply being booted out of the family wouldn't produce that reaction. They usually come in there fighting with violence; they've got to do something of magnitude.

Now, it isn't because we're afraid of that reaction that we say that throwing them out of communication and noncommunication and all that sort of thing doesn't work. That isn't it. We could stand up to this.

As a matter of fact if we wanted to create a sufficient unknownness in the central organizations of Scientology, we just start booting people out to let them go out and fight this fight. And there'd be that much commotion that people would realize there were a great many unknowns in the Central Organization and the public at large would have a tendency to come on into it on an unknown basis, you see? Actually, could work in our favor just to boot people out. I mean, it's not because we're afraid of it.

It's because we're not in the business of injuring people and this evidently provokes or brings about a greater injury than we understand. See, we don't quite understand the magnitude of the injury, and the magnitude is considerable.

Now, at the same time, we don't today tolerate the continued existence of people within Scientology merely because we had better not kick them out. See? We don't do that either.

And I'll tell you why we don't do that. Because, in the first place, they are not routinely, ordinarily or averagely or in the majority, people of good intentions—it's because they *are* people of good intention. And by saying these people are not fit to associate with us anymore, we have told a lie of magnitude. This is not true. It's never true. You got it? *Hm?*

Now, very ordinarily we get such things as professional jealousy or scarcity-of-preclearosis. It's a dreadful disease that may set in in some area.

And a couple of Scientologists start fighting with each other one way or the other; they conceive each other to have some bad intentions of one kind or another, you know?

The degree that these boys will rise to is the degree of freedom they have attained in Scientology. And this can become magnitudinous, believe me. They can start clawing each other's eyes out. Their imaginations are better too. *Umm.* Imaginations are much better.

Now, right here in England we had a couple of interesting situations along in this line. Couple of *very* interesting situations along in this line.

There were two specific groups who had been tarred by rumor as having bad intention and doing bad things, before I came over. There were actually three groups then which had been tarred and that was the Central Organization as it existed in London at that moment. It was supposed to be doing everything all wrong, you see.

And one of these groups was supposed to be members of a secret society, all of whom had dreadful plans for everybody in Scientology, and another one of these groups that was supposed to be using poison and electric shock and all kinds of interesting things on people in Scientology. And we had three groups here.

Now, some of these rumors, I see, didn't reach all of you. Well, believe me they always reach me.

Now, here's this fascinating thing. Here are evidently three groups, three groups: one was the Central Organization which intended and to some slight degree ungoverned during a long period of time, had gone through many vicissitudes and had by disobeying a couple of the earlier tenets I gave you—such as, Scientology organizations should be run by Scientologists, by having in its midst a few non-Scientologists, in other words, you know—had accomplished some interesting injustices. It had managed a few interesting injustices. Said—it had said, "business," you know, "*business comes first.*" You see, "We must do this thing in a *businesslike fashion.*"

I don't know that "business" as done by Gestetner is "business" as done by Scientology. I don't know this at all. They might not be the same order of business. See?

But I know definitely that the principles used by Gestetner do not work in Scientology. I know this. I've told you before we have had the very, very best, most-skilled, learned, agile, witty managers, publicity men, advertising men, office managers in Scientology. No, this is right. I mean these guys were hot, these guys were the best that could be offered.

One publicity man in Dianetics, by the way, was the best that Hollywood had to offer. He was astronomic in his Hollywood reputation. Major studio, see? Publicity. He's supposed to be able to handle his stuff very smoothly. He couldn't get to first base.

He could understand a film in a can, he could understand a mimeo machine, he could understand a car or a can of soup, but he was being asked to understand understanding and he couldn't do it.

And he failed. He failed miserably.

So evidently some of the practices used by Gestetner, although they seem to be open and shut practices, are not workable in Scientology unless they are done by Scientologists and then the practices become more workable. Savvy?

Scientologist does these same practices, he does them handling the commodity we handle, which is life, and the handling of this commodity is evidently not a terribly hard thing if you understand life. But if you don't understand life, you start killing it. You take instinctive reactions.

Now, there's a basic principle that goes along with this which I will elucidate in a moment. Let me pick up a few of these loose threads.

First, there are two reasons why processing sometimes does not work on the individual.

One: it isn't good enough to do the job. You get that as a specific reason, you see? No matter, if the science were good the auditor might be poor. Earlier we could have said, "The science itself might not be good enough to do this job fast enough." See? Earlier—much earlier—could have said that. But we could have: the science itself not doing the job well enough and the auditor not following the science itself closely enough, and we would have a double compounded reason why—why we were not successfully going to rehabilitate this person in the organization, see. There's that, see.

Well, today this is much less. And because in yesteryear we had to say, "Well, no, we just won't attend to that. We had tried it, it wasn't too successful, we couldn't give that many hours to the project and therefore we had to lay off of this as a method."

Today, this is no longer true. (1) the Technologies *are* good enough, and (2) the auditors *are* good enough, see? And with any care of selection of the auditor at all and any discussion of the problems involved, Scientology can do the job. Not because this guy was real bad off, but he had to have a better ability to do the job he was doing. He had to handle people a little better or he had to handle this or that a little better. Do you—you understand? Well, we could—we can now make that ability, see.

But nevertheless, there is one more reason why that is not always usable today as a method of putting together an organization just by taking a person or

two in the organization and making them better, see? That is sometimes not workable today for this reason: You remember I've spoken to you about what makes a squirrel. It is a person on the other side of the squirrel. It's a person who was invalidating him, invalidating his goals, invalidating his interests and kicking the props out from underneath him by covert hostility or overt hostility, but in any way kicking him apart.

He's interested, he's working. But part of another universe, on the—practically on the same time continuum is an invalidative mechanism about this man's—not Scientology, the devil with Scientology. It could stand all the kicking around that anybody in this universe or any other could give it, see, as a subject, because it doesn't breathe, you know. It could get kicked around plenty. But it isn't kicking that around. It's kicking around somebody's stable data. It's creating continuous confusions for him, and so he splits off not quite knowing where he stands—is he in this universe called Scientology or is in this universe, or is she in this universe called husband or wife, something, you know.

So here we have this invalidative person who is agin it. And this is the person standing on the other side of our guy. And we sometimes can't reach that other person. By our own mores, we will not interfere with that human relationship any more. We won't overtly interfere with it.

If by processing we unstabilize it, so what. You see? Because this processing was done to improve somebody's power of choice and if they finally chose not to do something about it, all right. Fine. Okay.

But here, here we have the occasional time when we can't reach that other person. Therefore, we process our boy and it becomes a contest whether or not we raise his ability and stability faster than it can be knocked apart.

I'll give you an example of this. The editor of a great science fiction magazine in the United States, which is no longer really a great science fiction magazine, got a session from me one night. I ran out a couple of engrams. Fantastic. I ran them out. They were actually basic-basic on a whole chain of stuff that had him labeled as a psychotic with his own insurance office. And we knocked these things flatter than a flounder. Boy, did we blow it.

And he—the shiver and chills that he would occasionally get for no reason whatsoever turned on, turned off. We ran them through. He was practically screaming a time or two. We had this thing really settled, we had it in the bag. *Mm! Mm!* But good, see?

And he went out of there and for the first time this man felt about nine feet tall.

And he went home and he ran into somebody who was very friendly toward me but very, very intensely hateful toward him. And this person, not antipathetic to Dianetics at all, but not liking him at all, simply knew exactly what to say at the right moment to knock it out from under, and said it to him at about one o'clock in the morning when he was feeling real good but, you know, a little

tired; he needed some rest, and so forth. Said, "I've heard all that before. I suppose you're going to tell me now that you're going to become human or something like that? Beat it!"

Taaaah!

And he fell all the way down in the basement again. His state was not stable; it was untested; it was still not a convincing state for him, and she just kicked the props right out from underneath him.

Funny part of it was she was a friend of mine. His wife. She was a friend of mine, a very good friend of mine. She had no idea that she would ever do anything to me by this action. No thought of it. She was just tired of this guy, so tired of him she could have killed him on sight! Ran away from him a short time later.

But it finished him, and I looked at that case lying so far down into apathy and I said, "Boy, to hell with it. I'm not going to do it again. Not until this situation changes."

The situation changed, and because I had a lot to do I didn't do anything about that. We never recovered this territory. Only of recent years has he become a little mellowed in his attitude toward Dianetics.

See what could happen there? We give them auditing, we audit the exact thing necessary, and then somebody who really isn't agin us at all but is definitely agin him decides to knock the props out from underneath him and does. Because of that tremendous power of association, can knock him flat.

Now, I'm not directing this talk toward anyone or about anyone. I just want to show you that there are these mechanisms.

You can repair a guy, see. You can process him, you can snap his ability up to where he *could* handle that post. You get the idea? Unless, one—that's the way it exists today, there isn't a question of technology or auditors today—you *could* do it, or you could face up to the squirrel situation he faces, you see, and try to do something about that, or you could just leave it alone. But I'll tell you that you don't do this: Boot him out of Scientology. Give him a hand. Give him a hand.

And so the total liability to him comes about in this fashion. He disappears off a payroll, or if you're—you're hiring him in an office, you just take him off of your payroll but don't then say, "Well, he's not a good auditor. He won't be given any preclears. The office is going to give him a bad recommendation"—something like that.

Why kill him? Taking him off the payroll isn't important, not even vaguely important really. There are jobs all around. The guys usually can audit, and so forth. That's not important. What's important would be removing him from a universe with duress—particularly a universe which evidently has this much power.

All right. So, here are these three groups. You see how that situation is? See, you don't do it because you're afraid of what will happen to you and the organization. You don't do it because there's big liabilities to it. You just don't do it because you understand that this person is not of bad intentions. Please, for God's sakes, understand that because that's the truth and the rest of it's a lie.

All right. Now, here in England were three groups. Central Organization had this dual situation. One of its personnel had a violently antipathetic person on the other side of this person. See, right in the Central Organization there was a person who couldn't be processed up for the reason that there was another person sitting over here who was knocking apart the stable data as fast as it was stabilized.

This was not clearly understood elsewhere, but nevertheless made processing of little use there. And this person was not a Scientologist so, of course, we had trouble; of course, there was some trouble. Some trouble in the organization.

Even though this person was honest and by the very best standards quite efficient, it still was not a situation which could be tolerated by the Central Organization. Do you see this?

And this person had turned around and used a bit of power and duress to try to eject out of Scientology some Scientologists. But this person wasn't a Scientologist, but was using some power to try to get rid of some people out of Scientology which couldn't be done.

It's really not possible to do that. They still stay in Scientology, they merely fight. See?

All right. So we had two other groups, and one of these groups was supposed to be about the worstest—and the most horrible things they were doing. They were just doing terrible things to preclears, and so forth. And this other group was a secret society or something of the sort that had infiltrated us all, see, and had bad intentions toward all of us.

Now, these two groups had actually come into action or had lifted their heads because they felt that the central organizational point here in London was not really sympathetic toward them. And how right they were.

See, they were right. How about this? And they did have a legitimate excuse because the person who was agin them in the Central Organization was not a Scientologist, so they didn't feel that this person was an equal-order of magnitude, therefore didn't have any right to be agin them or criticize them. See? Get how that would be?

But this person was still operating by business standards as such as those used by Gestetner or somebody but that don't work in Scientology.

All right. As far as this "secret society" was concerned, that's for the birds. There isn't a word of truth in it. Know all about it, knew all about it, know all

about the society and myself have been a member of allied societies to that society which are probably senior to it. So this one was for the birds, see, this was really nuts. There was no secret society infiltrating us, but there were some people that were also members of a secret society. So what? So what?

Now, we look at this other group that was supposed to be using horrible means and terrible duress and awful drugs and all that sort of thing on people.

And let's get a final adjustment of this. I put this one on the back burner. There are complaints about it, I talked about it, and so forth. But let's put this one—I put this one on the back burner. I said, "Well, let that simmer a while. Let's take a look, huh? Let's take a look."

Do you know what I found out? I found out that this group was getting the most expensive preclears in the town and doing a good job by them.

I found that this group was doing a very, very remunerative and good contact job in the field of auditing.

Now, I wouldn't put down everything that had been said about this group or had been started in rumor to a little professional jealousy of success, would you? We'd never—we'd never assign that value to anybody, would we? *Hm?* And yet I'm fairly well satisfied today that was the total reason of the origination, wherever it ^{would} originated, of any story about that group. Somebody just couldn't stand that much prosperity and started to talk and started to say things. And then other people in good faith, feeling militant and being perfectly willing to fight a war in any direction—uptones, you know—took it up and stated these things as fact. But I—the basic origin of them—the basic origin of them—rather obscure, but nevertheless basic origin (unknown to the later people who took up the cudgels, you understand) was to some degree professional jealousy.

Now, any Scientologist in the operation of business is going to pull a few blunders. He who hath not broken the Auditor's Code cast the first certificate into the fire.

Get the idea?

Now, we look this over and we find that any one of us here or there have—have tried to push at least the metacarpals of a skeleton underneath the couch. You know, we've said, "She wasn't spinning when she left here, but maybe it was my dropping that cup of coffee all over the front of her dress when she was back down the track that spun her the next morning. But, of course, we won't say anything about that; we'll just kind of forget the whole thing." And fortunately we've had very few such incidents, but they would occur, wouldn't they?

Our inability to understand such carryings-on stems, in Scientology, from a highly amusing standpoint. Our inability to understand the actions of other Scientologists has a very fascinating barrier. The limitation on our understanding is simply this: We say they have bad intentions and that is a lie. Got it?

So the whole in-situation's liable to enturbulate around that postulated bad intention. *That's* what enturbulates the situation. That makes a lie.

The situation then becomes unsolvable. Because we've entered a changing factor called a lie into it. We've said, "These other people, those guys on the other side of town," or something of the sort, "have very, very bad intentions and are doing terrible things." Do you see?

"I have evidence right here before me," we say, "that such-and-such and so-and-so has been conducted by those people." And then we try to do something about those people; but listen, communication demands a reality of what the situation is. And the reality of the situation is that it didn't have any bad intentions in it.

And the unsolvable, uncommunicative factor lies in the fact that the bad intentions are postulated in there.

See, the bad intentions aren't there. We cannot communicate across an unreality. And somebody has said this group has bad intentions and therefore we can't communicate to the group and we can't solve the problem easily.

Why can't we solve the problem easily? Because the bad intentions don't exist.

This is a terrible thing to tell a court of law. If you were to go down here to chancery, and you were to say to chancery, "Look, you have tried this case now for a year. The reason you are having difficulty in trying this case is that both the plaintiff and the defendant are equally innocent. Nothing has occurred here." The court would not be able to accept this. Something must have occurred here because it's been before them for a year. And that's the best reason in the world why something must have occurred there.

There was a charge made so therefore something must have occurred, and this jurisprudence will merely continue forever.

It becomes unsolved, it becomes an engram in the society, if we had a condition where there was no guilt on the part of the plaintiff or defendant. The plaintiff actually feels that he is equally, wonderfully, beautifully, supported. See? Plaintiff feels that he was supported at every turn. He has every reason to believe that his charges are correct, that his statement is correct. He believes that his evidence is uncontrovertible. He believes that he has seen it with his own two eyes. He knows that he himself has suffered for some reason or another, from some quarter or another; and he assigns it to the defendant and says it is the defendant's bad intentions that have brought this about.

Well, wonderful to behold.

The defendant sits over here, and he says he didn't even know that this condition existed so far as the plaintiff was concerned; if he'd known about it earlier he could have reversed his course, but that some kind of a happenstance

has occurred here where two courses have come into collision. And if these two courses have come into collision, this is tough, it's too bad and it's upsetting—but there's something in collision here, but it is not the charges of the plaintiff. Something else. See?

And the defendant says that he did not do any of these things, and can produce evidence that he can. And we have a case that could be carried on forever.

Don't we?

Now, where one or another of us in Scientology have been injured by somebody else in Scientology—which is inevitably true—human beings step on other human beings' toes. And you cannot be right and be human. We're playing the game being Scientologists and being human too, and these things get crossed up sometimes, see?

Somebody gets his toes stepped on, see that?

Somebody plays it just a little bit too hard. His anxiety or something of the sort to do this or that or produce an effect causes him to play the game just a little too far. Something of the sort. And somebody gets his toes stepped on.

The basic thing that has happened there is that somebody, trying too hard, will step on somebody else's toes. That's what happens.

Human relations get in the road of the best of intentions, one way or the other.

Somebody to some slight degree gets hurt.

The thing to do in such a circumstance is to do what you can to patch up the guy that got hurt.

And all hands ought to pitch in on that—on that project to straighten it out, and you'd get adjudication in the courts, case would settle.

It'd be possible, then, to move on the track without a bunch of engrams, see? This court case would settle. "Well, all right," the defendant says, "I am sorry. We thought we were doing right. We thought we were in a tenable position. We did not realize that this human action on our own part was going to produce this effect to that degree or was going to hurt anybody that much."

And they're not accepting responsibility otherwise, but they say, "They say we are guilty. They say we have done something."

Now, what would be the immediate recourse, what should be their next action and what should be the action of people who have joined hands with the plaintiff? What should be the action, then, of the defendants and the friends of the plaintiff? Where should they join hands?

They should join hands in doing something to straighten out the situation for the plaintiff, because if the plaintiff is casting himself in the role of the plaintiff, the least thing that is wrong with him is that he needs a little more ability to handle his own sphere of action.

That's the least thing there. But that certainly would be in—a little bit in error, wouldn't it, hum?

So any way we look at it in Scientology, but not in human relations, the most sensible thing to do would be to give the plaintiff a hand. This guy says he's been hurt, he's screaming to high heaven, let's try and give him a hand.

In view of the fact that he's in Scientology the probability is that he actually has been hurt. See? He probably—that's the—the probabilities are very in favor of that. And he wasn't just standing there screaming, or she isn't just standing there screaming and saying, "I've been done in," just to stand there and say, "I've been done in," see?

From this viewpoint at least something bad has happened. People then should just simply say—the friends of this person and enemies alike simply get together and say, "Well, let's see. How can we straighten this out? I think the best thing to do would be to back up the truck and get it off of her leg." Get the idea?

It'll serve no purpose whatsoever standing around the radiator of the truck saying how seriously is it resting on the leg and it is really true that you or I were driving the truck.

This gets nowhere, you see?

Let's back the truck up off the leg. Let's straighten them up. Let's run out the engram and get the show on the road. Get the idea?

That is workable. That does work. And I'm only interested in the workables. And it does seem to me that we in Scientology raise our abilities as far as we can, as much as we can, but we still find ourselves human. And maybe that's the way it should be.

But we find ourselves a little bit different than human in that we have a possibility of understanding even the fact that we are human.

And if we understand that, if we understand that, we can then do something about it.

The most valuable asset we have, actually, is our ability to understand, to do the right thing, to be kind, to be decent.

Amongst us we have occasionally the feeling like: life requires that we be stern; life requires that we be ornery enough and mean enough to fire him; life requires that we've got to tell this preclear the next time we come that she must go, she must leave, she must never darken our door again. Life requires that. We

must be stern, we must be mean, we must occasionally be ornery, and we must steel ourselves to take an unkind action. And we feel sometimes there's something wanting in us because we refuse to take this unkind action. We feel we are being cowardly, that we are ducking back from our responsibilities. We feel the best way to solve the thing would be to be a little bit mean about it. Get the idea? We should be able to be tough.

That's the darnedest trap there is. That is a weakness. It's a weakness. We're saying, "We should be able to be weak."

Our strength does not lie in our ability to be tough, our ability to face up to it, our ability to say sternly to the preclear, "Go! Never darken this door again." You see?

We've actually got to fall way down hill to do this. And somehow or other life nags at us and says, "We must be tough, we must shape up to it, we must grit our teeth and learn to be mean to people. If we can't be sufficiently mean to people we'll just never get along."

Ever had that feeling? It's the most weak thing you can do. It bears out this way. Interestingly, if you want to observe it, get some more data on it, I invite you to do so. There's never any necessity to be mean to anybody.

This is fantastic. The weak, unworkable thing to do is to get un—to get tough and to get ornery, you know, and to steel yourself into it. That's very weak. Because we're trying to ape the fellow who can do nothing else. We're trying to ape the nation that can only solve its diplomatic problems by indulging in war. And if you can show me a nation that ever won a war, if you can ever show me a war that was ever won by everybody, why, then I am willing to lay aside the statement that being tough and steeling ourselves and being mean will ever be necessary. It's never necessary.

And I'll only be willing to say that it is sometimes necessary *if* you can show me a war that has been won by everybody.

No war ever has been won even by the (quote) victor (unquote). The victor usually wins the right to feed the enemy for a while.

The oddity is that we nag ourselves about this. And we sometimes hold ourself in a state of inaction because we think the situation requires that we be, you know, tough about it. That we brace up to it somehow. That we really do finally, cruelly and coldly tell this person off. Get the idea?

And so our kind impulse is muffled by the fact that we "know" we had certainly better tell this person off.

And the actual result of this, quite ordinarily, is inaction. There is no action of any kind undertaken to resolve the situation because we know we should resolve it by being tough. And our own kind hearts won't let us do so. So we do nothing.

Well, I hate to unsettle a very stable datum, if it does unsettle it. But the only way anything ever does resolve is by letting your own kind heart reach through. That's the only way it ever does solve.

And it never solves by being tough. And believe me, ladies and gentlemen, here talks a guy who in his college days was a top sergeant of the reserve marines, who drilled battalions. And when I tell you that it doesn't pay to be tough, I've had experience.

An officer in the war, and I can tell you that at no time, at no time during the entire war, did I ever see toughness win either in the field of discipline, the field of efficiency, or the field of getting a job done. I have never seen it win.

And not because I myself wasn't tough and not because I resented people being tough to me. There is a sort of an agreement by which we can all be crisp and precise that wins, we don't have to be old buddy-buddy with the colonel all the time, you know?

You can still salute snappily and turn off. You know? That has nothing to do with being tough—being crisp, being precise.

I've never seen this thing win. The day when I see it, I'm willing to call myself a liar and say, "Well, yes, there are times when all of us must realize that we must find some steel in our backbone and stand up there, you know, and grit our teeth and go against our kinder impulses and—and mow him down. There is a time when we must draw the gun and cock it and pull the trigger. There is a time when we must sturdily fire everybody in sight. There is a time when we must front up and finally knock out this particular contestant in our game of life." Uh-uh!

The only time—there is a time to do it, and that's the time when you are Tone 40 and you need a game. And when you're at Tone 40 and you need a game, turn around to the nearest theta and say, "*Grrrrr.*"

But as long as we aren't at Tone 40 and as long as we're simply human and connected with human affairs, one way or the other, as long as we are, no matter how well exteriorized, still on the communication lines of humanity, as long as we are that part of man—even if we would call ourselves a *Homo novis*, we are still, you know, saying *new man*. It's interesting. "*Homo*" is still there, you know?

As long as we are in that situation at all, as long as we find ourselves in a game which already has far too many problems and far too many cut communication lines, being further tough simply makes more game.

And maybe we're not in a situation to completely enjoy that game. And if we want the game of Scientology fighting Scientology then all we have to do is to face up to it, somehow or another, muster our failing courage. Because, you see, courage—it's—we're cowardly, you see, we're not courageous when we're

afraid to be ornery and cut people to pieces. We're just being cowardly. We're just falling away from our responsibilities. That's what we tell ourselves, you know.

And when we listen to that voice and we say, "Well, all right, this one time I'll be tough," we create more randomity than before.

The way to create randomity is to break ARC. You always have more game. And on this particular planet, and the way we're going, we could easily have a lot more game than we could handle. In fact, we're having a hard time handling as much game as we have right now.

So let's turn around to Bill and say, "*Grrrrr.*" Oh, oh. We have now an internal game, only we're fighting with an opponent who is a Scientologist.

I'd think twice before I'd tackle a Scientologist. I mean if I were just looking it over, I would think twice before I would do it. Because with what kindness would he unmask the game? Get the idea?

It is proving, more and more and more, that it's not a safe thing to do. Not a safe thing from the standpoint of a vested interest or something like that to attack Scientologists. They're too agile, they communicate, they talk. Get the idea? I mean they do upsetting things. They don't go back and sit down apathetically and say that's the end of that.

They write letters. They do things. They think of ideas. They think of ways to get a communication line through.

The bank says, "Well, there's been too many overdrafts now." "Dear Mr. Auditor, we are here and before stated going to suspend your account to high heaven, and shoot you from guns." You know? "Dear Mr. Auditor." And so help me, the one thing happens usually that should never happen to a bank manager, he finds himself talking to somebody.

You mustn't talk to bank managers; that's not what they're for. They're supposed to write letters that say, "Dear So-and-so, we're now shooting you from guns." And the guy finds himself in the horrible position of having to talk to somebody about this.

If I were a bank manager I would just look at the fact that the guy was a Scientologist, I'd say, "Well, let him go another couple of thousand pounds," and then—then have him in for tea or something, you know. "If you write him, he's liable to come in here and talk to us. He's liable to wind up with half the bank," you know? Something wrong. People will become uncertain; they won't quite know what's happening.

But you have a weapon. And when you try to use the weapons you have used in wending your way through the world, the weapons you have found fairly reliable, you'll make your way all right; you always have one way or the other. But let me point out the fact that there's a better weapon.

Now, you say, "Well, communication isn't much of a weapon; being kind isn't being much of a weapon. And you've just said you should be kind to people and now you're saying that there's a weapon contained in all of this."

Well, by weapon we maybe mean tool. Maybe we have a tool which does everything we ever expected force to do for us.

Maybe we have a tool that does everything we ever expected meanness or orneriness to do for us. See, maybe; maybe we have such a tool.

Maybe we have a tool that serves much better than sternness and showing our courage and fronting up to the situation and bawling him out or firing him or doing something. See?

Maybe we do have. Therefore we would tend to call it a weapon, wouldn't we? But it really isn't a weapon, it's a tool. And that's ARC. And this, this is one of the more fabulous things.

Now, you think of ARC in terms of the Dear Souls Area, and that's a rather low-toned use of ARC if you want my candid opinion.

You trap somebody and then you come along and you say, "Well, now, you poor thing. Oh, well, we let him out of a trap. Now, come over here and we'll show you all how to be kind to people"—who trapped you in the first place—the "dear souls." Get the idea?

So this doesn't ring true. This is sort of false. This is a sort of a Dale Carnegie aspect of existence; there's no punch in it, you know?

Dale Carnegie, the great advocate of 1.1. The great prophet of the 1.1 point of the Tone Scale. And we say this is kind of phony. We're kind of worming our way through here, and it's propitiative and it's this and that.

Well, yeah, there's a lower harmonic on being alive too. There's a lower harmonic on—on enjoying drink. But none of these lower harmonics have very much to do with power of choice or self-determinism.

What is this tool we have? It's R2, I think, if I remember rightly, it's R2-40: Conceive a static.

If you really go along being decent, communicating, being a good guy—a lot of guys have said this in the past, but nobody could back it up because they didn't know what the mechanics were, so they tended to go down scale on it—you would simply ask the opposition in any case to conceive a static.

Ohhh! It's just like—it's just like putting their hand on a hot stove. If you want to be cruel, you actually ask them to conceive a static. This is the most horrible thing you can do to anybody.

If they have bad intentions towards you and their bad intentions continue and they keep offering up these bad intentions, what's the least that would happen to their ridges?

Do you know what happens to a guy whose ridges are being melted by some other agency than himself, he's unknowingly being robbed of havingness of one kind or another? Supposing these are the ridges of bad intention. He keeps offering them to you and they keep melting. They're ineffective.

The guy goes appetite over tin cup, he interiorizes into his own ridges. That's the least that happens to him.

By being as kind and as decent, by being as well-conducted as you possibly can be, you can throw completely into a spin and wipe out a person below 2.0 on the Tone Scale. And that is the most—that statement's made without reservations.

The surest way to kill him is not with a bullet but with a kind word. That's the surest way to kill him—providing your intentions are not to kill him.

Therefore, it looks like it's a weapon, doesn't it? But the fact that you use it, and the fact that you use it well and know it well actually prevents him from dying. In other words, you handle both sides of the situation at the same time. You keep him from going out the bottom, you keep him from throwing you down.

I've seen this occur time and time again. I myself lost grip on a conversation quite a little time ago. I lost a grip on the conversation for the excellent reason I felt about half worn-out and a guy hit me with a sudden random remark which was very vicious, and I realized that this guy was a very vicious guy.

And I went halfway with this. I went into communication with him because I wanted to cut the ground out from underneath his feet, but I was too tired to communicate well. And I wound up in kind of secondhand condition. My intention was to cut him to pieces. I made him feel bad but I made me feel bad too, so he won too, didn't he? So nobody won that war again.

I remember another one. A guy came up to me one day on the streets—. It's very seldom people make cracks at me or something, but this guy did make a couple of cracks at me. Well, I was tired that night, but I wasn't remembering an earlier lesson. I simply talked to this guy. I talked to him.

I never saw a guy go down Tone Scale so fast in my life. I was standing there, I was saying, "What am I doing here," you know? Just talking to him, good roads and good weather. And he was trying to make these nasty, snide cracks, you know? And kind of trying to *gurf-rumf*, and so on.

And he dropped below that to where he was going, "*Nya, ahh,*" you know? And he dropped below that and he was crying about how bad it all was.

And I thought, "How on earth am I going to catch this guy before he goes out the bottom?" you know. But I was still being very nice to him and he stood there apathetically and looked at me.

Took him about three minutes to run—to run from 2.0 to greater anger to 1.0 to grief to apathy; and he was in apathy. He was like a block of wood. You could have moved him wherever you'd want to move him on the Tone Scale. Why?

Well, it wasn't that he wasn't making an effect. Although this had something to do with it. It was the fact that there was nobody matching his tone. And he had this sort of feeling like he was striking out against nothing.

The only reason a bull is ever defeated in the bull ring is because they keep him charging and hitting nothing, you know? There's nothing behind that cloak. And he keeps charging thin air.

It's the greatest satisfaction to the bull when he finally gets his horns into a horse, you know? The picador's horse, you know. He finally gets his horns in there, boy, you can see him brighten right up, he says, "*Haah-haah*. Oh, boy, something to butt," you know, "something to hook." And I've seen a bull come up and get very, very happy about the fact that he'd accidentally gotten his horns against the fence, see? He'll just stand there for a couple of minutes and reassure himself that it's all real. And he'll keep butting the fence, you know. But he gets out there again, and here are the toreadors and the matador, you know, and they've got those cloaks, and *ffffft*, he hits nothing. *Ffffft*, he hits nothing. *Ffffft*, there's nothing there, and the bottom goes out of the world for him.

Well, I'm not trying to teach you how to be vicious. I'm just saying you'll probably find yourself sometimes, just by being decent, having to think as fast as I did that night on the sidewalk.

Now, what did I do with this guy? What did I do, cut him up in blocks of wood and sell him for kindling? Or did I cart him off? Or what did I do with him? I had the distinct feeling like he would stand there probably the rest of the night unless I did something.

He went all the way through to the bottom. So I started again on another tack and I got him into two-way communication again and I built him up.

And the funny part of it was, he hadn't built up—he didn't build up across the same route of the Tone Scale. He didn't come up, one after another, up the tones, you know. He was glad that somebody would now talk to him.

And I don't suppose I raised his tone any but I—to amount to anything, but I did give him back enough self-determinism so he went away.

The guy is now coming to a group here.

But what did he do? It wasn't really that he attacked nothing. It's just for the fact that if he was that ornery, he probably started feeling ashamed of himself. He probably had all kinds of various mechanisms going on. In fact, he had every mechanism going on that there is as a mechanism in this universe.

One or another or all of them were thrown into action—against him—just because he wasn't fighting with anybody. Get the idea? There was nobody there for him to fight.

Now, so this could be an ornery thing to do if you intended it to be ornery. But the fact of the matter is you can sometimes invite people to do it because it's ornery, but the fact of the matter is that it is the only thing in the end which wins. Because the reason they're going down scale and the reason they're getting upset is because they—you're as-is-ing a tremendous amount of the ridges and stuff that they're stuck in.

People below 2.0 almost perish when asked to look at a static. If you don't believe this, run it sometime on a person. You just say to this person—defining for him what a static is and tell him, "Now conceive it." "Now, conceive a static. Conceive somebody in good communication. Conceive somebody with a higher level of reality. Conceive somebody with some real love for his fellow man." Any one of these points, and the guy'll go zeeeha. Almost knocks him out.

So when you get tough, you throw away the greatest accidental weapon which you have. But that stays a weapon as long as you don't use it as a weapon, you understand that?

It works. It works.

There is no substitute for liking people like liking people. There's no substitute for reality like reality. There's no substitute for communication like communication with good affinity and good reality. And that's really close to a static. Do you understand?

You go down scale from that you get into Dale Carnegieism. You ought to read that book sometime; it's a real killer. It's how to subvert ARC.

All right. What do we have then? What do we have in these organizations? What do we really have of value in the organizations of Scientology?

The only thing we have of value, actually, is Scientology, an understanding of life, an increasing ability to communicate, a good concept and grip on reality, and the ability to like guys. That's all you got.

When you knock out one of those or degrade one of those, you've got less than you had before. You've got less organization than you had before.

The man who manages Gestetner at this moment does not have enough on the ball to run your group or any part of Scientology. Remember that. He'd fail because he doesn't have enough on the ball.

We do very poorly, from a business standpoint, very often. We don't do too well. Occasionally we make magnificent blunders one way or the other.

But the funny part of it is that the number of blunders we make for the blunders offered to be made are in very small ratio. And a person in the business

world—*only* in the business world, not knowing Scientology—would make more of the offered blunders than we do.

He would make so many more that the organization would probably swamp in a few weeks.

Your group would probably go to pieces in a few weeks.

So don't let anybody kid you about this.

And when people come running up to you and say, "Why don't you hire bright new shiny people for these points?" And somebody says, "Why don't you suddenly get in—the person you've just hired for this post is—is for the birds. Is no good. Can't perform it. Can't do this, can't do that. Why don't you do something?" With perfectly good ARC, say, "Okay, find me a person who can better fill the post." And of course the fact of the matter is that they can't. Because I have yet to date to have anybody answer this question. They just go into apathy.

There isn't anybody to fill that post but the person who was standing there. We *did* fill the post with the best guy that we had to hand!

And our only answer to better efficiency is better people. And if he can't tell you what better person that you should put in there as your Group Secretary, if he can't tell you what better person that you should put in there as your assistant auditor, or as your clinical receptionist, if he can't tell you, then you say, "Then do me a favor, will you? Go out immediately and pick one up and process him until we have a better person."

That's the only other answer we have.

If we deal with these rather simple simplicities—these very simple, simple, simple simplicities—we have all of the assets we will ever have.

When we drop the various points of the ARC triangle in their fullest meaning, we drop also the assets of the organization. And I mean that literally. I mean we drop the mimeograph machine, just like that, you know. Bang!

When we ourselves are more capable than we are, we will be able to do better than we do. And our best hope is the fact that all of us know that we can be better than we are.

And there's only one more thing that we could know that would make us all feel very, very relaxed about the whole thing. There isn't a person anywhere in Scientology who has bad intentions for Scientologists or their fellow man. And that point all by itself is very well worth thinking about the next time some trouble arises in your vicinity because that is the truth. And if you handle a situation with that in mind, you will solve the situation.

Thank you.

CERTAINTY

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WHAT IS GREATNESS?

The hardest task one can have is to continue to love his fellows despite all reasons he should not.

And the true sign of sanity and greatness is to so continue.

For the one who can achieve this, there is abundant hope.

For those who cannot, there is only sorrow, hatred and despair. And these are not the things of which greatness or sanity or happiness are made.

A primary trap is to succumb to invitations to hate.

There are those who appoint one their executioners. Sometimes for the sake of safety of others it is necessary to act. But it is not necessary to also hate them.

To do one's task without becoming furious at others who seek to prevent one is a mark of greatness—and sanity. And only then can one be happy.

Seeking to achieve any single desirable quality in life is a noble thing. The one most difficult, and most necessary, to achieve is to love one's fellows despite all invitations to do otherwise.

If there is any saintly quality, it is not to forgive. "Forgiveness" accepts the badness of the act. There is no reason to accept it. Further one has to label the act as bad to forgive it. "Forgiveness" is a much lower level action and is rather censorious.

True greatness merely refuses to change in the face of bad actions against one—and a truly great person loves his fellows because he understands them.

After all, they are all in the same trap. Some are oblivious of it, some have gone mad because of it, some act like those who betrayed them. But all, all are in the same trap—the generals, the street sweepers, the presidents, the insane. They act the way they do because they are all subject to the same cruel pressures of this universe.

Some of us are subject to those pressures and still go on doing our jobs. Others have long since succumbed and rave and torture and strut like the demented souls they are.

To rescue some of them is a dangerous undertaking. Were you to approach many ruling heads in the world and offered to set them free (as only a Scientologist can) they would go berserk, cry up their private police and generally cause unpleasantness. Indeed one did—he was later assassinated by no desire of ours but because of the incompetence of his own fellows about him. He could have used Scientology. Instead, he promptly tried to shoot it down by ordering raids and various berserk actions on Scientology organizations. That he was then shot had nothing to do with us—but only demonstrated how incompetent and how mortal he really was.

As we become stronger, we can be completely openhanded with our help. Until we do, we can at least understand the one fact that greatness does not stem from savage wars or being known. It stems from being true to one's own decency, from going on helping others whatever they do or think or say and despite all savage acts against one, to persevere without changing one's basic attitude toward man.

A fully *trained* Scientologist is in a far better position to understand than a partly trained one. For the Scientologist who really knows is able not only to retain confidence in himself and what he can do, but also can understand why others do what they do and why. And so knowing, does not become baffled or dismayed by small defeats. To that degree, true greatness depends on total wisdom. They act as they do because they are what they are—trapped beings, crushed beneath an intolerable burden. And if they have gone mad for it and command the devastation of whole nations in errors of explanation, still one can understand why and can understand as well the extent of their madness. Why should one change and begin to hate just because others have lost themselves and their own destinies are too cruel for them to face?

Justice, mercy, forgiveness, all are unimportant beside the ability not to change because of provocation or demands to do so.

One must act, one must preserve order and decency. But one need not hate or seek vengeance.

It is true that beings are frail and commit wrongs. Man is basically good but man can act badly.

He only acts badly when his acts done for order and the safety for others are done with hatred. Or when his disciplines are founded only upon safety for himself regardless of all others; or worse, when he acts only out of a taste for cruelty.

To preserve no order at all is an insane act. One need only look at the possessions and environment of the insane to realize this. The able keep good order.

When cruelty in the name of discipline dominates a race, that race has been taught to hate. And that race is doomed.

The real lesson is to learn to love.

He who would walk scatheless through his days must learn this—

Never use what is done to one as a basis for hatred. Never desire revenge.

It requires real strength to love man. And to love him despite all invitations to do otherwise, all provocations and all reasons why one should not.

Happiness and strength endure only in the absence of hate. To hate alone is the road to disaster. To love is the road to strength. To love in spite of all is the secret of greatness. And may very well be the greatest secret in this universe.

**L. RON HUBBARD
Founder**

Hope

**A lecture given on
29 November 1956**

Thank you. Thank you.

Well, it does seem that another Thursday night has come around and again unfortunately I don't have anything to talk to you about. But I'll try to think of something as we go along. And I think it would be very good if I gave you one talk about nothing much—sort of a third dynamic sort of talk—and then I talk to you about the latest developments in processing in the last hour. You might like to hear about that. So I'll talk now about nothing much. And speaking of Eisenhower . . .

The facts of the case today in the world give us a very new perspective on Scientology. Scientology has taken a very new role. It was the role it always had previously, but many people did not see enough emergency or need for anything to take that role and so perhaps they did not view this role to the degree that they might have. But as I say, the role has always been there.

In *Science of Survival* you read of a world without war, without crime, without insanity. That's very interesting. That was *our* hope, but something *new* has been added, and that is a governmental atomic program which has as its end product a world without people. And this is something which then changes our view and changes our perspective. I don't like to back up the hearse—I leave that to the insurance business. They do very, very well at that.

I recommended to an insurance man one time . . . You know he comes in and he says to the widow, "Now supposing . . ." —the to-be widow, you see—"Supposing your husband died. There you would be with the house payments, all of the children to support and no job and so on. Well now, here's a policy. Sign on the dotted line." This was his favorite method of selling, you see. And he'd go around to some fellow and "Supposing your wife died. There you'd have all

these children left in your hands and all the expenses of the funeral and so forth, and sign on the dotted line."

So, I was in his office one day, and I heard him back up the hearse to one customer too many as far as I was concerned. So I said, "Say, you know, why don't you hire one of these old horse-drawn hearses and just drive around town with your insurance address painted on the side of it?"

And he sat there for a long time and finally he said, "No," he said, "I don't think I'll do that." He said, "It would be too flashy."

So that almost anything I say now, no matter how dreary, would in essence be much too flashy compared to the possible future of the human race.

One has to be willing to confront a great many things in life in order to live it. And as he is willing to confront so he is then willing to cope. If he can confront something he can cope with it. If he's unwilling or if he finds it impossible to confront something, why, then he will not cope with it.

And man today is in a state of having developed something it cannot confront: atomic fission. It can't confront it. You go into a theater, they show the motion pictures of Bikini or something of the sort, and you will find people toward the rear will sneak out of their seats and will walk out into the lobby. You find other people will duck their heads. Interesting phenomenon.

I had to study this phenomenon because I wanted to know whether or not it'd do any good to release a manual on civil defense. And we found out that there was no point in it. Nobody would have read it. In other words, at that time we were interested mainly in the dissemination of Scientology and we wished civil defense to front for us a little bit on some of the things we could do. (That was only two or three years ago.) But we did not publish the manual.

The manual was a very factual manual of material taken out of the technologies used by military governments in war-torn areas. A very realistic view of the situation. It isn't all going to be the way they say it's going to be in the civil defense (quote) manuals (unquote) which are issued by the government. These civil defense manuals of today start this way: "You will have to get used to the idea that after the dropping of an atomic bomb you will be on your own. There will be nobody to help you."

Well then, who's—what they sitting there for? What is this thing? Oh, I get it. It's some sort of a racket by which you can collect some salary from the government before the bombs go off. Must be, because their manuals are . . .

Now, you think I'm just kidding you now, drawing a longbow. I've had people tell me many times that they thought I was drawing a longbow and being very exaggerated or something of the sort.

One chap who went over to Ireland told me this. And he said, "You know, you know all through my HCA Course I thought you were exaggerating things a little bit. But you know the other day I looked up this fellow Wundt." And he said, "That's impossible, but it's true!" He said, "I didn't think such a man existed. I just thought that was one of your jokes."

Mr. Wundt did invent animal physical psychology in 1879 in Leipzig, Germany, and threw away all earlier psychologies. And this HCA student thought this was just my way of saying that it was kind of bad and we ought to do something about it.

So when I'm saying that we laid aside the civil defense program or when I say the civil defense program of the United States is not realistic, I'm actually not telling you a joke. And when I tell you that they start their civil defense manuals by saying "This is all very well up to the moment a bomb is dropped, but after that you're on your own, because nobody's going to help you" and if this is the basic primary statement of civil defense, it says at once that there isn't any. Because civil defense would be the prevention of ultimate disaster to a civil populace by reason of a bomb having dropped. This would be the only reason you'd have civil defense, you see? So if they say there's nobody going to help you, they say they aren't even there.

Well, I read in this morning's paper about a multibillion-dollar program. It was the most beautiful headline I ever saw. It just—boy, was it meaningful. I said, "Man, somebody's got on the ball here. Somebody's going to get in and pitch. Somebody's right there." A multibillion-dollar program proposed by Icky—Ike, pardon me. I gave him the Russian pronunciation. And he says he's going to have shelters. They're going to have civil defense shelters built all over the country and they've lately been taking all sorts of surveys amongst industrialists to find out if they had enough concrete and iron and reinforcing materials and so on to build these shelters. And Icky—Ike—is going to ask the Congress for a multibillion-dollar bill or appropriation in order to start this air raid program.

And I thought it was the most wonderful thing. And I read down the line. "Next year," it said, "only a few million dollars would be expended, more or less, piloting the project. Just how long it would take this project to get underway, of course, is a matter for future decision. But many government experts believe this, and many government experts believe that." An expert in what? What are these experts?

Well, they must be experts in being unaware, because if anybody is going to start on a civil defense shelter program that is only going to spend a few million dollars next year to find out how to build them, these boys aren't living in the world of today.

I'm not saying the atomic war is going to happen at all. But I'm saying that from a government viewpoint to leave a target wide open is to invite an attack.

At no time when you're boxing do you ever—particularly in championship fights—drop your gloves to your sides and say, "You see, I can't hit back. Got a broken arm," you know? At that moment your opponent says, "No kidding?" POW! See?

So, to leave a country wide open with no planning, no adequate status for the populace if there is an enemy attack, is to ask the enemy to make an attack. The least they could do is to advertise the selection of another city as a second capital, a second command post. Instead of that they're burrowing into the West Virginia hills. There's a government department here and a government department there.

I was out on a long trail one day and I came to a, you know, sort of dead end. And beyond that there were a couple of foxholes and so forth. And it said, "Defense Area." And I thought this is an interesting place to be until I realized that I was probably looking at a new government department. They're being scattered down the length and breadth of the Appalachians and probably up and down the Rockies. You will see, undoubtedly, within a few months some senator present a bill to get an emergency Senate, possibly a Senate and House of Representatives. And he will propose that it be stashed away in Vermont or someplace.

This government is not acting to provide itself with a second command post. It is dispersing. And we have enough trouble in Scientology trying to keep communication up between downtown and the Distribution Center out in Silver Spring to realize quite adequately that if you were to put the White House someplace around West Virginia . . . There's two or three towns down there that are very, very good places for the White House. One of them is Harlan County—Harlan County. That's a very good place—they shoot everybody.

And you have the White House there and the State Department is stashed up around Pittsburgh someplace, and then there's—the Communications Office of the War Department is down in Georgia, and so on.

This will then be a government? *Ha-ha!* No, indeed. Couldn't possibly. There isn't enough communication centralization there in order to maintain its command of any given situation.

Give you an example: Right this moment a secretary of state is in Key West. His second-in-command is in New York. There's an assistant to the assistant to the assistant down here, Herbert Hoover, Jr., who is holding the fort in Washington. And British and French representatives have, for some days, been trying to get in touch with the State Department in order to discuss some solution to the strained relations. And they can't find anybody anyplace.

The ambassador goes up to New York, but that fellow up there doesn't have any real authority so . . . The ambassador hasn't got time to go to Key West so he comes into Washington thinking he'll talk to the president himself, but the president is in Georgia.

This situation just occurred. The premier of Australia was, just within the last twenty-four hours, very grossly insulted by not being able to talk to the president and was forced to talk to a couple of clerks down here. And he went off in a huff, believe me.

Now, there is an example of trying to do business on a dispersed basis. It's very difficult to do so, extremely difficult.

Now, it would be difficult enough if you were doing business on a dispersed basis in some fairly, only half-caved-in organization such as our own. See, we're eight times as good as any other human organization and we're just shot to hell. And you get downstairs to a no-organization thing like the government and how is it going to even vaguely govern if it's dispersed all over the country?

In the first place, an atomic attack would then invite the government to do a dispersal and cease to be the government, instead of having a centralized command post somewhere else in the country, or two or three of such.

In other words, that's an invitation to attack.

They say, "Well look, all we have to do is knock out Washington and we will then be in, because the government will be so dispersed from that point thereon that they will not be able to marshal adequate defense." That's an interesting invitation.

But there's no city in the United States equipped with air raid shelters. There's no city in the United States with food or medical supplies outside its city boundaries. There's no city in the United States which has sufficient hospital supplies to care for one-tenth of its population if they were all hit at the same time.

And if the United States were to be hit in the dead of winter, 50 percent of its populace would die not of radiation but exposure. This is a fascinating view.

A military government officer trained in World War II looks at this, and he says, "What children are playing here? They must be kids!" But it isn't a matter of that at all. It's a matter of an inability to confront the magnitude of disaster posed by an atomic weapon. And they can't confront that magnitude of disaster, so they are not aware of it, and they don't do anything about it at all.

I'll tell you a juicy little item that just appeared in the papers here about three days ago. The Strategic Air Command, about which we have seen great, colossal, technicolor pictures, which has been played up as this terrific thing that is going to drop bombs on the enemy. It's right there. Boy, we'll retaliate! We'll show them if they drop bombs on us! That's the way we're defending the country. We'll threaten to blow them up. Of course, they're dealing with a suicidal enemy and his entire intention would be to get blown up. But they disregard that.

Do you know that Strategic Air Command has just within the last three days flown its *first* mission? It was in the papers the other day. B-52s can now fly sixteen thousand miles. Two B-52 planes have just flown sixteen thousand miles. It is not said how often they were refueled in the air, but they have just flown these missions.

Oh, no! I don't know what censor let this get through, but some War Department censor was certainly—or Air Force censor—was certainly sitting there with black goggles on. He's just said that although we have all these B-52s we have no guarantee at all that they can take off from the United States and land in Russia without refueling during an atomic war.

I can imagine, I can imagine how easy this is, you see? You just send one of the B-52s out to the middle of the Atlantic with a cargo of fuel; and then you send another one three quarters of the way to Russia with another cargo of fuel and it waits there, you see; and then another B-52 gets over Moscow with a cargo of fuel and it waits there. And then the B-52 carrying the bomb flies to the first one, refuels; second one, refuels; third one, refuels . . . And I'm sure they would consider this a practical plan, although they haven't considered how those three first B-52s ever get home.

Now, that is the most marvelous view you ever saw. And yet that is in a calm Air Force despatch. It's—reads very nicely and they're so proud that a B-52 has finally flown the Atlantic and come home again only being refueled—well, it didn't want to say how many times. It was at least twice. Now, there is defense.

And I don't know who is supposed to be aware of these things, but has it ever occurred to you that maybe there's nobody supposed to be aware of them? Maybe this level of awareness is at a level that nobody notices it except people who are well-schooled into being aware. And that would only leave us guys. Well, that's a dismal view! I'm no hero. I expended all my heroism in the last war. Expended all of it—trying to confront paymasters, and so forth. I mean . . .

Look-a-here, this is an interesting thing. We people in Dianetics and Scientology are aware of being aware and aware of the component parts of awareness. Well, this follows—it follows both ways: If you make somebody aware then you can also make him confront; although he might be very unhappy as he runs halfway through the engram. Do you know that he's smarter and better off run halfway through birth and left than he was not to run it at all? Now, that is a fantastic fact but is a matter of the most solemn and careful tests. That these vicious things called engrams, as hard as they can bite . . .

You run a fellow halfway through an automobile accident. He got through this automobile accident three months ago and he's still gimping around, sort of crippled up, and you say, "Well, it's quite obvious that he's still stuck in that automobile accident. He has a mental image picture of it and he's gotten into it and somehow or other it's restimulated." But he's not aware of it, is he? Well,

the funny part of it is he gets better if an auditor sits down and says, "All right, start at the beginning of the accident . . ." and runs him halfway through up to the moment of the crash, pats him on the head and walks off.

Now, that is the subject of the most exacting testing I ever want to supervise. I hate to sit down and test and test and test, and find that a fact I won't believe persists in confronting me. You see, originally I misunderstood this. I thought that the fellow had to dive into an engram and go on through the engram and would be worse for a little while that he was going through the engramic experience, and would *then* get better. But this did not prove to be the case on these tests.

The way these tests were given might amuse you. See, I had to find in the first place some auditors that were sadistic enough and some preclears that were masochistic enough in order to conduct this series of experiments. An auditor's impulses are to make somebody better, and these auditors were being told and coached to make somebody much worse. And they firmly believed that they would be making somebody much worse if they conducted this experiment.

The preclear was to be given—he was to be seated at a desk—and he was to be given one of these short-form Otis tests. And he was to finish this test. And then the auditor was to run him halfway through any rough, vicious engram that the auditor could find and park him—break the Auditor's Code—and shove the second test under his nose and make him do it. Now, that was the procedure. And that was done very, very arduously.

I finally found auditors that were sadistic enough and preclears that were masochistic enough in order to conduct this experiment. And having done so I could not believe the results and had to run the experiment all over again and I wouldn't believe those results and ran the experiment all over *again*. Because it said that somebody plunged into an engram and abandoned was better off than somebody who wasn't plunged into one. But it also said that somebody who was plunged into one and it was run out became much, much, much better. Don't you see? But the bettering process began at the moment I didn't think it would: halfway through the roughest part of the engram and dropped. And people got better.

That experiment was run five years ago. And it's only been recently that I've been able to patch together what happened. Well, what happened was that if you get somebody to confront something he becomes aware of it, and a person who is aware of it is better off than the person who had it but wasn't aware of it. Don't you see? It is strictly a problem in awareness.

And intelligence itself is a problem of awareness, and that's all there is to it.

This isn't necessarily true that a person gets smarter because he's given a dreadful experience, don't you see? That's different. He's smarter if he's given a dreadful experience and then it is attacked by Dianetic or Scientology techniques. Then he gets better. But because he finds out that he *can* confront such

an experience secondhand through an engram, he discovers at the same time he needn't be quite so afraid of such experiences and so he is willing to be more aware. And that is his IQ. That, to a large extent, is his profile, although other factors enter into a profile.

All right. Here, then, we are confronted ourselves with this oddity that nobody is willing to look at the state of the world today. And it would be a very different thing for me in 1850—if this were 1850 right now here in Washington and I were telling you, "The world is going to the dogs. It is going to the devil. Ladies and gentlemen, it cannot possibly survive."

Well, you could listen to that. You say, "The man is an alarmist," see. "Nothing to that." It's easy.

But in 1950 it was not yet even visible to me that the cycle had already been entered. I already knew something was a bit awry and probably should be readjusted, but what else was discoverable?

Well, in 1956, we take a look around and we find that there was a side effect going on all during these years resulting from the explosion—test explosion only, as well as the wartime explosion—of atomic fission weapons which was putting into the atmosphere unknown concentrations of deadly radiation.

Now, they are guessing when they say how much radiation a person can stand. They do not know this fact. They haven't any clue. They do not know this.

Modern science, as rough as it sometimes is, does not have the liberty of properly exposing people to this sort of thing and then observing them before and after. They are looking for . . . Now, this is the—this is—this will—I could say about the whole subject, "This will kill you." But this is an amazing fact.

The medicos (the pill boys) and the nuclear physicist (those people that are now drawing pay as nuclear physicists but graduated from English courses) believe alike that the upset is mainly due to and effective upon sexual activities and results. In other words, it's the sexual sector of life that they think atomic fission attacks. I think they've been reading too much Freud. They're afraid of mutation. Mutation has practically nothing to do with it. We don't care anything about this mutational angle. Good heavens! A man has to be shot to pieces with, I don't know, fifteen, twenty, thirty roentgen up close in order to have any mutational effect, and then it only lasts five or six days. Get that. It's one of these little mild effects. For only five or six days after exposure do they get two-headed babies.

No! The effect is quite different! And they have not studied it at all and yet it's right in their textbooks staring them right in the face. And I suppose it's too horrible for them to confront, even though they have carefully recorded the physical manifestations of everybody exposed to radiation in Japan and so on. They don't confront their own figures. They don't become aware of them.

People get sick! That is what happens. It isn't that their second dynamic goes adrift and they start producing rats or psychologists or something. That hasn't anything to do with it. That's somebody's morbid . . . I don't know where they got the boys that made these tests but I have my suspicions—Hollywood, probably. But the main thing about it is, is people become ill. But before they become observably ill, a malaise sets in which is very detractive of their energies. Their ambition goes to pieces; their ability to concentrate goes to pieces long before the medico would begin to detect it.

If they were giving a series of tests of one kind or another to populace that has been closely subjected to atomic radiation, they would have found this to be the case. They wouldn't have left it up to us to discover this. They would have been honest enough to say so.

But we have to believe that there are some honest men in the government. We have to believe this. I mean, in spite of all the evidence to the contrary. We have to believe that they actually do present you with what they find. We have to believe that the papers which they write on the subject are factual from their standpoint. It's just that they haven't observed it, because they say these things all the time.

They describe radiation sickness. Very cute. They describe radiation sickness. It says, "The onset is a lethargy and this drifts on to an apathetic feeling, and this goes on to nausea, which is followed by colitis or internal gastric upsets, which is followed by vomiting, which is followed by flushing or prickly sensations throughout the body . . ." They describe all these things and this is what radiation does to people—one, two, three, four—and yet at no time do they say in their medical reports that it does anything in the sphere of sex. It's just that people get sick. That's what the medical reports say, but all of the preventive measures which they take are totally aimed at sexual activity or results.

Now, scientists usually aren't this bad off. We can only suppose that these boys have themselves been subjected to a bit of that lethargy and apathy. It must be, because they usually are not that inexact or unrealistic.

For instance, the US government's answer to the widespread radioactivity in the world today is to give everybody a tag which shows how many roentgen he has been exposed to.

And this would add up all of his x-rays and all the other radioactive exposures, and exposure from the atmosphere or by reason of bombs or manufactures, and this would all be added up in terms of roentgen. How many roentgen—this unit of, radiative unit—how many roentgen has he been exposed to in his lifetime? And he'd then wear that tag.

This is their—this is the official answer. He would then wear the tag and anytime he was given another x-ray somebody would mark it on the tag and change his roentgen rating. And they've picked this number out of the air. They

don't know where it came from, but it's ten roentgen. When he's been given ten roentgen, after that his state of case becomes questionable. And his right to marry would thereafter be regulated by the government.

Honest. No, that is not a despatch from *Pravda*. That is a despatch from Washington, DC. Now there . . .

That is the government solution: that after people are exposed to ten roentgen—this isn't a gag, by the way. This was on AP not very long ago—after the people had been exposed to ten roentgen, why, you'd have to be careful in permitting them to marry and the government would have to take cognizance over their rights to marry. And after somebody had been exposed to so many, why, he's liable to have two-headed babies or psychologists or something, and so you'd have to forbid his marriage. That's the tack they're taking. It's totally unrealistic.

Listen, if it gets that bad there won't be anybody in the government physically well enough to sit still long enough to administer any kind of a test.

They just discount this other factor: It makes people sick. That's what happens.

Now, it's a very funny thing. As people become ill with atomic radiation, they become flighty. They become dispersive. They become a bit frantic. There's a period of franticness which is hit along the line which is quite interesting. They will discard their possessions. I'm reading now out of the Japanese observation records following the dropping of atomic bombs on Hiroshima and Nagasaki. They become dispersive. They throw away their belongings. They abandon things. They neglect their duties and actions, and their level of responsibility drops to nothing. They avoid and desert their own families.

It's quite interesting that the greatest civil defense regulations ever written on the face of Earth appear in the Bible. If you care to read the Bible over carefully you will find what I am talking about. There are certain civil defense regulations carefully listed in the Bible.

There's another full set of physical preventatives, civil defense regulations, listed in another religion: the Brahmans. If you know anything about the Brahmans, each Brahman sits by himself, cooks his own food, nobody else must touch his food. He mustn't touch anybody else's food. And we've got all sorts of regulations that would apply at once only to a populace that had been knocked soggy with radiation. This is quite a curious, curious thing.

I'm not trying to be specific here at all in these. I'll look them up for you sometimes and tell you chapter and verse. But it's one of the more amusing things to look back into the past—to look back, by the way, at recent discoveries whereby they found seven levels of civilization in the back of a cave. Went

straight back through and then the last level had underlying it green glass. It's very possible. You see, an atomic bomb in exploding creates green glass.

Now, it's very possible that all of this has happened before, but maybe there have been other scourges on Earth as great as radiation. So that we have such things as plagues and things which are of sufficiently overpowering magnitude so that they would put out a religion that they've never explained to anybody—they just put out this religion to keep people alive. And the people who followed that religion lived through it.

Now, let's say that Brahmanism wasn't caused by atomic fission, but maybe some plague of one kind or another that hit. And those that followed these directions with religious ferocity and stuck to them all the way through, they lived through it. And those who didn't, didn't. And so we would have the rise of Brahmanism.

And these regulations which you find Moses giving forth with, and so forth—such regulations as those are perhaps directed at prevention of some other human catastrophe, like, oh, I don't know. His prevention against pork, and so on, quite interestingly, it's merely leveled at trichinosis (a rather common disease). Maybe so many people got so sick from this that somebody had to put it into a religious code when it was actually hygiene.

And maybe there have been, before, atomic attacks on Earth. Maybe. Who knows? But the facts of the case are these: that it requires a certain education of a populace if that populace is going to survive, regardless of whether or not you have a cure. You've got to educate people into something or other that will let them get through. You have to say, "Drinking water will be contaminated." You have to say, "Certain types of canned food will be edible and certain types will not be. Frozen food kept in such and such a way will be edible." They'd have to be educated into seeing the difference between a radiation contamination and the usual ordinary scourge of disease that sweeps through a populace on the heels of any disaster.

But that's an awful lot of educating. They can't even teach them the Bill of Rights much less some of these measures which would have to be taken if a populace at this time and place would survive an atomic age. There are a lot of lessons that would have to be learned.

What are these lessons? Well, we'd have to work them out somehow or another. How would you teach them? Well, that is not too difficult. Who should teach them? Well, who should teach them? Civil Defense should teach them, that's who! But you keep handing them the hat—you say, "Look at this nice hat, nice brim, nice label inside it. Now, you put on that hat. That says 'Civil Defense' and that means the defense of the individual or collective public against public menaces such as atomic war. Now go on, you wear that hat and you do this and you do that."

And they say, "It's not my hat. In event of an atomic war you're on your own. You'll just have to get used to the idea that nobody's going to do anything for you."

You say, "Hey! You just threw that hat down here in the dust. Put that hat on!"

"Nope." They say, "It's not my size." Or they say, "What hat?" And that's really the case at this time: "What hat? Is there anything going on? Is anything happening that has anything to do with radiation? You mean you're getting hysterical about the fact there may be a few two-headed babies in the world in the near future? Why, that's nonsense. Who cares? I mean, look at Eisenhower. No head."

You could explain to them in vain. You could explain to them and say, "People get sick. People become incapable of performing their routine duties when there's too much radiation in an atmosphere. And they get frantic. And they individuate. They fall away from one another. They will no longer work in groups."

Now, I'm not here to tell you that the difficulties in the Middle East and in Hungary and so forth are incited or caused by the too-high a roentgen count in the atmosphere of the Middle East and Europe, but I will tell you that the count is there. It is *already* too high. I won't say that these nations and their alliances are falling apart simply along the traditional lines which follow exposure to radiation. I won't say that this spirit of war, this "Let's all fight. No, let's don't fight. We're at war with Syria and South Africa tod—oh, no, no, that's wrong. Let's go to war with France and—no . . ."

You know, the Hungarian troops are the ones today who are shooting down the Hungarians. Silly, but this is a fact. We don't care who ordered them to do it. They *are* Hungarian troops, not Soviet troops. Soviet troops are also doing it, but Hungarian troops are also shooting Hungarians. See, this is sort of a wild mix-up.

There couldn't possibly be a war at this time, I figure, because nobody would be able to concentrate long enough on who he was mad at to fight him. By the time they'd called up the arms and ammunition—and had informed the generals which always takes some time—the war would have passed on that particular crisis and they'd be mad at somebody else. You see how this could be?

And we have actually six or seven factions now developing in the United Nations. It's so bad that I haven't heard it on the radio. First flashes came through and that was all. When last heard from, the United Nations were breaking up into about sixteen different factions and parts and then the morning newspapers carried nothing. I haven't seen the United Nations in the news since.

This is a fascinating thing. We're not operating under censorship. Don't get that idea. It's just that the government won't let them print certain things. It's different.

So anyhow, here we have this fantastic picture that maybe—and I only say maybe—maybe the world at this moment is sufficiently souped up with roentgen, with radiation, strontium 90 and the rest of it that people are walking already at this first level of *non compos mentis*. Maybe they're walking in small circles. I wouldn't tell you for a moment that the United States State Department's apathy at this day and age is anything different than it used to be. But it might be worse. They used to put up an act, and today they're not even putting up an act.

Silliest program I ever saw was a TV program of the colleges of the northern coast of the United States questioning an assistant secretary of state concerning his policies. And man, I never heard a fellow let so many questions go by in my life! He didn't just let them go by, he stopped other questions. He just was not in the same conference. I don't know what conference he was attending but I think it had something to do with whether or not they shouldn't get Dulles's Cadillac repaired. It certainly had nothing to do with the Middle East.

I watched this and watched this state of not-thereness, of "avoid, avoid, avoid; don't make any direct statement." And that's what I see these days is "Don't stop it. Don't stop the question. Don't confront the situation." And it all boils down to "don't confront."

"Go to Atlanta. Go to Key West. Don't stay in. If anybody comes to see you send him to an underclerk. That's the thing to do. Don't speak to him. That's dangerous."

You get this funny manifestation that might be occurring. I don't say it's occurring at all. I make no claims on this. It's just a coincidence that all of a sudden we have a world situation which is different than any I have observed in my own current lifetime. And that is we have people who are very anxious to go to war but they can't find out with whom. And they're having an awful time here. And they can't even be consistent enough with their allies to count on having a good war so they just keep quitting all the time.

Now, what—what kind of an international situation is this, but a very confused one? We can't make head or tails out of this international situation. So I have decided, as my stable datum in that confusion, that unless two fellows find out that they're mad at each other, they won't fight each other. See, they have to find who they're mad at in order to get a fight going.

Now, it's true that if you get a fellow who is about to fight somebody and grab him suddenly by the arm he's liable to swing at you. That's true. But he does it sort of half-heartedly and he really doesn't put his whole heart into it. In order for there to be an international conflict a couple of sides would have to line up. I don't think a war can exist with more than three sides fighting each other.

There was such a war one time. We had one in this country. It was a triangular war. If you've ever read *Midshipman Easy*, you've read of the great

triangular duel where the three midshipmen couldn't decide which one should have the shot at whom, and so on, so they stood in a triangle and each one in turn shot at the other one, and it came out wonderfully successful. Everybody's honor was . . . They had to argue one fellow into it, you see, because nobody was mad at him. He was just mad at other people.

Now, there was a triangular war here in the United States one time. It's quite an amusing one. It had to do with the Gadsden's Purchase. Did you ever—you know the Gadsden strip down there in Arizona that—after we stole California, Texas (Texans had already stolen Texas) and other large chunks of continent, somebody got very moral and they *bought* something from Mexico. I think they paid cash for it. And that was the Gadsden Purchase. They wanted a railroad to go through there.

But while that thing was going on, why, the Americans were fighting the Mexicans and the Indians down there were fighting both of them and both of them were fighting the Indians, and you had a triangular war going on there for some little time. It was very funny. And finally the motto got to be that if anybody put up his head you shot at it. That was the way they got that war fought. It was quite a—quite an amazing war.

Well now, you could envision something developing out of this international situation whereby somebody would drop a bomb on the United States and the United States drop a bomb on South Africa and South Africa would bomb India. But we haven't got any planes that will fly that far, they say now, and South Africa and India don't have any bombs, so it sort of falls apart on logic. I think everybody would get tired and quit. That's the way it sums up to me. I think the amount of activity they enter upon will be less and less. That is at least my look at the situation.

I haven't any idea what will happen to the radiation. If they laid off—if they stopped dropping bombs at this moment, no more test bombs—perhaps in many years you would get a settle out. It'd go into sea water, or it'd get embedded in the hills and that would be the end of the fallout. I'd say perhaps within the rest of our lifetime, something like that.

But the US on its last few bombs has rather blasted that one because they've now invented one that blows everything straight up into the superstratosphere where it won't come down for ten years. They say that's the best thing to do. That's their new bomb. It blows all of its waste products straight up into the superstratosphere and takes it ten years to come down, they tell you. So I—my calculations on that went all to pieces. I went into apathy on that myself. I couldn't see any end to the fallout.

But I say, perhaps in many years, why, if they stop dropping bombs, why, the fallout would fall out and that would be the end of that. But doesn't seem like they're going to stop. In spite of all the hue and cry and protest, Russia put up a

big peace proposal and blew off a bomb the same day. I thought that was an interesting thing to do. They don't rattle sabers anymore, they rattle Geiger counters.

So, where we have these bombs being continually tested, if they continue with these tests, and Icky says they have to—I'm not quite sure why.

I've been reading the newspapers and I know they explode. I've been on the verge of writing him a letter and saying, "Dear Ike: Just for your information, several clippings are enclosed. The bomb *does* explode. It does explode. People set them off and they do explode." And that's obviously the only thing you'd want to know is do they explode. And they found that out, but of course his briefing secretaries haven't given him the word. He wasn't in the Oriental Theater, you know. He was over in Europe, and he—so on. He didn't find out.

Anyway, here's—here's the crux of the situation. Somehow or another somebody must put a curve on the communication lines to say, "Stop," somebody saying, "You shouldn't go on testing bombs." That at least cuts out the *increasing* amount of count in the atmosphere.

Now, who's going to do it? Well, who knows it? Have you got that? I mean, that has a lot to do with it. Who knows it? Well, Scientologists know it. But they're aware enough to be aware. And other people aren't aware enough to know that. So, who you going to tell it to? Well, the Scientologists, of course.

There's an amazing problem, you see? That's an amazing situation. We could look this thing over and actually what I'm telling you now I've heard you say here and there. You've said, "Gee, you know, that stuff is—there's certainly an awful lot of bombs going off. Sooner or later somebody's going to get hurt." And all the time we were in Phoenix, why, the kids kept watching the reports on fallout, and they would be convulsed. Not because of anything I said or anything else, but they were just convulsed at the government bulletins.

The government bulletins read this way: "There's no need to worry about the fallout. It is being carefully observed." And nobody in the government could see that this was a nonsensical statement. Who cares who's watching it? "This lion that's running down the street—we're observing him carefully. What's the matter? Why are you worried?"

So anyway, we have some inkling that something is going on in the world. It's just a little bit different than it was before. We have in our graphs and the effectiveness of process and so forth, certain records to this effect. We notice world behavior has altered to a marked degree.

But our role has changed. It has changed definitely from a role of "Well, let's just try to make people better and cut down the crime and, you know, help people out and pat them on the back." Our role has changed to something else. Our role might even have—it hasn't but it might—even have changed to simply a

role of self-preservation as a group. See? It hasn't changed to that, but that would be the least to which it has changed. It certainly is true that a Scientologist has 5,000 percent better chance of surviving it than anybody else, see. That's true.

All right, but that of course would not be the limit of it. What our role becomes is not a role of going around and waving invisible particles in people's faces which they can't see anyhow, but our role would be in, one, trying to work out some sort of a regimen—a hygiene or health conduct—that people could follow without being aware of anything. See, that's the least we could do. And the next one would be to try to teach them some of the fundamentals of existence and at least get them aware of the fact that they're alive and then, maybe, they will have some idea that they might *continue* to be alive. See, this would make—give them some impetus toward continuing to be alive. And at least we could do those things. Now, those are two there.

Now, another thing that we could do that would be intensely practical, and so on, is talk. That doesn't sound practical. I mean, talk is—is just talk. But you see a lot of people. You see a lot of people. Well, there's no reason to tell them things that will simply worry them. About the only thing you could do is tell them there's some hope. Now, that we can always tell them.

Somebody asked me one day, "What is para-Scientology?" Well, para-Scientology is your reality on Scientology. To a fellow that hears it for the first time, he now knows that there's a word *Scientology* and that is Scientology and everything else we know is para-Scientology. Got it? And then he knows that it offers some hope, so Scientology to him, and the reality of it, the science itself, is just what he knows and no more and that would be that there is a word *Scientology* and that it does offer some hope. See, now that's Scientology. Everything else we know is para-Scientology to him.

And eventually he finds out that it'll turn off a toothache—big reality on something like that. So para-Scientology, then, is everything in Scientology except maybe the process that turned off the toothache, that it offers some hope, and there is a word called *Scientology*. Get the idea?

So somewhere or another we have to enter this wedge. Eventually a tremendous amount of our knowledge will become Scientology to him and a very little of it will remain para-Scientology. And that is the way it works out.

But now, here's something very odd. Here's something very peculiar. He doesn't start on that track at all and his awareness is zero up to the moment when—right up to the instant—when he hears this word *Scientology* and that it offers some hope. See, it's about all you can really say to somebody. You can explain to him a lot of things but he'll miss all these things.

He'll eventually walk away from almost anything you tell him the first time and he'll say, "You know, there's something called 'Scientology.' There must be, because this fellow has been talking about it. And it seems to offer some hope."

He said it would work on my Aunt Agatha that I told him about. Yes, it might offer some hope about Aunt Agatha. Probably won't do anything for her but I could hope it would."

Now, there's the entering—the entering wedge. Well, now there are numerous ways you could give people hope. Numerous ways. And one of them, you could say, "You know, you know this A-bomb thing . . ."

The fellow says, "What about the A-bomb thing?" and so on.

You say, "You know there's an outfit that's got this taped, got it all squared?"

"Who's that?"

"Well, Scientology," see?

He says, "Oh, there has?"

You get this as a very crude approach. He would then have the idea that there was somebody someplace that had some answers nailed down on this subject, you see? Now, that's very difficult to do and isn't very feasible because he doesn't know there's a subject called radiation. He just thinks there's new H-bombs and they're big TNT bombs, see? And that's all he knows about it.

Well-known scientists in the country today are not aware of these things, which is quite amazing. A teacher at Columbia University said, "Well, I needn't worry about it. When it comes," he said, "it'll come with a big bang. And I'm all ready to get buried in a few years anyway. It doesn't matter whether I'm buried in a hole with the rest of the city or in a hole in a graveyard." He said, "It's all the same to me. Ha-ha-ha-ha-ha-ha." This guy was teaching college students at Columbia University.

I said, "What's your subject?"

And he says, "Chemistry."

I said, "Chemistry. Oh, I see. And that's the way it is, huh?"

And he said, "Yeah," he says, "it doesn't matter really one way or the other which happens. Now, does it?"

And I said, "Well, aside from the fact that you've got to come back and live it all over again, it doesn't matter a bit."

And he said, "What are you talking about?"

And I said, "Well, it's like this," and I let him have it between the eyes, and shook him up enough and was sufficiently convincing enough so that he knew

he'd been talking to somebody. And he wasn't at all sure that a hole in the city or a hole in the graveyard were comparable data. Now, that was a nasty thing for me to do.

I did something I've told you time and again never to do. Don't back up para-Scientology to them. But let me excuse myself. That was in a period before people had a Messianic complex, before people had the Messiah level. They're now only grabbing for crazy answers.

One of the things you could do is pose as a crazy answer. You're the only sane answer there is. You get that? People who are not aware of something yet are surrounded by it only grab crazy answers. So give it to them! I found out it works.

So tonight I would like to pull the wraps off whole track, exteriorization, and all the other bric-a-brac that you shouldn't talk about, because the society has finally gotten into a state of mind where it will only believe what it thinks is crazy. And it thinks this is crazy and so it'll believe it.

Remember the last full page I had in *Time* magazine was because I was telling people they were seventy-six trillion years old. And that's the last full page. There have been mentions since, but not a *full* page. So I'm publishing in hard covers now *History of Man*, known better to you as *What to Audit*.

Thank you.

Scientology Zero

85 minutes .

**A lecture given on
10 December 1963**

I'm glad to see you, too.

Well, it works out this way: Having completed the entire span of Scientology research at all of the upper levels and rounded it all out, I never thought I'd be called upon to suddenly undercut the lot, find a brand-new series of processes, and a processing theory and philosophy on which to build the edifice. You don't think that's quite a trick?

Of course, actually knowing the upper strata, it might be seen to be very simple to build the lower strata. Well actually, it's quite the contrary. You see with such enormous clarity exactly what has been going wrong and exactly what you've been doing that you wonder how anybody could miss it. You see? And you say, "Well, it's a very simple matter, you know. You got into a knuckle-headed frame of mind and started postulating purposes, you see. And then these accumulate mass, and the basis of the solution of your difficulties in the physical environment and for the last trillions multiple, some vast figure, you see—you've been lousing yourself up. That's what it is. You get it now, huh?"

And you wonder, "Why don't you understand this, you knucklehead? It's awful clear to me! It's very clear to me. I postulate these things and get all messed up, and so on, and so on, and then all this energy mass is still around and its automatic solutions to everything, and it knocks hell out of me, see? I can't do anything and I have to wear a body and all kinds of wild things occur. Don't you get it?"

I'm afraid you'd find people would look at you blankly. They would look at you blankly. They are worried just today about the fact that the stock exchange trembled, and that Tel & Tel rose while gold shares sunk. And this shows that there is some interesting implication concerning racialism in Lower Slobovia.

And that's what's really wrong with them, they know. It's the fact that they might go broke if they didn't go broke or something, you see. If they didn't have enough money in order to buy a *wah*, and then the *waf-wah*, and then the boss is a *waf-wah*, and then so *fo-wah-wa*. They know what's wrong with them; and their wife was cross at them at breakfast. They know what's wrong with them.

And you say, "Well, actually, you just think that that's what's wrong with you, because in actual fact what you've been doing is carving yourself down. See, a lot of trillions of years ago you had these goals and postulates and so on, and you run around and make these GPMs and so on. And they react against you, and so on, and you're not very able. And your environment and so on . . . Don't you get it?" Well, of course, our communication line is absolutely stopped at that point. You can know so clearly exactly what is wrong with the being, you can know so brilliantly, with such insight, exactly what's wrong with you, and see it unraveling at great speed and with considerable accuracy; and so seeing it, you wonder how anybody else could fail to see it.

Well, the funny part of it is that if you try to . . . You got a fellow there, and he's facing this boa constrictor. And this boa constrictor is about to constrict. And you say to this fellow, "We're going to run a little process on you. In your childhood . . ." I'm afraid you're not going to get much attention from this fellow, see? He sits there looking fixedly at this snake, you know, ho-ho. He knows what's wrong with him: he's about to be constricted.

Well, some religious activities have had solutions to this. They say it's very simple. All you do is say, "There is no substance to reality." And you see—you look at the boa constrictor and you think good thoughts. And you think, "There ain't no boa constrictor," you see. And if you think these thoughts strongly enough while you're being constricted, you won't mind it. They've had methods of coping with this in the past. So we're not completely original, here.

But to jack up Scientology one level and run a whole new philosophy underneath of Scientology, which is immediately graspable, understandable and quickly agreed with, which can be discussed in the highest intellectual planes, over the very, very best breakfast tables, and in the lowest hovels, all with complete and utter reality the whole way, and to provide in that sphere a therapy, based on no different an understanding than this, and a reason why . . . And the last few weeks I've been walking around in a small circle trying to do just that and finally succeeded. And finally got a Scientology Zero that undercuts Scientology One and which everybody would, I'm sure, agree with.

Scientology Zero, as you knew before, was descriptions of the environment and what was wrong with it, and so forth. This takes care of the world in which the person lives. Has nothing to do with his mind at all. Scientology One is the isness of things and takes care of his mind as well, but Scientology Zero simply takes care of the environment in which the person lives.

Now, the whole subject is instantly summable in—of its own heading, which is “the dangerous environment.” That’s all. You just say, “the dangerous environment,” you see. And that sums up what you’re talking about, and the frame of mind of the individual who is listening to you. You have immediate agreement that the environment is dangerous.

Now, the funny part of it is, a great many people who are professional dangerous-environment makers—these include the politician, the policeman, the newspaperman (all of these blokes are specialists), the undertaker—these birds are specialists in the dangerous environment. That’s their mainstay. They sell a dangerous environment. If they didn’t sell a dangerous environment they feel they would promptly go broke, and so on. So it is to their interest to make the environment far more dangerous than it is. The environment is dangerous enough. But they make it far more dangerous than it is.

They sell a dangerous environment—100 percent. And like judo, the avidity with which these people sell a dangerous environment can be used by the Scientologist. The whole activity of judo is using the strength of the opponent to overcome the opponent. He aims a whale of a blow at your head and the strength which he used to propel that blow takes him over your shoulder and onto the floor.

So understanding Scientology Zero would include an understanding that the very person who is the worst enemy of Scientology—the chaos merchant, the slave master, the fellow who’s trying to hold everybody down, the fellow who’s trying to keep everybody shook up one way or the other and so he can’t ever get up again, and so forth, the fellow who makes his money and his daily bread out of how terrible everything is—that fellow, of course, would forward Scientology Zero for you with great speed. It’s an interesting comment to make and it’s worth thinking about in passing.

Now, let us take—let’s go in now to modern—ha-ha—philosophy of the Toynbee school. Fellow by the name of Toynbee—he spent a lot of time in a library, back end of the library, you see, and he knew life finally. He finally knew life; he’d read enough library books written by other fellows who had spent most of their time in libraries. And he came to a great understanding of life.

His actual information on the subject of Mexico, of course, is the tourist poster and the picture of the Mexican sitting against the wall with his sombrero over his eyes and his serape around his shoulders, sitting in the sun. There he is. So he says, with great conclusive exclamation points followed by innumerable degrees, “The reason the Mexican does not succeed is he has insufficient challenge in his environment—not enough challenge in his environment. Therefore, he doesn’t amount to anything. The reason the South American, see, isn’t an up-and-coming breeder of countries and so forth, is its people have an insufficient challenge in the environment. The reason the African black has never made any progress in civilization is because his environment has insufficient

challenge." Then he closes his library books, having written these asininities, and goes back to sleep. He'd never talked to any Mexicans.

Out in the Philippines, why, a brassy, energetic white man jumps up and he says to the Igorots, "Now, if you will just cut a pathway from the village down to the river and take a bullock cart in the morning and go down to the river and fill up a water tank and bring it up here, why, your women will not have to be making that walk to the river. And you should engage in this public works project at once." And he's absolutely *outraged* because these people do not engage in it at once. And he goes away, and he says, "Ha-ha! Those people have insufficient challenge in their environment. Nothing for them to measure up to. No ambition. Not like us in the West. We've got challenge in our environment."

This guy had challenge in his environment, huh? His mama opened up his mouth and spooned Wheaties into it and papa wrote all the checks as he went through college. And the way was paved in all directions with machinery and vehicles and the environment had been licked. So of course, he can stand up there and be brassy.

What's the real environment of this Igorot sitting there around the fire listening to this fellow tell him how he has to cut this path down to the river? What's the real environment? He's got a little boy and he thinks this little boy is a very nice little boy. And he knows this little boy hasn't got a chance in hades of living until he's seven. He knows that—disease, bad food and so forth. So he just sort of quits along that line; gives it a lick and a promise. He knows that when the rains come they won't just be rains; they'll just flood every seed out of the ground and pound the fields to pieces and if he can salvage anything out of that, why, maybe—maybe—why, he might live a few months. And he knows very well that all he's got to do is walk under the wrong tree and get hit by a snake and that'll be that. In other words, he already knows he can't live. That's what he knows: He can't live. So why try?

In other words, the challenge of the environment is absolutely overwhelming to this fellow. I've studied twenty-one primitive races, including the white race. I know these boys pretty well. I've eaten lizard's tails around the campfires with them. And it's absolutely staggering—staggering—the threat of the environment of such peoples.

Mexico—the political situation, the crop failures, the avarice of taxation, religious taxation, two or three different kinds of courts that you could be hauled up to, everything going to hell in a balloon. And if you haven't got that, you've got bandits, dysentery, so forth. Strictly a case of "why try?" So why not put your back up against a wall and pull your sombrero over your eyes and just go to sleep? It's just too much.

And that's your black in Africa—same story. Too much challenge in the environment. The environment is too dangerous. And that environment is too dangerous for a fellow to have ambition.

Now, they like to tell a favorite type of thing—that you must have challenge in your environment. They like to tell a story about, well, how about this young painter and here he is out there in Terre Haute, Indiana, and there's no challenge in his environment at all; he doesn't have any friends. And he eventually, of course, moves to the big city. They make a big deal out of this thing, you see. The environment, you see, offers no challenge or something of this sort, you know. Heck! The reason he became a painter in the first place is he didn't want to work down there at the feed store with Butch Gregerty, throwing bales of hay around. This guy beat him up during kindergarten, beat him up during grammar school and beat him up during high school; now he's supposed to work for him in the feed store. That's a little bit too much challenge.

Nobody around there buying any paintings, too. And he's prompted by the fact that nobody says "sir"; the environment is hostile to that degree. Nobody believes in what he's doing; it's hostile to that degree. He doesn't have any future, as far as he's concerned, in any line that he can do. In other words, he faces continual starvation. He faces social ostracism. He's unable to communicate or contribute to his community, and so forth. That's a very hostile environment. So he goes to a friendlier one: Greenwich Village. See?

He'd rather—he'd rather starve to death quietly down in Greenwich Village, don't you see, than be threatened to death out in Terre Haute, Indiana—challenge of the environment. And we come to the conclusion that the individual—whether he be white, black, red or yellow—if he is a man and if he is on this planet and if he has not been able to achieve his own destiny; we must conclude that he is in an environment he finds overwhelming, and that his methods of taking care of that environment are inadequate to his survival, and that his existence is as apathetic or as unhappy as his environment seems to him to be overwhelming.

Now, if we get those principles down we have Scientology Zero. Of course, the chaos merchant, who wants an environment to look very, very disturbing . . . Somebody says there's such a thing as a good-news story. Have you read a paper lately? There's no good-news stories. "Train wrecked, child raped, murder"—what's good about these stories? There is no such thing as good press. These are fellows who are shoving the environment in your face and saying, "Look—dangerous. Look—overwhelming. Look—threatening. Look. Look." Well, they not only report the most threatening bits of news that they could possibly—couldn't have any possible effect upon their readers' lives, but also sensationalize it, and make it worse than it is. What more do you want, as a proof of their intention? Well, of course, this is the chaos merchant. He's paid to the degree that he can make the environment threatening.

Now, it isn't just and only the politician, the soldier, the militarist, the fellow making the big rockets and the newspaper reporter and so forth, that's making the environment threatening. There's a lot of people spend their whole lives as professional chaos merchants—just worry everybody around them to death. In fact, the percentage is pretty good. The percentage is probably one out of four. Pretty good. "If I can just keep Henry worried enough, why, he does what I tell

him," this sort of philosophy. Just spread the confusion, spread the upset, you see. And along with this goes, "I wonder why Henry doesn't get ahead?" Of course, they're making Henry sick.

So the chaos merchant has lots of troops—a lot of people with vested interests. What's a blackmailer but somebody who's trying to extort money by telling somebody that he can make the environment far more dangerous. "If I just tell people that you and Mamie Glutz were seen in the tourist cabin . . . A few quick pounds will keep this environment a little less dangerous, see? Because I won't tell." You get the whole theory of the thing? Well, it isn't as crude, you see, as extortion. The newspaper prints, "Thousands dead in . . ." and the thing lies there on the newsstands, and people think, "God! Thousands dead in . . . !" You see, they're hit with the news, they can't let go of it, and actually they respond to an extortion—they throw pennies down. And you turn the inside page to see the rest of the headline and it says, ". . . history." "Thousands dead in history. Past strewn with death." "Have you been plagued lately? The great plague took twelve million citizens in the year 1204." "Will you be a cancer victim? Support your local doctor."

The medico, you know, he doesn't get paid for the number of people he makes well, he gets paid for the number of people in the society who are sick. Don't think it's any accident that the cops will take a dangerous criminal, throw him into prison, make him more antisocial and more dangerous and then release him upon the society. Don't think this prison system which is being used is an accident. It's a marvelous method of getting police appropriations. If you didn't have that much crime, why, nobody would permit police salaries and equipment to be extorted out of them. Of course, the police chief, he's as important as he has policemen under him. He's got fifty policemen or he's got a thousand policemen. He's important and draws pay in ratio to the number of policemen. Well, the number of policemen give you the number of—amount of crime there must be in the society. If there's no crime in the society, naturally you don't have very many policemen. If there's lots of crime in a society, naturally you have lots of policemen. See? So, the more crime, why, the more cops. And the more sickness, the more doctors, see?

Newspaper reporters, for instance, sit around and think solely on this basis: "If I could just run into a big story . . ." I can see this fellow sitting there now. There's a schoolhouse, you know; a big beautiful school has just been finished, you see. School children are playing out in the yard, playing happily ring-around-the-rosey. And this newspaper reporter is sitting there looking at the schoolyard, "Supposing that should all catch on fire, just as they all go inside? What a story!" You know, "What a story. I've—sitting right here with my cameraman, why, I'd become famous overnight," you see. "*Time* magazine, *Life* magazine—probably give me coverage all over the place, you know? Charred bodies of little children," you know? Well, that's what he eats. That's what he eats. That makes his life forward.

And of course, that's an exaggerated case, but this does run and is to be found in the society to a very, very marked degree. It isn't just the newspaper

reporter, the politician; it's also the individual who—here and there that you see—that engages upon this sort of thing.

So the environment is not as dangerous, ever, as it is made to appear. Here you have tremendous numbers of people—vast amounts of money. In fact, I think three quarters of the national income of the United States right now is dedicated to atomic war. Well, that's interesting. There hasn't been one. If they hadn't developed it, there wouldn't be one. Elementary. So the money that financed the horror is now busy supporting the horror, don't you see? And you know, I don't think there have been two cents spent on the actual reduction of the threat of atomic war. They talk about shelters—people could crawl into shelters and that sort of thing.

The truth of the matter is, if you had a few billions to throw around you could probably dream up a defense for atom bombs so that you'd detonate them in the air. You could probably render them null and void without too much trouble—if anybody—if any politician was ever interested in peace. They aren't. They get all their appropriations and public interest and so forth from the amount of disturbance.

Why, he could probably dream up some solution of some kind or another that would handle this international tension situation. And certainly if they spent as much money on it as they did on rockets, they could certainly come up to some kind of a solution. Oh, I don't know, in Scientology we could undoubtedly solve the thing without too much trouble. And talk about money and expense and so forth, it wouldn't take anywhere near the money and expense. But look at the money we would do people out of. Boy, look at the incomes we would cut! Oh, man!

So, anything moving forward that tends to pacify or bring a calmed environment is met and makes a ridge with—is met by and makes a ridge with the backflow of vested interest in making a disturbed environment. So you get this ridge.

Now, if Scientology moved on forward, the environment would become calmer and calmer. Not less adventurous, but calmer and calmer. In other words, its potential, hostile, unreachable, untouchable threat, and that sort of thing—the amount of threat contained in it—would reduce. That's for certain. Because, you see, somebody who knows a few more things about life and knows something about himself and knows something about others and gets a grip on the situation—why, he actually has less trouble—less trouble in his environment. Even though it's only reduced slightly, it is reduced, don't you see?

So, that's a reduction. We'd say, well, somebody hasn't heard of hardly any Scientology, and yet he's—one of the things you can say about him: "Well, he has less turmoil in his environment." Now, that of course is a movement in the right direction. And that would bring about all sorts of things. That would bring about the individual resurgence so that an individual, less threatened, just from a standpoint of the environment, tends to resurge. He gets less apathetic. He thinks

he can maybe do more about life, you see. He can reach a little further; therefore, he can exert a calming influence upon his immediate environment, and so on.

Now, as that progressed forward, why, you would produce individuals, more and more and more, who could bring more and more and more calm to the environment or handle things better and better, you see. And it's only things which aren't handled which are chaotic. So we'd get a situation where the threat of the environment would be dying out. This overwhelming, overpowering environment would be tamer and tamer as far as this is concerned; people would be less and less afraid. You'd have more and more opportunity of handling the actual problems that exist instead of people dreaming up problems in order to make a couple of quick bucks or pounds off of them, you see? Be a different—different looking picture.

So in actual fact, the chaos merchant does not like calming influences. He tends to fight these things. This wife—she's made her coffee and cakes for a long time scaring her husband to death, and she keeps him good and scared to death. Scares him at breakfast table, scares him at dinner, and so forth and so on. If nothing else works she brings in the pile of bills after supper, don't you see. Stress. She keeps putting stress on it, and somehow or another consoling him during this thing about—you know, consoles him, about this, even though he is completely overwhelmed, there's nothing they can do about it, and so on. Got him completely under her thumb, see?

All right. This bird walks down to a PE Course. He hears about communication—he talked to somebody or something like this. He starts talking to his wife, just as an experiment—saying hello to her or something like this, see. He looks a little calmer. This is not to be borne. And incidentally, at that time, you can expect a considerable explosion. She's going to go on a tirade about the subject that he *must not* have anything more to do with Scientology. And every once in a while you'll run into this in PE Courses and that sort of thing; you'll run into this in practices, and so on. Bill or Pete or Oscar or something—he mustn't have anything more to do with Scientology.

Well, what have you run into at that point? You've run into a chaos merchant, see? And they're buying and selling this commodity called "disturbance," and he's less disturbed. And so therefore, he obviously then is less under control and can be extorted from less, and so therefore, he is being lost as an edible breakfast. You're taking the food off the plate of the chaos merchant, see? Well, you'll see that ridge develop just on an individual basis, and you'll certainly see it develop on a third dynamic basis.

The newspaper—oh, my gosh! Let's take the story of Scientology. The simple story of Scientology is quite remarkable in its simplicity. And in all the fog of press, one loses sight of it. And I thought of this the other day when I was walking through a door into the lounge, and so forth. Almost knocked myself out. I suddenly thought of this and I began to laugh and I couldn't stop laughing. Because I'd been "pressed" to death here in the last few weeks, you see.

I've had more silly questions asked me by silly reporters than you could count . . . They're marvelous. They're marvelous. And I've developed a new technology for handling that's very disconcerting: I laugh at them. *New York Times* on the phone the other day—I went into howls of laughter at the fellow—a couple of the questions he was asking, and so on. Standard patterned questions, always been asked before, you know. Goof questions, and so on. You'd be surprised. This guy almost went into tears. He almost went into grief. He wasn't bothering me. He wasn't upsetting me. He wasn't annoying me, don't you see? And, of course, even though he's only trying to annoy the public and disturb the public, when he's interviewing somebody, you ought to be worried. And if you're not suitably worried as his public should be suitably worried—taking this thing seriously and taking the potential threat that he has there seriously—of course, you've taken away from him practically everything he's got to offer. He can't hit you with anything, don't you see?

This particular bloke wound up very, very friendly, and made sure that he—do come by and see him, up in London, and so forth, if I got to town. Very happy to buy me a dinner and a drink. He was very, very cheerful about the whole thing. He wasn't trying to get more information. By this time, he was overwhelmed. He was—he was propitiative. It was him that was going to give up the dinner and the drink, see. Up to that time it was me that was going to give up the news. Only his impingement didn't work, mine did. I didn't take him seriously.

I've noticed lately that's very disconcerting. Or direct them to a sure, open-and-shut source. Just don't answer the question, just direct them to a source, and the source . . . Smile at them and go, "Oh, you're asking that," you know. "Well, see so-and-so and so-and-so and so-and-so. Let's talk about something that's more important."

But let's look at the true story of Scientology. Let's put it into its most banal form, but nevertheless, a very true form. A Doctor of Philosophy develops a philosophy. Step one: Doctor of Philosophy develops a philosophy. Step two: People find it interesting. Step three: People find it works. Step four: People pass it along to others. And step five: It grows. That's the story of Scientology. If you think it over for a moment, that is the story of Scientology. It really has no further ramifications than that. It's just blunt, straightforward. That's exactly what happens, you see. Doctor of Philosophy develops a philosophy, people find it interesting, people find it works, people pass it along to others, and it grows.

Next time you read a news story, think of this story. I went into stitches over this, when I thought, "Look at the story that they're trying to make a story out of. There's no story there!"—except it's just an interesting story, the way you'd sometimes read in the old Spanish newspapers: "The roses of Valencia are beautiful at this season of the year." A modern story has got to have disturbance and chaos in it. It's got to have conflict, it's got to have upset, it's got to be chewing everybody up. Must be conflict. How do you get conflict into this story?

Well, this is—obviously they're dealing with something potent because it *is* growing, because it *is* spreading, because people *are* doing things with it, because it—organizations are appearing with regard to it. Obviously there's something going on here! But still, what is going on—that a Doctor of Philosophy developed a philosophy and people found it interesting and people found that it worked and people passed it along to others and it grew.

Now, you begin to look over this situation, you actually can't make any more story out of it than that. You can tell some bits here that amplify the thing; you can get some statistics. Well, all right, "Doctor of Philosophy develops a philosophy, Doctor of Philos—. All right. Well, it's—is he? and so on. Do you know anything about it?"

"Oh, yes. He's better—better educated in terms of semester hours, and so forth, than practically anybody that's teaching in philosophy in universities today, and didn't spend all his time in the back room of a library, but went out and studied various races of man and saw how their ethnical patterns fit together and saw how man was getting along, and found there was a common denominator to existence; and applying this to known philosophy and developing new materials on the thing, developed a philosophy." And it's all very adventurous. There's a lot of amusing anecdotes that go with it. But that's all the story you can make out of it.

Well, this reporter, he—he's to—ho-ho! He—he's got to have some disturbance here. He's got to get this thing—ho-ho. How do you make a conflict out of it? How do you get the *wuhh* and the *rrr*, and how do these things go together with a *shwirr*. Well, we take point number one. He's got to say, "Well, this fellow actually isn't educated. He doesn't have any degrees. He's never been anyplace," and so on. He actually never gets as far as saying it isn't a philosophy because that's a bit above his educational level, see? But he can try to find something wrong with the fellow who is doing this thing. He can never really find anything wrong, but he tries hard, you see. And he punches in all directions and comes up with some interesting adjectives and so on, but he really can't make the grade on the thing because his facts aren't supported.

Now, as a matter of fact, people finding it interesting—he tries to say that people are hypnotized or they become unwilling victims, or they're dragged off into lairs, you see or . . . He's got to do something here to make this disturbing and sensational, don't you see? Well, that's—of course, can't quite make the grade there, but he tries. He tries, you see. He leaves "it works" strictly alone. He drops that like the cat dropped the hot chestnut. Because he knows it works. There's not really any doubt in these people's minds about any of these points, you see, they're just desperately trying to make a story out of this thing.

As far as people passing it along to others is concerned, why, the medico, he thinks, "Gee, you know, if they passed this stuff along here to others, why, this would be pretty grim because people would become happy and then what would happen to my income, you see? And that must be stopped. So everybody's got to

be hammered and pounded, and so forth." Actually the biggest job of work which we do is trying to smooth it out so actually there are no economic hardships or otherwise. I'm working hard on that these days where abuses might exist. But they immediately have to dream up a word like "cult." See? That bars everybody out because it makes it look like a closed group, see? A cult. The "cult of Earth"—that makes just as much sense, see. He's an earthman, so therefore he belongs to the Earth cult, see? I mean, it makes just as much sense, you see?

But he works and sweats over this thing and he really can't get anyplace with this thing, you know. I noticed them sweating over this in the Washington raid stories, and so on. They found the box—"A message put into this box goes right to Ron," you know—they found this box, and my God, they took more portraits of that thing, I think. I don't know what they did. Seemed very, very terrible and unusual to them that a communication line did exist there. And it was very upsetting to them. How they worked at it, see! Well, yet they couldn't do anything much about it. And it grows, and that's what alarms them.

Saturday Evening Post's whole theme is how startled they were to find out that it had grown. They thought it had all died away and they were all being very complacent about it and it's . . . The writer told me this, you see. And everybody was quite relaxed about the whole thing and then all of a sudden they found out that it had grown to enormous proportions and had kept on growing all through those years. And it hadn't disappeared and it hadn't been just a twenty-four hour fad, and this was terrible, and so forth. And he became quite frothy about it. He tries to find things.

Now, as far as Scientology developing, here or there, some ridges and some upsets and so forth: look at the planet it's being released into. You mean to say we're responsible for the conduct of the planet? Well, we're not yet entirely responsible, but we'll make it. See, you start releasing things to people and races and that sort of thing, and here and there there's going to be a little switch around and an upset or something like that, but believe me, we have less of them than anybody else ever had. And we straighten them out. Eventually we take care of these things. Well, that's quite remarkable. So there really isn't any real trouble for them to look at.

To make a story out of this you'd have to sock at each one of these points one way or the other, you see? And yet because there is no story there, of course, they can't write the story because it doesn't fit into the modern press specifications. There must be disturbance, there must be upset, people must be worried, and people must have, by reason of this story, a more disturbed environment than they had before. Nevertheless, all things to the contrary, the true story of Scientology is simply: A Doctor of Philosophy developed a philosophy, people found it interesting, people found it worked, people passed it along to others, and it grew.

Well, you could dream it up, you could even make a story out of it if it was a sane press, see. You could say, "Look. Nobody ever found these answers

before. There has never been one on this planet." You could say a lot of things of this particular character, all of them equally true and very startling and well worth announcement, but there's no conflict in it. So therefore, the story of Scientology goes true as an arrow and nobody really can do very much about it or do very much to it, because they can't rough up its edges. If you ever want to be completely crashed, get in the road of truth.

Now, all disturbance and chaos folds up in the teeth of truth. The Duke of Alba is dashing about, losing battles left and right, and talking about how horrible the enemy is; and the—his troops and his government are getting very, very upset; he's a—and his king is getting more and more discouraged and so forth. And then one day the fatal shaft of truth cuts through this whole chaos. He's been in the enemy pay all the time. Immediately everything sets back to rights again and the troop morale comes back and they go and they defeat the enemy, and the king . . . It works out at the end. Well, that's a dramatic incident with regard to truth. But all truth, whether dramatic or simple, has the same effect. Don't ever try to stop truth. That's the only thing that can go through sixteen-inch armor plate.

This fellow is screaming and howling and raving around and he's cutting you up one side and down the other, and if you know the mind you say, "The reason you're mad at me is because you had a withhold from me concerning my paycheck two months ago." Watch him fold up if that's the truth. Don't watch him fold up if it isn't, because he won't if it's not the truth.

Fellow named Jones lives over here on the edge of Saint Hill. He has been snapping and snarling and screaming and howling about what horrible things we're liable to do to him at any minute. And I wrote him a letter not too long ago and I said, "If you'll just carefully review the things which you have done to us that you think we don't know about, you'll feel much happier about us." I haven't had a word since. It's just been a tomb-like silence. Interesting. It's interesting. The clean blade of truth, and—it can't be stopped.

Now, in a universe which is kept going and made very disturbed continuously by lies, all the basic and fundamental facts of the universe had been completely covered up and particularly those related to life and death; these things were completely masked. And nothing but disturbance and chaos had been dug up around them for so long that that data was gone. It wasn't just hard to find; it was just gone. In fact, many data—many contrary data existed. It was pretty hard to sift this stuff out and get a toehold on to this sort of thing. What is the truth about man? What is he? What kind of a being is he? Who is he? What's he doing? What's he here for? What am I here for? What am I doing? What am I trying to do? What am I trying to get done? How long will I live? What'll happen to me when I die? What kind of a being am I, anyhow? These are the basic and fundamental questions. Those questions and answers thereto—on the time-honored basis—belonged in the realm of philosophy. The answers to those things always have.

Well, philosophy had come to such a decadence that I think in the West it mainly was somebody sitting around a cracker barrel uttering witticisms. And I think the last time anybody really came up with any really civilized philosophy of any kind or another, they gave him a nice slug of hemlock. It's not been a very popular subject, but it was only unpopular to this degree: that it disturbed the merchants of chaos. And these fellows that had trouble with this were only luckless to this degree: that they didn't reach the truth. They had limited truth. And the road to truth is something that you must follow all the way down. There is not such a thing as a limited truth. You've got to go all the way when you start talking about the truth of life. You mustn't hold up and not find out what it is.

But people set you the consistent and continual example when they say, "Look, philosophy is very dangerous stuff." Well, yes, it is very dangerous stuff to a fellow who's supporting himself by lies. Who's it dangerous to? It's only dangerous to people who are dangerous. It's only dangerous to people who are dangerous to others.

Well, this gives us a very interesting view when we start looking over the situation, not that the story of Scientology isn't a rather remarkable one. It's actually unparalleled. But it's very simple. It's extremely simple. And the goals and targets of philosophy are inevitable, whether I said they were this or said they weren't. By the mere fact of people looking at this truth, finding these things were true, applying these things and achieving a higher state of existence, you would inevitably get—whether anybody said you would or not—a calmer life, a calmer environment, a calmer civilization. And there would be less disturbance and there would be less pay for disturbance to be bilked out of that civilization. People would go up to just on that basis alone. Therefore, the first target—the first target when one starts to introduce Scientology to anybody would of course be that person's own environment. His own environment. Not his mind, but his environment.

And here is a whole worked-out philosophy, now, on the subject of the environment, under the heading of, "the dangerous environment." Now, if you scatter your own wits around in this thing, you could at once extrapolate—knowing, as you know, upper levels—you could at once extrapolate the ramifications of, well, diagnosis and treatment. You could dream up processes. On just this basis: This individual believes that the environment is more dangerous than he is—than it is. He certainly believes—this individual certainly believes—that the environment is too dangerous for him. That, we're completely convinced of. See, it's too dangerous for him. There are zones and areas in that environment which he believes are completely overwhelming and that he will not be able to personally cope with.

This we can say with absolute certainty, whether or not we're talking to Joe, Bill or Pete, or even a politician or a newspaper reporter or a cop. This individual—this individual would be able to agree with you on that basis, unless, of course, he were completely insane. He'd be walking around in a toga saying, "I am emperor of Earth," you see, "and all Earth is subject to my orders," you

see. And he'd be in a booby hatch someplace, see? He'd be crazy. He has, of course, got the final solution. You just make up your mind you're dangerous enough and you won't worry anymore.

But falling short of that, any relatively sane person that you can talk to will agree with you that the environment, and certain spheres of the environment, are a bit too much for them.

I'm not, by the way, reviling the merchant of chaos. He's completely crazy in that he thinks the environment has to be made chaotic. I don't know why he thinks it needs his assistance! But this fellow has his points and he thinks the environment's too much for him, and he certainly knows he's making the environment too much for others. He certainly knows this.

So in talking to an individual, we know that the environment is being made more dangerous for him or her than it is. Lord knows, it's dangerous enough. And Lord knows, there are real areas of danger in this environment. But also we know that there are areas of that environment being made more dangerous than they are. See, we know that point. And that is one of the key points of Scientology Zero.

See, one point is that the—that the environment seems dangerous to the individual—you'll get an agreement on this—and that he is undertaking certain methods to hold the environment down and keep it from biting him. We certainly know that. And we also know, due to the presence of people who have a vested interest in this, that the environment is being made more dangerous in certain areas than it actually is. We know those things exist.

So therefore, we can then say that the individual could be marched forward into some sectors or quarters of this environment with his own inspection, in some way, and perceive that the environment was being made more dangerous than it was. Now, we can also see that—and another operating principle of Scientology Zero is that the individual's health level, sanity level, activity level and ambition level are monitored by his concept of the dangerousness of the environment. These various levels are monitored by *his* concept of the dangerousness of the environment.

Now, what have we got here? We have factors out of which we could work—well, we have factors out of which we could draw up an improvement program for any human being rather quickly. We could draw up an improvement program for any given human being. One, he considers his health and well-being and that sort of thing, to an enormously greater degree . . . This is the discovery. The rest of this is just built up on this one discovery. The discovery is that his health and well-being, his sanity, his ambition are monitored by how dangerous and overwhelming he believes his environment is; that he's actually not operating to the challenge of the environment; he is withdrawing from the threat of the environment to this degree. Now, knowing that, we could therefore improve these things in the individual without regard to his mind.

Ah, you see, now, we're dealing with a very interesting sphere here, aren't we? We've mentioned this before under "destimulation." This previously has occupied just one little level in the auditor handling the pc. He finds out where the pc's living is too restimulative for him; tells him he won't process him again till he moves; tells him he mustn't go home during the whole period of this next intensive but must stay downtown in a hotel where he's less restimulated.

We've seen this around, don't you see? But now, let's make—let's make a whole—a whole banquet out of this tidbit, see? Now, we're not explaining to this fellow anything about his mind; we're explaining to him about his environment. We know we're going to get—it does—it's a minor amount, but it'd nevertheless be a demonstrable amount—we're going to get a resurgence and a betterment in the area of his health. We're going to get a betterment in his physical and mental alertness. And we're going to get a betterment here on his ambition, his amount of activity and that sort of thing. And if we're working in this particular field—with Scientology Zero—then we're actually not going to work with his mind. Do you see that? We're not going to work with his mind, we're going to take this as another entirely different sphere and activity.

Well, naturally thee and me know that the reason he flinches every time he enters a red room, and so forth, has to do with a whole bunch of facsimiles he's developed on the subject of red rooms which are being firmly held in place by a bunch of RIs that have to do with this and that and the other thing. We know this mental combination and in the absence of that—in that mental combination isn't eventually subtracted or knocked out and so on, we know that his gain is limited.

But now let's talk within the real reality of the individual we're talking to. Now, what is his expectancy? What is *his* expectancy at this level? It may be this low: that he just won't be so frightened when the doorbell rings. You get a—we're talking now about a very tiny improvement. But nevertheless, this improvement would be quite real to him—be enormously real. And in the story of Scientology, what we're butting up against here now is this one particular level, three—people find it works. If people don't find it works, that is the end of Scientology's progress in that particular direction.

Well, this is an area of high-level workability. You see, all the fellow has to do is study his environment a little bit. He doesn't even have to study his mind. Well, this is a very, very good thing. This is a very easy one. So we're just going to get it that when he wakes up in the morning he doesn't have an agonizing feeling like something horrible is going to happen if he gets up. You see? This is going to, not disappear, perhaps, but diminish—that he will be a little more active in life.

Now, the funny part of it is—I just tell you—you can settle for those gains. But the gains you will actually get will, in most cases, if you're settling for those, greatly exceed your expectations and greatly exceed his expectations. These gains are adequate here to startle a guy's ears into a thrumming quiver.

All right, how do we go about this? How would we use this material, using these various principles? Well, remember now, that most—the threat he is worried about is probably imaginary. See? It's really not anything to be worried about. Let's embark upon a simple therapy. This is a therapy at Scientology Zero. Don't read the newspapers for two weeks and see if you don't feel better. Of course, he doesn't read the newspapers for two weeks, of course, he'll feel better. He'll say, fine. Now read it for a week, and you'll feel—find you'll feel—at the end of that week, why, you'll find you feel worse. And after that time make up your mind whether or not you ought to pay any attention to the newspapers.

You could just lay this out as a simple experiment, you see? Well, he can easily do that because it's a negative action. It's not expensive, as a matter of fact it's slightly, microscopically, cheaper not to buy newspapers, you see, than to buy them. So it isn't a costly experiment at all. That's in the direction of destimulation, don't you see?

Now, that's all very well from his personal viewpoint. You could actually tell him . . . And here, by the way, you have the little junior cousin or the little gene that grows into all of the Havingness Processes later when properly placed in this position, see. Just tell him to look around the environment and find something that isn't a threat to him. If he ever gets too upset or confused, why, just start looking around his environment and find something that isn't being a threat to him. That's a magic process, by the way, and that is very smoothly worded. That is far, far more sophisticated in upper-level Scientology than it looks.

You could actually find what sort of a threat he was experiencing at Level Two, and run that as a Havingness Process on a negative. See, he's very worried that things are going to fall on him. So you could dream it up on the basis of "Well, look around here and find something that isn't going to fall on you," see. And he would eventually, gradually, with great comm lag, find one thing someplace. And you must make him find the one thing, you see, that isn't going to fall on him. He feels much better. And he even has a lesser gain than that. He realizes, if he—if he just ran it to cognition, that he has thought that everything was going to fall on him. That's the cognition. He's already told you this, see. But he now knows it by inspecting the environment.

This—under the heading of this, in processing, is old "Take a walk." You feel bad, go take a walk, and look at things as you walk. Well, of course, this is a forward progress into the environment. And the reason that works, I can tell you now, is the person finds out that the environment is not threatening. This is a whole positive education on the negative threat. You understand what I mean? Positive education. Because he goes around and looks and see if something is doing this to him. And of course if he finds out, it's a negative threat.

This fellow is all in a sweat on the subject of the Chinese situation. Well, of course, you could ARC break somebody and chop him up with this thing too by just negating and not-is-ing the whole situation. You could say to him, "Well,

what threat have the Chinese ever been to you anyhow, that you're so worried about?" Now he has to protest and justify his own thinking. He has to get himself all tangled up trying to prove he's right and you're wrong. So of course, that has no workability at all. But this is true. But this you could do.

Now, in an upper-level process you'd run a repetitive process—something like "Well, what event have you heard about that hasn't affected you much?" You could run that as a repetitive process and you'd get big gain.

But your effort at Scientology Zero is somehow or other to get the individual to inspect the environment and find out that there is some slight greater security in it. That's all. That doesn't sound like much, but then I'm just dumping it on your head—a complete wagonload of work on the subject of Scientology Zero. I can give you the principles which I have just given you, and those principles are very short and sweet. And out of those principles you have to work with any individual as he walks up, because he's got a different environment than every other individual that walks up. So you—can't tell you too many processes to run with this individual. You see what I mean? I mean, he's going to come up and he's going to tell you he's worried about different things. I can only give you the principles by which you could get him to not worry about them quite so much. But it has nothing to do with talking to him, it isn't up to itsa at all. It all runs on the single auditing command, "Look. Don't worry." "Look and find out if the environment is as threatening as it appears to be." This is your single auditing approach to the thing.

Individual is very worried. He's sitting at his desk and so on. Papers are piling in. Everything seems to be going up in a high uproar, and he just feels completely overwhelmed. Well, he himself ought to be able to look at the papers on his desk. They're the source of the threat, aren't they? And find something about them that isn't a threat. The threat, of course, will balance out in the discovery. That would be an action. That's a sort of "Take a walk while sitting at the desk," see?

Person feels like everybody is hostile in the environment to them. Just say, "Well, now, you find—find something people say or do around here that isn't hostile to you." All on the gradient, you see. "Find—is there one person in the organization who isn't actively hostile to you? Is there anything said today that wasn't directly and immediately hostile to you?" This could also be played in the direction of exaggeration. But you get into mental things and so forth. You get into mental responses when you go in this direction and move up in levels. So you know what I mean by that; you can get the exaggeration of it: Get the idea of a Chinese in every corner shooting at you with tong hatchets, you know? You can do all kinds of wild things and an auditor extrapolating and auditing somebody and so forth would undoubtedly go hog-wild with it. Perfectly all right. Let him go do so.

I was running a process the other day—just on this basis; just on readying up this material for Scientology Zero—and it was on the basis of "Look around here

and find something that isn't trying to exteriorize you." PC didn't find anything but had the cognition that she thought things were and was very happy about that. Did find two answers, both the same answer. "Me. I'm not trying to exteriorize me." You see this? Almost any inspection that you give it is a valuable inspection—almost any inspection.

For instance, one of you, right now, sitting still or minding your own business or all by yourself, could just think over, carefully . . . It's a very bad thing to get into "What things in the environment *do* threaten me?" Now, I'm not—ha-ha!—I don't advise you to go off in that particular line, you see? But sit down and figure out if there's anything that isn't a threat to you. A fellow who has a PTP or something like that usually can't get his mind disentangled from it very far. But "Is there anything around that isn't pushing this PTP at me?"—that's an interesting question. Sometimes takes you a few minutes to get the thing answered.

The guy who has just lost his girl—he just lost his girl, and he feels the horrible sadness and loss, and so forth, it imparts to everything. Actually, everything in the environment will talk to him about this girl. You possibly have had similar experience here. Somebody just—you think of somebody's name and so on, and you can remember a time when there was a moment or a few moments or a period of time in which it was impossible for you to look around and not be reminded of this person. Just *uhhnn!* That was a personless environment. When one's concentration has been very, very heavy on an individual or a person, it is sometimes almost heroically difficult to not associate everything with that person.

Well, the trick is to find something, of course, that isn't reminding you of that person. You might have to search a long way. This is how to recover from a love affair. This is a little bonus. Could have used it myself a few times in the last few trillennia. But the situation is in actual fact a simple one. The individual has identified everything in the environment with his unrest. Everything in the environment has become identified with the threatening things in the environment. And the individual can't pull his attention off of these things. But by indicating things in the environment, even quite simply, and by directing anybody's attention to things which are not so connected, making the individual find things which are not actively reminding one, you get a differentiation going where an identification existed before. And where differentiation exists, intelligence and judgment can return. Intelligence and judgment cannot exist in the face of an identification but can exist in the face of a differentiation. So this opens the door pretty wide.

Now, the funny part of this is that an individual, oddly enough, usually finds data more workable that he can work on others than data which is being worked on him, unless he also has the opportunity to work it upon others. You'll find this as a truth when teaching PE Courses or even small groups of people or even an individual; that if you give him something he can use to help others . . . It's an interesting commentary on the actual character of man. Man is basically good: If

you can give him things which will help him help others, he'll be far more interested than if you're simply giving him things which help him.

And therefore, in PEs and that sort of thing, and in teaching the individual or in any booklets laying out this material and so forth, your supplementary advice in the matter should always go on the basis of "Who are you trying to help?" "Who are you trying to help find that their environment is not as dangerous as they think it is?" This is so true that many of the questions you get in a PE are from an individual—are the hypothetical question which is in reverse to the doctor's question. The doctor's patients are always asking them for a friend. "A friend has this trouble and what would be your advice that I could give my friend?" when it's the person himself that has this trouble, you see? The medico's always running into this that way.

Well, a Scientologist always runs into it—not being in the same profession and a more honest one, which is quite different, quite different. And in actual fact the individual will ask for himself because he wants it to help somebody else.

One of the things that plagues an Instructor is that his questions he is being asked are very frequently simply being asked by a student so that this student then will make sure that some other student knows. Yeah, the question is being asked for the benefit of another student or other students. Quite interesting.

Now, that's true of all such wisdoms. So this Scientology Zero has to be pretty darn well understood by you in order to pass it along to Joe so he can help Pete. Because he will actually go help Pete with it, find out that it works to some degree and use it to help himself. And quite often that is the cycle it goes into; not, he uses it to help himself, don't you see, and then goes helps Pete. It's got a flip-flop type of cycle. That is to say, he helps Pete with it and then finds out that it helps Pete a little bit, so he takes some of the advice himself. It's quite remarkable. But that factor enters in particularly at this level of Scientology Zero.

Now, "Take a walk and look at things" is just the mildest, mildest, mildest advice that you could possibly give anybody that is almost certain to produce a result if the person will do it. It's quite a—it's quite an interesting process. There is nothing very dangerous about it. Of course, an old-timer like myself, I mean, I gave myself this advice one time up at 250 Old Brompton Road. Several sections of the sky had fallen in that day, and there were considerable amounts of tumult and turmoil going on and so on, and I decided that it was just all too much. So I decided I would take my own advice and go out and take a walk. So I proceeded to do so and because I told people to look at things, so on, I went around Old Brompton Road District up there in London, and I was busy looking at things, and of course I looked at them real good. And this intrigued me very much. And I found out by the process of looking at things and then putting tension on the beam with which I was looking at them, well, I could pull myself forward. And I didn't have to walk. And this became very intriguing to me. And, skidding my heels along the pavement and so on, and I became quite cheerful

about the whole thing, till I noticed a cop on the corner regarding me with some . . . Shook me confidence, it did, a little bit. Almost pulled myself out of the body that way.

Anyway . . . Did me a lot of good. Cheered me up enormously. But there's—there's a level of action, don't you see? There's a level of activity, a level of something or other. Now, that was about 1956, or something like that. The only earlier one I had that could produce the same result was go out and clip hedges. And you know, you can only trim a hedge so often. You run out of hedges. It's quite effective. It's quite effective.

Now, the master question is "What part of the environment isn't threatening?" You're basing this on the identification—the individual's identification of everything. That is your master question. "Isn't"—it's negative. Because he has everything identified with that part of the environment which is threatening. Well, you get him to differentiate and find out there are some parts of the environment that aren't threatening, and he'll make some considerable forward progress.

Then the individual can also arrange his life somewhat. And it's a funny thing that by making an individual plan a life by which he could live calmly and unthreatened, that the life he is living becomes less threatening. Well, this even applies to some guy who's on the—poor fellow who's on the complete treadmill; he has to keep this job; it doesn't pay very much money; he's got to stay there; there's no chance of his getting off of it and so forth. And he finds that environment very hostile. Well, he's sort of in a trap, isn't he? He's in a sort of a box, all of his own making. You get him to plan—we don't care how wildly he plans it or how he dreams it, but just get him to plan a life which would not be so threatening. And he will go on working at the job he is working at much more happily and much calmer.

Now, when you move this up, then, in Scientology One, and you start introducing communication factors and show him how to communicate to people, and so on, they find they can produce an effect upon people and people cease to be as threatening. And these things all tend to multiply on up the line. And if you keep havingness alive as you go on up the levels of Scientology—I mean you keep havingness in mind and don't drop it out of view completely and forever, you really never cease to lose, totally, the benefit that is started there at Scientology Zero. The environment isn't as threatening.

People are looking for a less threatening environment or, knowing mostly that they can't escape to that, looking for a way to be more enduring in the environment they're in. That's what people are looking for. It's a two-way look. They'd love to be able to get out, or they'd love to be able to master. But they don't think they can, to a large degree. They know they can't get out very far, and it wouldn't do any good. And nobody has ever been given—able to give them anything by which they could exert much more influence on their environment than before. And those are the basic goals and targets of the individual.

There are no more complicated goals and targets than that that are completely general to every individual there is. Any theta has these things.

In other words, not to have to stand up to the type of threatening environment he's in, or be more enduring or dominant of the environment he finds himself in so that it is less threatening—these are your basic PTPs of a theta that have been with that theta ever since he's been coming on up the universe. And of course, being a fairly nice bloke, he has actually been looking for something he could help other people be less intimidated or less fixed in their environment so they could get out of it, or so that they could endure or dominate their environment better. He's also been looking for something to help his friends. He's never really completely forgotten those. Even the drunk on skid row never forgets that. Even the bum in jail never forgets that.

These fellows, then, are actually trying to help others, and what you need is a level of help which requires practically no education at all. Or the education which it is receiving, of course, is a destimulation of the environment anyway. Just a discussion of the situation. Now, that's what's required. There's no auditing skill required there. There's nothing required there and yet there's a potential betterment.

This will become real to the individual no matter how crudely it is put to him. Just the concept all by itself that he considers the environment dangerous and overwhelming and that he doesn't quite know where that danger or overwhelm is coming from, that concept alone is an enormous piece of wisdom, see, that is just a square mile of wisdom dumped right on his head. It's never occurred to him before. He says, "It's true." He never thought of it. He never thought of it for himself or anything else. He's just felt it and was it, all the time. And what you've actually defined is what he was.

This is his isness. Quailing back from a very threatening environment that may overwhelm him at any moment, unable to progress forward into greater endurance or power that can handle that threatening environment—this is his life. You have told him the story of his life in just those few words, don't you see? Well, if you take it out from there and you actually provide a therapy, well, you say, "Knock off some of those things in your life that make you upset." Why, that's good, solid advice, see: "Who upsets you? Well, don't talk to them for a while." I mean, this is crude, see? "What activities leave you feeling worse?" and so forth. "Well, just don't do them for a while." "What things in the environment aren't really a threat to you? All right, you got some of those. All right. Fine. Associate with those. Pay more attention to them." You know, you're liable to shoot that person's IQ up fifteen, twenty points. You're liable to snap him around and get him out of the wheelchair, and so forth, just with no more wisdom than this little package that you've had in this last hour and a half.

So, what we needed was something that was very, very pervasive, something very simple and something that would go forward that had no auditor connected with it at all, it only had a teacher connected with it. And given that, and the

developments which *you* can develop out of that, and which I will undoubtedly write and develop out of that, why, we have pushed a whole new philosophy under the tremendous structure of Scientology. It took a lot of doing. Looks very simple now that it's done, isn't it? But I had to think of: How do I think up a whole field of philosophy that has whole bodies of truth in it, that are an introduction to the man in the street, the person who knows nothing—you haven't any time to teach him anything—that he will immediately see the truth of, that requires no auditing, that requires nothing about the mind in connection with it at all. It was quite a specification. But there it is and I hope it's some help to you.

Thank you very much.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 15 SEPTEMBER 1959

All Mission Holders
HCO Secs
Assoc Secs

DISSEMINATION TIPS

For a very long time we have been working on optimum dissemination to find out if there was such a thing.

Over the years we have found that in order of importance the following methods were workable:

Personal Contact: This by far is the very best method of dissemination. It is better done on individual basis rather than talking to groups since there is the factor in groups of being able to escape by saying "they aren't talking to me." Personal contact then means just that. No matter whether it is done with friends and then to other people or secondarily to total strangers there is nothing better than personal contact.

Books: Personal contact usually requires books to back it up. But books make a personal contact all by themselves if they can be put in the right places. If the library nearest you had some book about Dianetics and Scientology granted by you to them and your name and address was in the front as donor, you would get people calling on you. HCO WW Book Admin* recently made books available for this purpose at a very reduced cost. You send in the cost of the books and the books are sent to your local library—providing you give HCO WW the address—and the books are sent with your name and address in them straight to the local library. Books placed in bookstores works mildly but it should be done. Books such as *The Problems of Work* or *Dianetics: The Evolution of a Science* should be on hand in plenty to put in people's hands. HCO WW is making stacks and stacks of these available to you at very small cost as soon as we can get enough copies. You can get them by the hundreds from Saint Hill and from your Central Org when this gets going. *Dianetics: The Evolution of a Science* is available now in a small edition in the UK and you can get it only from Saint Hill at £2 for fifty copies at a crack. That's less than they cost us. Books we have learned the hard way must be heavily in circulation or we get nobody in the front door. You can always tell a Central Org slump is coming whenever the book sales drop off. Central Org boom occurs about two or three months after book sales go up. All Central Org promotion gen begins with "given books in circulation then . . ." so you can easily see that the success of

***HCO WW Book Admin:** an HCO Worldwide post, at the time this policy was written, in charge of book and meter supply, sales and distribution.

any neighborhood depends on getting books into circulation in that neighborhood. At 40 percent discount an auditor can get them into a bookstore without losing on it.

A comment: We are trying so hard to make HCO Saint Hill self-supporting because we want to get books collected in quantity and out at low cost. If you are trying to work without books to pass around you're in trouble.

Casualty Contact: A fruitful source of HAS Co-audit people is casualty contact. This is very old, is almost never tried and is always roaringly successful providing the auditor goes about it in roughly the right way. Using his minister's card, an auditor need only barge into any nonsectarian hospital, get permission to visit the wards from the superintendent, mentioning nothing about processing but only about taking care of people's souls, to find himself wonderfully welcome. Ministers almost never make such rounds. Some hospitals are sticky about this sort of thing, but it's only necessary to go find another. It's fabulous what one can get done in a hospital with a Touch Assist and Locational Processing. Don't pick on the very bad off unconscious cases. Hit the fracture ward and the maternity ward. Go around and say hello to the people and ask if you can do anything for them. Now, here's how auditors have lost on this one. They omit the following steps: They fail to have a card with their ministerial name on it with their phone number. They fail to have a telephone answering service. They fail to tell the people they snap away from death's yawning door that they can have more of this stuff simply by calling in. They get so involved in the complexities of medical (ha) treatment and so outraged at some of the things they see going on that they get into rows with medicos and the hospital staff. And also they pick unconscious patients or people who are halfway exteriorized already. This is a pretty routine drill really. You get permission to visit. You go in and give patients a cheery smile. You want to know if you can do anything for them, you give them a card and tell them to come around to your group and really get well, and you give them a Touch Assist if they seem to need it but only if they're willing. And you for sure make sure that somebody is on the other end when they ring up. Giving them a schedule of your HAS Co-audit will avail much. I've got a book scheduled named the "sick person" as a working title that will make good fodder for this. But your statement, "The modern scientific church can cure things like that. Come around and see," will work. It's straight recruiting.

Newspaper Ads: Costly and hard to get taken sometimes, newspaper ads still work very well for the HAS Co-audit. The best ad to date on actual test is, "no matter how bad your problem is, something can be done about it, phone . . ." also, "Body? Mind? Spirit? Who are you? Phone . . ." also works.

Talking to Groups: This seldom produces much results and when you give away literature too this isn't cheap. I am sure it is worthwhile for a good speaker and has been done with success but it is mostly useful in the production of future contacts and is not very useful otherwise in general experience.

Cooperating with Groups: This is almost totally unworkable according to past record. A group is composed of individuals. As a group it normally has a

different goal than you. Business firms have in some areas responded well but in the US the record of this is very poor. It is far, far better to spend weeks getting to meet the man in charge and then handle only his personal problems, and only then get into what his group is doing. A straight attack on groups is a waste of time.

Newspaper Stories, letters to editors, these are all more or less a liability and should be avoided.

Radio ads have produced results but only when accompanied by lectures on the subject. Radio spot ads are worthless.

Posters and billboards have produced now and then some very spectacular results. This depends on what they say. In the LA area a bunch of posters scattered around town once produced a very heavy attendance. This has the advantage of being cheap.

General comment: What you are up against in disseminating Scientology is the generality of what we do. When you cover all of life and all living things, you don't have enough point of concentration for people in general to follow you. They get such hazy ideas of it all and life to them is wrapped in such covert obscurities that they don't track with you, they just go into their engrams and know that whatever it is you're talking about must be beyond them. To disseminate successfully you have to have an APPARENT goal that is understandable to the audience or person at his tone level and with which he will agree. Show him then something about himself and the battle is pretty well won. We try too often for a total effect on people and try to tell them everything there is in a single moment. The motto here is: don't try to overwhelm: just penetrate. If we attack with our eyes open, we will guide this penetration just as we guide a session. We don't try to sell Scientology then. We give an apparent and understandable goal of what we're doing and then put the person or persons to whom we're talking into a state of being interested in their own cases. The use of the Dianetic idea of the reactive mind is almost infallible. I once told a casual fellow passenger on a short train ride, "Say, did you hear about them isolating the Freudian unconscious?" I said that because he looked like a scholarly bloke. And he said, "No, who did that?" And I said, "Oh, some scientists." And I said, "Yes, they found it was the sum of all a man's bad experiences and nothing more mysterious than that." And he said, "That's interesting." And I said, "What was your last bad experience?" and he said . . . Well, he was in session and called me up later. Another fellow I met on a bus. I said, "They've found the dynamic principle of existence and it's about time." And he said, "What?" and I said, "Yes, they know what makes a man tick now. It looked for a while like the machine would win." And he said, "What was it?" And I said, "The urge to survive." And he said, "Well I always thought it would be something like that." And I said, "I don't know. Have you ever had the urge to succumb?" and of course he was in session too, only I had to get off. I once tied up the whole US Senate lunchroom with these remarks, and if you can get a senator to listen instead of talk, you've done something. Another time on a boat I said dreamily so a girl could overhear

me, "I wonder if man really does have a soul?" And she said, "Oh, I don't think so really, isn't it all a lot of religious talk?" And I said, "Try not to be three feet back of your head." Gave her an hour or two of processing and she's still interested.

Don't try to persuade. Penetrate. Don't try to overwhelm. Penetrate. And even a newspaper reporter will fall in your lap. (The last one that came down to see what mud he could sling didn't sling any because I showed him an E-Meter, told him not to say anything and then located, by asking questions which only the meter answered, his last car wreck, who was hurt and what part of his body was injured and how many years ago it was. Man, he looked at that E-Meter like he was a bird and it was a cobra. But he sailed off into a full run of the engram and I walked him through it three times until he had good somatics turned on, told him I wasn't going to really put him in it because it would hurt, and ended the demonstration. He didn't write any mud.)

Take an E-Meter to a Boy Scout meeting and watch the fun. Send notes to their parents when you found them in a bad way. Use an E-Meter as a dissemination weapon.

When you can do these things to people *they* know we know what we're talking about. You don't have to explain.

Don't explain. Penetrate. Don't overwhelm. Penetrate. And you'll have HAS Co-audit going in no time.

We are the first group on earth that knew what they were talking about. All right, sail in. The world's ours. Own it.

L. RON HUBBARD
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 16 APRIL 1965
Issue III

Gen. Non-Remimeo

ALL DIVISIONS

HANDLING THE PUBLIC INDIVIDUAL

We have learned the hard way that an individual from the public must *never* be asked to DECIDE or CHOOSE.

Examining experiences we have had, I finally saw there was a hidden datum we had not been aware of in our orgs and particularly in handling the public. I finally dug it up and here it is:

TO DECIDE ONE HAS TO UNDERSTAND.

Examining our big org chart, you can see quite plainly that *Understanding* is higher than the point of public entrance into processing.

Example: Mr. J is offered Particle A. He can accept it just because it is offered. He does not have to even perceive it or talk about it or recognize any condition. He needs to see only two things: (a) that it is being offered by somebody or something (*source*) and (b) that Particle A *exists*. All you have to do is show him where to obtain it and that it exists. This is acceptance without decision. Therefore he can have it.

Example: Mr. J is offered Particle A *or* Particle B. Now we have an entirely different situation. Mr. J must *compare* Particle A and Particle B in order to see which is best. Therefore he must see where each comes from (*source*), that each *exists*, establish the *condition* of each particle, *communicate* with and about them, *perceive* them, relate them to each other (become *oriented*), *understand* them, be *enlightened* and finally decide (establish own *purpose*). If he can do this, Mr. J can choose which he should have, A or B. If Mr. J can't do all these things, Mr. J is overwhelmed, gets confused and takes neither. One has asked Mr. J to jump up a lot of levels. Actually the ordinary Mr. Js when raw meat and even not so raw would have to have a Grade IX certificate to obtain a Grade I certificate. And that of course is impossible.

The door, then, is *barred* utterly for the majority of people into *any* department or function or org, let alone the promotion and accounts functions.

The moral is very plain. Never ask anyone in the public or field to Decide or Choose.

Erase from our org patter "Which do you want, Mr. J?" Don't ask which course, or what pin or what book or which auditor or what door or what time he or she wants to start anything or which door or which road or which membership.

Cultivate totally on a staff a didactic but pleasant approach. "Your intensive starts. . . ." "This is your next book. . . ." "Your next course should be taken on. . . ." "Go to the third door." "I see you're a pc. You go up to the second floor. . . ."

Erase even the banal "What do you wish?" or "What can I do for you?" as even that throws confusion into it.

Example: Miss N has heard of processing. She wants some. She never did *decide* to want some. She just wants some. Now to ask her to decide *anything* about it blunts that purpose. It is a thin purpose. It quivers. Don't ask her does she want a book or want training or want a pin or want anything else. Say only, "Ah. You want processing. That is a good thing to want. Be here on Monday and bring _____ funds." That's all. For heaven's sake don't *sell* her processing or books or alternate schedules or ask her if she can pay or anything. That *want* is frail at best. Don't crush it! If she says timidly, "I only have _____ funds," say, "Good. Bring them; you can owe the rest. Be here on Monday."

In short MAKE Miss N RIGHT for WANTING, thus intensifying the want. Make her RIGHT when she talks about money. Then, being right, she *can* come in Monday. Simple. Chances are, even if she works, she'll still come in.

When she comes in she says, "I'm Miss N. I'm here for my processing." Reception MUST say, "Ah. You're Miss N. Good. There's the Accounts window. Sign up there." The Accounts says, "Here's the slip. Sign here. Take the slip to Room _____. " Reception says, "This way Miss N." Estimations says, "Let me have your Accounts receipt. Good. That's fine. Have you been processed before? No? Well, you soon will be. This way please. Your auditor is waiting." The auditor says, "Over here, please," adjusts the pc's chair, etc., and sits down and says, "Start of session." At its end he says, "Be in this room at _____" for Miss N's next. And so on. When she gets her grade certificate she's told, "That means you're a Grade I preclear. Get the book _____ down in Reception. It will tell you all about Grade II." Miss N throughout is *never* anything but 8-Ced. The general promotion told her what to want by saying she could *have* it. She expresses the want. The org people say, "That's a good thing to want. You can have it." And gives it to her.

That's all.

Just as you'd never ask a pc which command he wanted, you never ask the public individual to decide.

You can teach them anything, particularly the truth. But never ask them to decide.

By processing up through the grades, this person will soon begin to see and be there and understand and decide. And she'll surely decide she's a Scientologist, as it's true all the way!

This is new admin tech.

You will see us knocking out now all requests to choose in all promotion and in all routing of the public in an org. If we do so we will succeed beautifully.

THE FUNDAMENTAL

There is an even deeper fundamental at work here. It is quite startling.

You cannot get a flow without agreement. Examine your ARC triangle and you'll see why.

This is why an org won't flow traffic when policy is out or not formed.

That's why any policy, agreed upon, is better than points of individual decision on flow lines.

It's not that people can't decide in orgs. They can. *But when* a staff member makes an individual decision not laid out by policy, the flow *stops*.

Thus all flow and traffic lines including people and money and despatches will flow smoothly and rapidly only so long as the decisions that can be made are also part of policy and are simple decisions.

THE RAPIDITY OF PARTICLE FLOW ALONE DETERMINES POWER.

Thus an org's strength and its sphere of influence and domain are all regulated by the *speed* of flow, both inside and outside an org!

And an org particle inside or outside an org (promotion, books, people, money) flows as fast as it's free of independent, unagreed-upon decision points.

Example: A flow line can go to A or B. Unless policy says, "If it's above 80 it goes to A. If it's below 80 it goes to B," then that particle becomes the subject of a decision that is not covered by policy and *the flow stops*.

You can have a lot of choices on a comm line or traffic line but *none* may be random choices made by an individual at that moment. The flow will stop, not because the decision is wrong but because the next point on the flow doesn't know what it really is and so can't handle it except slowly or by stopping it at least to think it over.

An org full of individual *decision points* not covered by group understanding is no org at all and will fail. It is a bunch of individuals working at cross purposes—each person okay, but the combined strength of the “org” is only that of one person in a state of confusion!

When the public is *also* being asked to decide about coming into an org full of individual decision points, you get a total collapse.

The new org board overcomes all this. It has the choices laid out by policy and org form and formula. So it can grow, will be easy to work in and will remain a happy place unless somebody puts in some new decision points not on the chart. The result will be stopped flows, no traffic, no money, no org.

Never put in an “individual random decision point” on a chart! That’s the moral.

Then all staff can look over and see easily on what’s decided where.

A multiple decision point can work providing only that all the decisions to be made are already known to all. Take a communicator. She has to make many “decisions” that are known in advance. Which basket does what despatch go into? That’s an easy multiple “decision” providing the org board is easy to read and staff understands it and is doing the jobs for which they are posted. The line stops when the posts cross or aren’t being handled, or at an “individual decision point” not then easily knowable to the staff.

This was the main problem in working out the 1965 org board. For the first time even my own post was being clarified by the need for knowable decision. Every post on the board is like that. And it was all worked out. It could not have been worked out at all unless I had found some of the most fundamental formulas of this universe. The type of pattern used kept one org going for 80 trillion years, believe it or not. And to that was added some very basic laws that had been overlooked by that outfit and which caused its eventual decay. It couldn’t correct itself!

We aren’t actually radically changed by the org board as all our own customs are functional on it also.

But it will flow and prosper as long as the decisions to be made are known already. Example: A bill disputed: decision = deposit sum in Reserved Payment Account and get the bill straight then pay right amount. Example: Policy says Blue Students. They seem to be aquamarine colored, not blue. Report it to the Inspection and Reports Dept with all data. Inspection and Reports inspects and reports to the Office of LRH and policy is adjusted everywhere. Now we can handle aquamarine-colored students—or see that the Office of Estimations is forbidden to wear sunglasses while estimating! And while the policy is under adjustment we stick by known policy until adjusted.

Frankly, the 1965 org board pattern, as posted, gives all the routing hats and therefore the "decisions" are already visible. If a flow stacks up or a basket fills or trouble occurs, we have an overload or an absence or an injected "individual decision point."

Far from robbing anyone of self-determinism, the 1965 board is welcomed by sighs of relief. Even I was glad to get my own work onto it. The whole room went bright when I cognited, "Gee, this is what everyone is trying to do to *me*; make me an individual decision point!"

One puts one's *baskets* and one's "*hands*" into the lines and *acts* on the lines. One doesn't put his decisions on the lines as the lines then hit him! A postulate or a decision is too close to a thetan's identity! It confuses him and makes him feel *hit* personally by the communications when he has to newly decide on each one. If the decision is already there, A or B, he can *then* route with his "*hands*," not with *himself*. If he is always newly and randomly deciding, he gets carried eventually on down the comm line himself and goes off post! A thetan can handle a vast volume of actions so long as he doesn't have to make a strange or fresh decision in each act. We can tell in orgs *who* is making fresh individual decisions, as that person has to bring each of his own despatches in personally. (We call it "bringing a body.") He routes himself too! Only a Communications Runner who is involved only with who and where can do this safely as *her* decisions are known beforehand. Thus she can move on lines with impunity. Note that she only stops when she has to figure out who has now gone where and why she was not informed! Otherwise a Communications Runner could go through fire and war with impunity without a pause so long as the who and where are known. Thus an Investigations personnel cannot also be a Communications personnel without going half-mad! But an Investigations personnel with *her* set of "who to look for and where" can move swiftly too! They (the Communications personnel and the Investigations personnel) have entirely different *previously-known* decisions to make. Both are who-wheres. But the comm who-where is the comm station of a known person. And the investigation who-where is composed of *types* of whos and *reported* wheres. The purposes are different. The Comm personnel sees to whom and where and delivers. The Investigation personnel sees what and finds out whom and where and reports. Other staff must know what decisions these two will make. Other staff sees a jam of traffic and will feel comfortable if a Communicator predictably sends an expeditor to help clear the jam. Also, seeing a confused area, other staff will feel all right about it if an investigator pops up and finds out what and whom and reports it accurately for a predictable decision. Thus a staff trained in the pattern of decisions that will be taken by the various departments only complains when somebody green puts somebody else's traffic on their lines or leaps in investigating the maintenance men when it's a bulldog a pc brought to session that's howling. Things get *predictable*. One sees a pile of traffic growing, one knows an expeditor will show up. One sees a student blowing, one knows an investigator will show up. One can live in a *predictable* environment. One gets nervy only in the presence of unpredictable decisions. Want to know why wog courts make people nervy? Who can predict a wog court decision? Who can even predict the

sentence man to man for the same crime? It's not knowing that makes men stupid. Part of knowing is "In a given situation what should be decided?"

Only a new knowledge of universal laws has made it possible to make such an org pattern, for its decisions are then basic in every person and the universe in which we live. We need only avoid *bank* dramatizations to own the lot.

L. RON HUBBARD
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 25 JUNE 1978

Org Staffs
Div 6s
Registrars
FSMs
Missions
Groups

Marketing Series 6

COME-ON DISSEMINATION

A recent look at dissemination revealed the following data:

DISSEMINATION BY MEANS OF PURVEYING A LITTLE PIECE OR SEVERAL LITTLE PIECES OF TECH (to answer questions, show *how* a person's problem could be handled, show *how* the mind works, etc.) **ENDS THE CYCLE AND TERMINATES THE REACH.**

DISSEMINATION BY MEANS OF "COME-ON" STRENGTHENS THE REACH AND LITERALLY PULLS THE PERSON IN.

COME-ON

A theta is a mystery sandwich. If we tell him there is something to know and don't tell him what it is we will zip people into Div 6 and on into the org.

So in using come-on, one simply does the above. You either have or you create interest in your prospects—then you *channel* them along. Their own curiosity will pull them along the channel, providing you created the correct mystery in the first place.

You channel by indicating where and how *to get* the data—never just GIVE the data. And one can keep on doing this to a person—shuttle them along using mystery. Dept 17 services especially should be geared to this, one service ending in some mystery that only the next Div 6 (or better yet, Div 4) service will solve. One can also put this type of come-on promotion in books one sells so the person buying the book is put into mystery and doesn't just end on a win by reading that one book alone.

END-OFF

Reach gets blunted or terminated once a person gets his question answered, the solution to his problem, etc. Purveying random and little pieces of tech to a prospect and the public at large does just this. This is end-off dissemination.

Thus one should gear one's dissemination to the come-on and keep the prospect's appetite for knowledge and mystery well stimulated and channel the person right along so that he will and does become an actual Scientologist.

In our case, the curiosity restimulated eventually will be fully answered and to the person's complete advantage. When he is given a mere scrap of information, he has been denied the full data, gains and technology which will be his if he attains the benefits of major services.

DEFINITIONS

MYSTERY: the glue that sticks theta-n to things. (*Dianetics and Scientology Technical Dictionary*)

MYSTERY SANDWICH: 1. the principle of mystery is, of course, this: the only way anybody gets stuck to anything is by a mystery sandwich. A person cannot be connected to his body, but he can have a mystery between him and his body which will connect him. You have to understand this thing about the mystery sandwich. It's two pieces of bread, one of which represents the body and one of which represents the theta-n, and the two pieces of bread are pulled together by a mystery. They are kept together by a volition to know the mystery. (PAB 66) 2. a theta-n stuck to anything is, of course, just a mystery sandwich. Theta-n, mystery, object—mystery sandwich. (SH Spec 48, 6108C31) (*Dianetics and Scientology Technical Dictionary*)

COME-ON: (noun) 1. something offered as an inducement. (*Webster's New World Dictionary*) 2. something offered to attract or allure; enticement; inducement. (*World Book Dictionary*)

SUMMARY

Imbue your prospects and the public at large with a thirst to find out.

Mystery, not little scraps of data, will be found to be the biggest puller.

L. RON HUBBARD
Founder

Assisted by
Public Films
Scriptwriter Assistant

PAB 104
PROFESSIONAL AUDITOR'S BULLETIN
The Oldest Continuous Publication in Dianetics and Scientology

via The Hubbard Communications Office
35/37 Fitzroy Street, London W1

15 January 1957

DISSEMINATION

It's rather a joke to learn something one knew years ago. In this case the datum concerns dissemination. I, of all people, had to find out that *books* sold Scientology.

How does one actually get the subject around in his area? He sells books and more books. How? In small magazines and shopping weeklies. What books? Books on Dianetics and Scientology.

Why? People have agreed that books can be believed. If it is printed it is true. People don't believe people. They believe books.

How did we learn this? In the winter of 55-56 London had a slump. For eight months we tried to send out enough circulars and place "goodwill ads" about Scientology training and processing, but the level of activity of London *did not* change despite these campaigns.

Then I found that coincident with the slump all Dianetics and Scientology books had disappeared out of the bookstores and hadn't been put back.

The moment books went back into bookstores and into public circulation (with the publication of *Scientology: The Fundamentals of Thought*) the London "slump" vanished.

The identical thing happened in the US with the same results.

In other words, no amount of talking or Personnel Efficiency or goodwill ads made these two large Central Organizations function. *But* a few books did!

Well, even after the wonderful example of 1950, I hadn't learned that books sold the subject—that auditors and clinics were as successful as books we sold. But we know it now. Sell books. That's the answer to a good practice or group.

How? The most successful method seems to be placing ads for books in small magazines so that people can send their money in and get one.

Now here's what you can do. Place ads in small magazines to sell books. Buy your books from the Distribution Center or the HASI and remarket. Stamp your name and address in each book you sell. You're in! For you can have terrific discounts.

And here's what else I want you to do. Collect from whatever source small local magazines and send them to me, HCO Washington, 1812 19th Street NW, Washington, DC, USA. I want small-circulation magazines even with only local appeal. We will place ads in them and sell the books from here and you will have a Scientology community.

That's my dissemination program for 1957. A million books sold by 1958.

L. RON HUBBARD
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 28 APRIL 1960

All Field Auditors
HCO Secretaries
Assoc Secretaries

BOOKS ARE DISSEMINATION

One of the oldest Organizational Health Charts states ". . . given books in distribution, the remainder of these facts are true. . . ."

No matter what you do with an organization, no matter how much writing of letters you do, the dissemination success of a group will not accomplish any security unless books are distributed.

Seeing to it that the newly interested person is provided with the proper reading materials is a far more important step than most HCO Secs and PE Directors have realized, but these are not the worst offenders. The field auditor, attempting to run a group and keep afloat, fails most often, when he does fail, in the book department.

Making sure that interested people get books is making sure that they will continue their interest.

Assuring then they will read and understand the books, it is necessary to get them into an extension course.

If you think you can interest a person in Scientology and yet avoid your responsibility in getting him or her to read books on the subject, you are wasting a tremendous amount of effort.

Do you know why the first book, *Dianetics: The Modern Science of Mental Health* was written? Word of mouth on Dianetics was going forward so rapidly that my letter volume, even before the first book, was startling. Each one of these people expected me either to write them a long letter and tell them what it was all about or to be given a chance to come and see me so that I could tell them personally what it was all about. In other words, my time was going to be consumed, not in further research, but in writing letters and talking to people. My answer to this was to write *Dianetics: The Modern Science of Mental Health* which rapidly informed the newly interested person what this new science was all about.

I will make you a wager. I think you are wasting most of your time answering questions which are answered in books. I think you are talking yourself hoarse to friends, and other people and groups, explaining over and over and over things that

are already taken up in books. I think your time is being devoured by attempts to reach through the natural conversational barriers of people.

You are not giving, I am sure, the newly interested person an opportunity to go and sit down quietly by himself, without any social strain, and study a book on the subject. Only in this way will he come to a decision about the subject which is his own independent decision, having inspected the materials. This has to be done quietly and it is best done through the pages of a book.

Without any reservations, I can tell you that *Dianetics: The Modern Science of Mental Health*, based as it is upon mental image pictures and energy masses, those things which are most real to people, is the best forward vanguard in our possession. It was written at a time when I was very interested in bridging the gap between an uninformed public and an informed public, and contains in it most of the arguments necessary to quiet the suspicions of the newly interested person and contains as well most of the answers to that person's questions.

Dianetics: The Modern Science of Mental Health contains today a perfectly workable therapy. But more importantly it contains a bridge between the uninformed and the informed public on the subject of Scientology.

If you are not furiously pushing *Dianetics: The Modern Science of Mental Health* and if you are not insisting that each newly interested person read it as something new, startling and strange in the world, you will be wasting most of your dissemination efforts.

Oddly enough, this book, to this day, sells more copies around the world than the average bestseller in any given year. Where it has been pushed, Scientology is booming. Where it has not been pushed, Scientology is limp.

Just inspect the number of simple, startling items in *Dianetics: The Modern Science of Mental Health*. Here you find the dynamics, here you find several of the earliest Axioms, here you even find the rudimentary ARC Tone Scale. You find as well a thoroughly accurate description of Clears and the reactive mind.

Do you realize that the world does not yet know anything about the reactive mind? Here is the total answer to Freud's subconscious. Here is the resolution of most of the problems of psychotherapy.

You know so many things that are new and wonderful and strange that you forget that Bill and Joe and Mary have never heard of any part of them. They are not interested in past lives. They are interested in what makes them do strange and peculiar things. They have heard vaguely about the tenets of psychology. They do not know that these have all been answered in *Dianetics: The Modern Science of Mental Health*.

When people are asking you questions about Dianetics and Scientology, no matter how obtuse or abstruse the questions are, your best answer to these

questions was my earliest answer and that was, "Read *Dianetics: The Modern Science of Mental Health* and that will answer your question."

In the last HCO Bulletin I gave you presession processes. This makes a complete cycle. With presession processes we can take a new person and, by running the course of help, control, communication and interest, put him in a frame of mind to want to know more about the subject.

In this bulletin I am trying to tell you what to do about the person once you have brought him up to this point. It is all right for you to go on and audit him but I assure you he will never get anywhere until he has read *Dianetics: The Modern Science of Mental Health*. All the questions and counter-arguments and upsets which are boiling through his mind now are answered in that book, bringing him up to a point where he wants auditing, where he successfully goes through PE. Give him auditing, let him co-audit, do anything you want with him, but insist, insist, insist that he reads *Dianetics: The Modern Science of Mental Health*.

You would be completely amazed at the ideas some people have of Scientology even after they have gone through a PE course and have read *The Problems of Work* or some other manual pushed off on them simply because it is cheap. *The Problems of Work* is all right and should be distributed but it is not informative on the subject of the human mind.

Let's get down to basics here and see what we have really done. We have made a breakthrough. The moment of the breakthrough is recorded at public level with *Dianetics: The Modern Science of Mental Health*. If people do not read this book, they just will not have broken through.

Any "sales tricks" you employ after you have succeeded by use of help, control, communication and interest in arousing that interest, to get them now to inform themselves of the moment of breakthrough, will be well expended by you, otherwise these people will be talking through a fog and will experience a sensation of having been brought up to some high plateau without ever having climbed a cliff. It is factual that you could bring a person all the way to Clear and have on your hands a mentally illiterate person. I know, because I have done just that. All the Clears I made twelve to thirteen years ago evaporated into the society. I did them a great deal of good. Some of them are now occupying high positions, but none of them have ever associated me and my work in Dianetics and Scientology with what happened to them. They are, for the most part, convinced that what I did was some fabulously magical thing which was done for them only, and for them especially, something like a spiritual revival, but nothing to be understood. These people never did gain that understanding because I never explained to them what was happening. It was only after *Dianetics: The Modern Science of Mental Health* was written and distributed that we began to get somewhere in the world. People we processed might have been led to worry more about their own cases than those I processed, but at the same time their worrying was at least intelligent. I can still clear people with the technologies of twelve

and thirteen years ago and, indeed, have been carefully reintroducing you to these technologies. Now the time has come for us to realize that there are very close to two-and-a-half-billion people on this planet who are mentally illiterate. They do not know what makes them tick. They have no concept whatsoever of the basis of human reaction. They are intolerant. They are at war with one another. They follow strange leaders and wind up in strange places. They have no hope that anything will ever dig them out. Only a minute percentage of these people have ever been introduced to *Dianetics: The Modern Science of Mental Health*.

Do not believe for a moment that just because I wrote a book on the subject cases became harder. As a matter of fact, they became more cooperative. We are making a great many Clears today. Hardly a week passes on my correspondence lines without Clears being reported. But look at the mental illiteracy even of some auditors. Do you know that people report to me Clears and call them Releases? These people have never studied the definition and capabilities of Clear in *Dianetics: The Modern Science of Mental Health*. They bring preclears up to this standard, find there is a considerable distance to go and start striking for Theta Clear before they say anybody is Clear. You yourself may have made a Clear and classified the Clear as a Release just because you were not totally familiar with the conditions of Clear. I still think the best statement of a Clear occurred in *Dianetics: The Modern Science of Mental Health*. I have had no reason to revise that statement. Pushed at, however, by many Scientologists, I have tried to find way-stops between Clear, as defined in *Dianetics: The Modern Science of Mental Health*, and OT. There are quite a few. I almost laughed in somebody's face the other day when he said to me that a notable person on one Central Organization's staff was being audited by him and that he had gotten her up to a state of Release "with a free needle on anything you asked her," and added that he would soon have her Clear if he kept working at it. Concerning the same person, visitors at that Central Organization for some time have been saying, "She has a sort of feeling about her as though she might be Clear." The truth of the matter is she has been Clear for several months but her auditor is straining so hard, seeing as he does how far human capability can be made to reach, that it has never occurred to him that he has passed Clear some time back. Any pc that has a relatively free needle has probably been cleared by the standards laid down in *Dianetics: The Modern Science of Mental Health*.

Now that we can interest people, let's take the next inevitable step. Let's push this book. Let's crowd it into people's hands and demand that they buy it. Let's develop the trick, when they ask us complicated questions, of stating that they should read *Dianetics: The Modern Science of Mental Health*.

After all, we have a brand-new science in the world. *Dianetics: The Modern Science of Mental Health* is a brand-new book that describes it at public level and it is a good thing if you want to get people into a house to get them to come in the front door. The front door we have is *Dianetics: The Modern Science of Mental Health*. I, personally, do not believe the book could ever be written again, since it was written at a time when I was well aware of the public arguments

concerning the mind. For the indifferently literate person it forms the necessary bridge from knowing nothing to knowing something. It is an exciting book. Push it. Get your people to read it. Now let's get going.

If you cause cards to be printed concerning the whereabouts of PE courses, always add to them:

"To know more about this subject read *Dianetics: The Modern Science of Mental Health*, available at (give the place). The greatest scientific development in this century has happened."

To all Central Orgs. Push this book with every possible display and mention. Where you find people have not bought it in your Central Files, you'll find interest has been lagging. Play down all other PE books, display *Dianetics: The Modern Science of Mental Health* as the book they must now buy. Tell them so during the breaks. "*Dianetics: The Modern Science of Mental Health* answers your questions."

Unlimited stocks are available at HCO WW and even more are already printed and being bound now in New Zealand for NZ, Australian and South African shipment. Order all Southern Hemisphere stock of *Dianetics: The Modern Science of Mental Health* through HCO WW.

We've lost the people in a maze of many titles. Take down all your many book displays. Concentrate on one—*Dianetics: The Modern Science of Mental Health*.

I am asking Australia, for instance, to have a huge wooden book *Dianetics: The Modern Science of Mental Health*, erected on their marquee and spotlighted.

We can absorb the world's confusion on one stable datum. Let's do it.

L. RON HUBBARD
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 23 OCTOBER 1965

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Field Staff Members
Sthil Grads
Sthil Students
All Staff
Missions

DISSEMINATION DRILL

The Dissemination Drill has four exact steps that must be done with a person you are disseminating to.

There is no set patter, nor *any* set words you say to the person.

There are four steps that must be accomplished with the individual, and they are listed in the order that they should be done:

1. *Contact* the individual: This is plain and simple. It just means making a personal contact with someone, whether you approach them or they approach you.
2. *Handle*: If the person is wide open to Scientology and reaching, this step can be omitted as there is nothing to handle. *Handle* is to handle any attacks, antagonism, challenge or hostility that the individual might express towards you and/or Scientology. Definition of "handle": to control, direct. "Handle" implies directing an acquired skill to the accomplishment of immediate ends. Once the individual has been handled you then—
3. *Salvage*: Definition of salvage: "to save from ruin." Before you can save someone from ruin, you must find out what their own personal ruin is. This is basically—What is ruining them? What is messing them up? It must be a condition that is real to the individual as an unwanted condition, or one that can be made real to him.
4. *Bring to understanding*: Once the person is aware of the ruin, you bring about an understanding that Scientology can handle the condition found in 3. This is done by simply stating Scientology can, or by using data to show how it can. It's at the right moment on this step that one hands the person a selection slip, or one's professional card, and directs him to the service that will best handle what he needs handled.

These are the steps of the Dissemination Drill. They are designed so that an understanding of them is necessary and that understanding is best achieved by being coached on the drill.

COACHING THE DRILL

Position: Coach and student may sit facing each other a comfortable distance apart or they may stand ambulatory.

Purpose: To enable a Scientologist to disseminate Scientology effectively to individuals. To enable one to contact, handle, salvage and bring to understanding another being. To prepare a Scientologist so that he won't be caught "flatfooted" when being attacked or questioned by another.

Patter: There is no set patter. The coach plays the part of a non-Scientologist and displays an attitude about Scientology upon being approached by the student. The student must then handle, salvage and bring the coach to understanding. When the student can comfortably do these steps on a given coach's attitude, the coach then assumes another attitude, etc., and the drill is continued until the student is confident and comfortable about doing these steps with any type of person. This drill is coached as follows:

The coach says "Start." The student must then (1) contact the coach, either by approaching the coach or being approached by the coach. The student introduces himself and Scientology or not, depending upon the mocked-up situation. The student then (2) handles any invalidation of himself and/or Scientology, any challenge, attack or hostility displayed by the coach. The student then (3) salvages the coach. In this step the student must locate the ruin (problem or difficulty the coach has with life), and point out that it is ruinous and get the person to see that it is.

When (3) has been done, you then (4) bring about an understanding that Scientology can do something about it. Example: the coach has admitted a problem with women. The student simply listens to him talk about his problem and then asserts—"Well, that's what Scientology handles. We have processing, etc., etc." When the coach indicates a realization that he did have a problem and that something might be done about it, the student presents him with a selection slip or a professional card, routing him to the service that would best remedy the condition.

The coach must flunk for comm lags, nervousness, laughter or nonconfront. The coach would similarly flunk the student for failure to (1) contact, (2) handle, (3) salvage and (4) bring to understanding.

Training Stress: Stress giving the student wins. This is done by using a gradient scale in the coach's portrayal of various attitudes and staying with any selected until the student can handle it comfortably. As the student becomes better, the coach can portray a more difficult attitude.

Stress bringing about for the student the accomplishment of the purpose of this drill.

A list of things to handle and another of ruins to discover can be made up and used.

Do not specialize in either antagonistic attitudes or an eagerness to know about Scientology. Use both and other attitudes. One meets them all.

L. RON HUBBARD
Founder

Hubbard Dissemination Course

To: Supervisor

From: _____ Date: _____

Repeat the preceding practical assignment until you can successfully and without any uncertainty contact a person new to Dianetics or Scientology, disseminate to him and sell him a basic Dianetics or Scientology book. By the time you have completed this section of the course you must have sold a minimum of three Dianetics and/or Scientology books to new public. (Any books that you may have sold to new public while doing earlier drills on this course can be credited toward this assignment.) When done, write up what you did and the results, including what data and skills from this course you applied.

(Continue on next page.)

Hubbard Dissemination Course

To: Supervisor

From: _____ Date: _____

Repeat the preceding practical assignment, but this time get the person to arrive at the local church or mission where you are studying and get him signed up and started on a Dianetics or Scientology service. Do this until you can successfully and without any uncertainty find a person new to Dianetics or Scientology and disseminate to him using the Dissemination Drill and other skills you learned on this course and select the person onto the proper service. By the time you have completed this assignment you must have brought a minimum of three new people into the local church or mission who have signed up for and started a service. (Any new public whom you may have selected onto a Dianetics or Scientology service while doing earlier drills on this course can be credited toward this assignment.) When done, write up what you did and the results.

Glossary

To assist in your understanding of this course, Scientology terms and other words which you may not be familiar with are included in this glossary. These definitions give only the meanings of the words as they are used in the course materials; this glossary is not meant as a substitute for a dictionary. The context from the first occurrence of the word in the course materials is included at the end of each definition for reference.

aberrated: affected by *aberration*: a departure from rational thought or behavior. Aberration means basically to err, to make mistakes, or more specifically to have fixed ideas which are not true. The word is also used in its scientific sense. It means departure from a straight line. If a line should go from A to B, then if it is *aberrated* it would go from A to some other point, and finally arrive at B. Taken in its scientific sense, it would also mean the lack of straightness or to see crookedly as, for example, a man sees a horse but thinks he sees an elephant. Aberrated conduct would be wrong conduct, or conduct not supported by reason. Aberration is opposed to sanity, which would be its opposite. From the Latin, *aberrare*, to wander from; Latin, *ab*, away, *errare*, to wander. *It is only the aberrated group, the mob, that is destructive.*

Ability: the magazine of the Founding Church of Scientology of Washington, DC, since 1955. Ability has also been used more recently by various other Central Organizations as the title of their magazine. *You can also change a chronic tone level by shifting a person's attention from it by making him do something else.* (Ref: Ability 36 and Ability—Straightwire)

A-bomb: short for *atomic bomb*: a bomb that uses the energy from the splitting of atoms to cause an explosion of tremendous force, accompanied by a blinding light. *And one of them, you could say, "You know, you know this A-bomb thing . . ."*

Academy: the part of a Scientology organization in which auditor training courses are delivered. *I recall one student who was squirming on an Academy course and running a lot of offbeat whole track on other students after course hours.*

ACC: abbreviation for Advanced Clinical Course. See **Advanced Clinical Course** in this glossary. *The one most often repeated request in every ACC unit is "Can't we please have some more obnosis this week?"*

AD: abbreviation for After Dianetics (1950, the year of publication of *Dianetics: The Modern Science of Mental Health*). Example: 1965 = AD 15. Your Saint Hill Special Briefing Course, AD 13.

ad infinitum: (*Latin*, to infinity) endlessly; forever; without limit. Supporting this is the fact that man has never before evolved workable mental technology and emphasizing it is the vicious technology he did evolve—psychiatry, psychology, surgery, shock treatment, whips, duress, punishment, etc., ad infinitum.

admin: a contraction or shortening of the word *administration*. It is used as a noun to denote the actions involved in administering an organization. The clerical and executive decisions, actions and duties necessary to the running of an organization, such as originating and answering mail, typing, filing, despatching, applying policy and all those actions, large and small, which make up an organization. *Admin* refers to the organizational functions of a job, as opposed to its technical aspects. *The Case Supervisor was found to be "too busy with admin to have any time for actual cases."*

Advanced Clinical Course: one of a number of theory and research courses delivered by L. Ron Hubbard during the years 1953 to 1961, which gave a deep insight into the phenomena of the mind and the rationale of research and investigation. *The following is extracted from the Advanced Clinical Course Preparatory Manual for Advanced Students in Scientology.*

Alba: a town in northeastern Italy. *The Duke of Alba is dashing about, losing battles left and right, and talking about how horrible the enemy is; and the—his troops and his government are getting very, very upset; he's a—and his king is getting more and more discouraged and so forth.*

American Society of Gerontology: a society of professionals, such as doctors and nurses, who work with and on the behalf of the elderly to determine the causes and problems of aging. *I, by the way, was one time a leading light in the American Society of Gerontology.*

Amory, Heathcoat: chancellor of the exchequer in England in the late 1950s. *Of course, if he were in the Bank of England, he could tell you what interest was; it's something Heathcoat Amory fools with.*

AP: abbreviation for Associated Press, a news agency based in New York which daily sends out news and photographs to thousands of newspapers and radio and television stations across the world. *This was on AP not very long ago—after the people had been exposed to ten roentgen, why, you'd have to be careful in permitting them to marry and the government would have to take cognizance over their rights to marry.*

apparencles: things that seem to be, that appear to be a certain way; things which appear to be but are different from the way they look. In Dianetics and Scientology, the word is used to mean something

that looks one way but is, in actual fact, something else. For example, someone "gives an apparenacy of health," whereas he is actually sick. From the Latin, *apparere*, to appear. At sorting out *apparenecies from realities*.

appetite over tin cup: (*slang*) a pioneer Western US term used by riverboat men on the Missouri; it means thrown away violently like "head over heels," "bowled over." *The guy goes appetite over tin cup, he interiorizes into his own ridges.*

ARC: a word made from the initial letters of Affinity, Reality and Communication which together equate to understanding. These are the three things necessary to the understanding of something—one has to have some affinity for it, it has to be real to him to some degree and he needs some communication with it before he can understand it. For more information on ARC, read the book *The Problems of Work* by L. Ron Hubbard. See also **ARC broke** in this glossary. *Such actions as this gave us "quickie grades," ARC broke the field and downgraded the Academy and SH courses.*

ARC broke: caused an *ARC break*, a sudden drop or cutting of a person's affinity, reality or communication with someone or something. Upsets with people or things (ARC breaks) come about because of a lessening or sundering (breaking apart) of affinity, reality, or communication or understanding. It is called an ARC break instead of an upset, because if one discovers which of the three points of understanding have been cut, one can bring about a rapid recovery in the person's state of mind. See also **ARC** in this glossary. *Such actions as this gave us "quickie grades," ARC broke the field and downgraded the Academy and SH courses.*

as-is-ing: causing (something) to vanish or cease to exist. This is accomplished by viewing something exactly as it is, without any distortions or lies. *Because the reason they're going down scale and the reason they're getting upset is because they—you're as-is-ing a tremendous amount of the ridges and stuff that they're stuck in.*

Aspen, Colorado: a city in west central Colorado. Once a booming silver-mining town, it is now a well-known winter skiing resort. *It's a very funny thing, but he's got a friend that's going up to Aspen, Colorado—going to one of the biggest hotels there.*

assessment: the action of an auditor asking a series of questions of a preclear and noting reactions to them with an E-Meter. See also **auditor**, **preclear** and **E-Meter** in this glossary. *An auditor can be drilled on assessments in the E-Meter Drill book with Mood Drills, when his assessment is dull or monotonous.*

Assoc Sec: short for *Association Secretary*: in early Scientology organizations in the Commonwealth and South Africa, the person who ran the organization. The same position was called "Org Sec" in the United States and at Saint Hill. See also **Org Sec** and **Saint Hill** in this glossary. [Distribution list at the top of the issue]
Assoc/Org Sec

auditing: applying Dianetics and Scientology processes and procedures to someone. The exact definition of auditing is: the action of asking a person a question (which he can understand and answer), getting an answer to that question and acknowledging him for that answer. Also called *processing*. See also **auditor** and **process** in this glossary. *Then experience will gradually bring about Three in them and they'll know better than to chase butterflies when they should be auditing.*

auditor: a person trained and qualified in applying Dianetics and/or Scientology processes and procedures to individuals for their betterment; called an auditor because *auditor* means *one who listens*. See also **process** in this glossary. *Here's an actual example in which a senior executive had to interfere because of a pc spin: A Case Supervisor told Instructor A to have Auditor B run Process X on Preclear C.*

Auditor's Code: a collection of rules (do's and don'ts) that an auditor follows while auditing someone, which ensures that the preclear will get the greatest possible gain out of the processing that he is having. *And then the auditor was to run him halfway through any rough, vicious engram that the auditor could find and park him—break the Auditor's Code—and shove the second test under his nose and make him do it.*

auditor's report: a printed form filled out by the auditor after a session. It gives the details of the beginning and end of the session, condition of the pc, the wording of the process, etc. The form is so written that one can see the whole session at a glance, just by looking at the one side of the Auditor's Report Form. *This is what he should have done: Grabbed the auditor's report and looked it over.*

Authority, Verification and Correction Unit International: currently called *Department of Authorization, Verification and Correction International (AVC Int)*, a unit which is responsible for authorizing and verifying programs and issues from Scientology management to ensure that they follow Church policy. *Employing after 1 Sept. 1970 any checksheet for any course not authorized by myself or the Authority, Verification and Correction Unit International (AVC Int).*

automaticity: something one is doing but is unaware or only partially aware he is doing; something the individual has "on automatic." An

automaticity is something which ought to be under the control of the individual, but isn't. Technically, you can "take over" the automaticity and put it under a being's control just by having him consciously do it over and over.

back burner, on the: (colloquial) in or into a condition of low priority or temporary deferment. From the custom in cooking of placing pots not requiring immediate attention toward the rear of the stove. *I put this one on the back burner.*

backflashing: same as *flashing back*. See **flash back** in this glossary.
... because these dynamics have a habit of interlocking and backflashing and upsetting everything.

balloon, going to hell in a: deteriorating badly; going downhill. A variation on the phrase *going to hell in a handbasket (or a bucket)*. Mexico—the political situation, the crop failures, the avarice of taxation, religious taxation, two or three different kinds of courts that you could be hauled up to, everything going to hell in a balloon.

bank: the mental image picture collection of the pc—the reactive mind. It comes from computer terminology where all data is in a "bank." See also **mental image picture** and **reactive mind** in this glossary. *The bank seeks to knock out the good and perpetuate the bad.*

Bank of England: the central bank of the United Kingdom, founded in 1694 and located in London. It issues nearly all of the country's bank notes (paper money), handles the nation's foreign exchange operations and cooperates with the British government in influencing business and other financial conditions. It was owned by private stockholders until 1946 when the government bought all its stock. *Man, you'd have to be one of the biggest directors in the Bank of England able to sign those five-pound notes in your own fair hand in order to get enough gold shots to make you well.*

basic-basic: the first time something happened on a chain of occurrences. Any similar circumstance, repetitive through a person's whole track, has a first time it occurred. The first time has more weight and is more easily run than any other time it happened. That's the basic-basic on the chain. *They were actually basic-basic on a whole chain of stuff that had him labeled as a psychotic with his own insurance office.*

bat, on (one's) own: (colloquial) without asking for the help, advice, permission, etc., of any other person. A reference to the score made by a player's own hits in games such as baseball and cricket. *And the reason for that is any theta, at any given time, in any given place, can get a totally independent idea all off his own bat, without any assistance from anything.*

BBC: abbreviation for British Broadcasting Corporation: the government-sponsored radio and television company of the United Kingdom which holds a monopoly on radio broadcasting throughout the United Kingdom. *They promote like mad, advertise like mad, and get names in the papers and write it all up, and get reporters all over the place, and go on BBC or CBS or something, and . . .*

beanbag: any of several children's games in which a small cloth bag filled with dried beans is tossed. *It is woven in and out of philosophy to such a degree that hardly any book of philosophy does not mention some way or other the energy of life and then runs away very happily and plays skipjack or beanbag, but doesn't have anything more to do with this.*

behaviorist: one who believes in *behaviorism*, the doctrine that observed behavior provides the only valid data of psychology; it rejects the concept of mind and consciousness. *Somebody—behaviorist comes along, and he says, "No, that couldn't be the case—couldn't be the case at all because the fellow got that reason from his early childhood, and so forth."*

beingness: (1) condition or state of being; existence. *SERENITY OF BEINGNESS [level of the Tone Scale]* (2) the assumption or choosing of a category of identity. Beingness is assumed by oneself or given to oneself or is attained. Examples of beingness would be one's own name, one's profession, one's physical characteristics, one's role in a game—each and all of these things could be called one's beingness. *If a mood is too hard for the student to master, have him do TR 1 in different beingnesses, e.g., a timid student who is trying to sound antagonistic could be asked to do TR 1 as a panther, a lion, a villain, etc.*

Bergson: Henri Louis Bergson (1859–1941), French philosopher. He is best known for his theory which holds that the world contains two opposing tendencies, the life force (*élan vital*) and the resistance of matter against the life force. *The most adventurous fellow in the past century or so on this subject was Bergson and he called it élan vital—he gave it a label and then he hastily went off and left it.*

B-52s: large all-weather intercontinental strategic heavy bombers built by Boeing Airplane Company. *B-52s can now fly sixteen thousand miles.*

Bikini: a group of islands in the north Pacific which were evacuated in 1946 when the United States decided to use them for testing atomic bombs. The islands continued to be used as a testing sight until 1958. *You go into a theater, they show the motion pictures of Bikini or something of the sort, and you will find people toward the rear will sneak out of their seats and will walk out into the lobby.*

Bill of Rights: a formal statement of the fundamental rights of the people of the United States of America, made part of the Constitution as Amendments 1–10. *They can't even teach them the Bill of Rights much less some of these measures which would have to be taken if a populace at this time and place would survive an atomic age.*

bird-dogged: (*informal*) sought out; pursued doggedly. *So you see, if you've bird-dogged what you're talking about as the real objection and you think that is a justified objection, you, after a while, will get very covert in your communication line.*

black five: a heavily occluded case characterized by mental pictures consisting of masses of blackness. The term *black five* came from application of an auditing procedure wherein the auditor tested the preclear at each step of the process to find a step the preclear could do and began processing at that step. A preclear who had to be started at Step V of the procedure was called a "Case V." For more information, see the book *The Creation of Human Ability* by L. Ron Hubbard. *Even the black fives will get confounded when they find what state their recalls are in.*

blow: an informal expression for a sudden departure or to suddenly depart. It is usually used to describe either the sudden dissipation (vanishing) of mass in the mind with an accompanying feeling of relief, or someone leaving, ceasing to be where he should really be, or just ceasing to be audited. *Boy, did we blow it.*

boards, across the: including everyone or all; so that all are included. Originally a phrase from horse racing wherein equal amounts of money are bet on the same horse to win a race, to place second or third. *And I just had a hunch without even thinking about it or articulating it, that it would be impossible to lay out the administrative pattern of Scientology, and all of its administrative angles and designations, without having clear-cut and across the boards, the technical data.*

Book and Bottle: (*informal*) same as *Op Pro by Dup*. See *Op Pro by Dup* in this glossary. *"Oh, yeah, well, that's a process, you know, Book and Bottle."*

Book Auditor: a person who has read a Dianetics or Scientology book and successfully applied the data from the book to help someone else. *This certificate is restored for good and adequate reasons that it's a different route now than a Book Auditor route.*

Book One: Dianetics: The Modern Science of Mental Health, the basic text on Dianetics techniques, written by L. Ron Hubbard and first published in 1950. See also **Dianetics** in this glossary. *This may be, as you may find, the biggest single step in that direction since Book One, since it includes them all.*

brackets: a word taken from the field of artillery, where one fires shots over and under a target so as to make sure and hit the target. Over and under, over and under, and one eventually hits the target. In Scientology processing, running something in brackets means to run something happening to the individual, and to run it happening to others because of the individual, and to have it happening to others by others. For example: (1) times when the preclear was hit over the head with a baseball bat, (2) times another person was hit over the head with a baseball bat by the preclear, (3) others being hit by others with baseball bats. That's the mechanics of the bracket. *You could find the old stuck needle, and so forth, on help, and sort it all out, and run brackets on it, and gradually get him separated out and squared around, and he'd think life was much better; get him so his bank wouldn't bite, get it all keyed out nicely and level him off.*

Brahmans: members of the highest, or priestly, class among the Hindus. Hindus are adherents of Hinduism, a religious and social system which developed in India about 1400 b.c., with belief in reincarnation, worship of several gods, and the caste system (rigid, hereditary social classes) as a basis of society. *There's another full set of physical preventatives, civil defense regulations, listed in another religion: the Brahmins.*

breed of cat: (*informal*) type; sort; variety. Example: The new airplane is a completely different breed of cat from any that has been designed before. . . . *but they keep telling these unions, "You know, you're really being governed by a bunch of White Russians—bunch of Swedes, or something—and they're a different breed of cat, they're different people; they're not your people, they're not like you."*

Buddhist: one who follows the doctrines of *Buddhism*, the religion founded by Siddhartha Gautama (ca. 563–483 b.c.), a religious philosopher and teacher who lived in India. The hope of Buddhism was, by various practices, to break the endless chain of births and deaths and to reach salvation in one lifetime. See also **Gautama Siddhartha** in this glossary. *The Buddhist ran up against this same thing and he answered it in an entirely different way.*

Busy Business Bureaus: a humorous reference to the *Better Business Bureaus*, a nationwide system of local organizations, supported by business, whose stated function is to receive and investigate customer complaints of dishonest business practices. The American Medical Association has heavily subsidized the Better Business Bureau and furnished them with pamphlets to promote their monopoly on the field of healing. *Even the Busy Business Bureaus state that the public should suspect anyone who promises a cure for anything—by which, we believe, it includes psychiatry.*

button: an item, word, phrase, subject or area that causes response or reaction in an individual. *Further, the not-too-bright have a bad point on the button Self-Importance.*

calomel: an ointment used in the early 1900s as a protection against syphilis. *He added quite some number of medical substances to man's category—amongst them compound calomel in the prevention of syphilis and other things of this character.*

cans: short for *E-Meter cans*, electrodes used with the E-Meter. They resemble ordinary cans and are tin-plated. Electrical leads from the E-Meter are connected to the cans with clips, and the cans are held in the preclear's hands. See also **E-Meter** and **preclear** in this glossary. You say, "Do fish swim?" and they say, "Whooo" wiggle, wiggle off and so forth, cans raow and so forth.

Carnegie, Dale: like or as presented by American lecturer and author Dale Carnegie (1888–1955), writer of the book called *How to Win Friends and Influence People* (1936). His ideas were based originally on public speaking—later he extended it to include salesmanship and psychology. *This is a sort of a Dale Carnegie aspect of existence; there's no punch in it, you know?*

case: (1) a general term for a person being treated or helped. "Quickie grades" entered in and denied gain to tens of thousands of cases. (2) Case also refers to a person's condition, which is monitored by the content of his reactive mind. A person's case is the way he responds to the world around him by reason of his aberrations. See also **aberrated** and **reactive mind** in this glossary. *Also, despite this abuse, in each of these four cases the recommended, correct process cracked the case. Yet they were reported as not having worked!*

case gains: the improvements and resurgences a person experiences from auditing; any case betterment according to the preclear. *He's a very quiet, good pc, but never makes any case gains, see, unless they're very carefully processed.*

Case Sup: short for *Case Supervisor*. See **Case Supervisor** in this glossary. *[Distribution at top of issue] Case Sup Hat*

Case Supervisor: the auditor's "handler." He tells the auditor what to do, keeps him corrected, keeps the lines straight and keeps the auditor calm and willing and winning. The Case Supervisor directs what auditing actions are done for each individual preclear under his care. All case supervision is for the benefit of the preclear. See also **preclear** in this glossary. *So it is the task of the Assoc or Org Sec, the HCO Sec, the Case Supervisor, the D of P, the D of T and all staff members to get the correct technology applied.*

caved in: collapsed mentally and/or physically to the extent that one cannot function causatively. *Cave in* is a US Western phrase which symbolizes mental or physical collapse as being at the bottom of a

mine shaft or in a tunnel when the supports collapsed and left a person under tons of debris. . . . *they look terrible, you know, they look like they're about 180, and they're just all caved in.*

CBS: abbreviation for Columbia Broadcasting System: a major United States radio and television broadcasting network in existence since 1926. *They promote like mad, advertise like mad, and get names in the papers and write it all up, and get reporters all over the place, and go on BBC or CBS or something, and . . .*

CCHs: abbreviation for Control, Communication, Havingness: a series of processes which bring a person into better control of his body and surroundings, put him into better communication with his surroundings and other people, and increase his ability to have things for himself. They bring him into the present, away from his past problems. See also **process** in this glossary. *This is a confusion of long standing and leads auditors to run processes like the CCHs when they could be running higher processes.*

Central Files: the files in a Scientology organization which contain all pertinent data about and correspondence to or from anyone who has ever bought anything from the organization; also the name of the section in the organization which is responsible for establishing, maintaining and updating these files. *Where you find people have not bought it in your Central Files, you'll find interest has been lagging.*

Central Organization: the name given, in the late 1950s and 1960s, to a Scientology organization which provided services (training, auditing and certification) to the public. *For instance, any Central Organization staff that has had a bog here and a little bog there, and has not done some promotion over here, all of a sudden finds itself in an economic bind.*

certificate: an award given to designate study and practice performed and skill attained. A certificate is not a degree as it signalizes competence whereas degrees ordinarily symbolize merely time spent in theoretical study and impart no index of skill. *A condition of TREASON or cancellation of certificates or dismissal and a full investigation of the background of any person found guilty will be activated in the case of anyone committing the following HIGH CRIMES: . . .*

chain: a series of incidents of similar nature or similar subject matter. *They were actually basic-basic on a whole chain of stuff that had him labeled as a psychotic with his own insurance office.*

chancery: a division of the High Court of Justice in England and Wales, presided over by the Lord High Chancellor of England (the highest British judicial official.) *If you were to go down here to chancery, and you were to say to chancery, "Look, you have tried this case now for a year."*

chapel: a building at Saint Hill, known as the chapel, where the students on the Saint Hill Special Briefing Course audited each other, watched TV demonstrations and attended the lectures given by LRH. *And in the far end of that, that's furthest from the chapel here, there were a bunch of tomato plants which were champion-ship tomato plants.*

Chart of Attitudes: a chart which contains the major difficulties people have. It shows the attitudes toward life taken by people, and comes with the book *Handbook for Preclears* by L. Ron Hubbard. The chart consists of twelve columns with positive attitudes at the top of each column (such as "Survives," "Right," "Fully Responsible," etc.) and negative attitudes at the bottom (such as "Dead," "Wrong," "No Responsibility," etc.) and a gradient scale in between. More information about this chart can also be found in *Scientology 8-8008*. *They are, of course, the Chart of Human Evaluation and the Chart of Attitudes.*

Chart of Human Evaluation: a chart organized in early 1951 by L. Ron Hubbard. It has various columns and gives behavior characteristics, plotted out mathematically on the basis of ARC. With it one can predict a person's behavior. For more information on this chart, read *Science of Survival* by L. Ron Hubbard. See also **ARC** in this glossary. *They are, of course, the Chart of Human Evaluation and the Chart of Attitudes.*

Chinese situation: reference to the dispute between Communist China and the leadership of the Communist Party of the Soviet Union, which erupted into open quarreling before the world in 1963. The Chinese accused the Soviets of tearing up agreements, arbitrary treatment, deviation, chauvinism and other anti-Marxist activities. Both sides began to denounce the other in the press, and the dialogue between the two countries remained harsh through the end of the year. Late in the year, the president of the United States warned, in a press conference, that in the 1970s an aggressive and powerful Communist China might be the greatest menace to international peace and security. *This fellow is all in a sweat on the subject of the Chinese situation.*

Christian Science: a religion and system of healing founded by Mary Baker Eddy in 1866, emphasizing the belief that a thorough spiritual understanding of God as the all-powerful source of all that is good and true can destroy sin, sickness and the like without material aid. *Because they say, "Oh, it's like Christian Science."*

circuit: a part of an individual's mind that behaves as though it were someone or something separate from him and that either talks to him or goes into action of its own accord, and may even, if severe enough, take control of him while it operates. *Those computing circuits? You mean those things have got rights?*

class: the level of classification of an auditor. Each class is an exactly laid out course of theory and practical learning which qualifies an auditor to deliver certain types of processing to preclears. *I wanted to—I ended your last lecture with a remark on classes—new classifications.*

classification: an award earned by an auditor that entitles him to audit certain levels of processes, and that shows that he has attained the ability and skill to do so by actual test. *I wanted to—I ended your last lecture with a remark on classes—new classifications.*

Clear: the name of a state achieved through auditing or an individual who has achieved this state. A Clear is a being who no longer has his own reactive mind. He is an unaberrated person and is rational in that he forms the best possible solutions he can on the data he has and from his viewpoint. *[Definition of preclear] a person not yet Clear, hence pre-Clear . . .*

clearing: making Clear. See also **Clear** in this glossary. *And this is a second lecture on clearing methodology.*

close terminals: collapse into or identify oneself with someone or something. See also **terminal** in this glossary. *When and if somebody starts running you and Scientology down, get amused, get superior, don't close terminals.*

co-auditing: short for cooperative auditing. It means a team of any two people who are helping each other reach a better life with Dianetics or Scientology auditing. *And then, your next gradient, that something can bite, and fast, and that he can bite, and fast, with co-auditing on simple auditing commands.*

Code of a Scientologist: a code which governs the activity of a Scientologist in general. It was evolved from many years of observation and experience and is supported by leading Scientologists. *Show him the Code of a Scientologist.*

coffee and cakes: (slang) necessities of life. *This wife—she's made her coffee and cakes for a long time scaring her husband to death, and she keeps him good and scared to death.*

cognition: a new realization of life. Cognitions result in higher degrees of awareness and consequently greater abilities to succeed with one's endeavors in life. A cognition is a "What do you know, I . . ." statement. *When a higher executive on this case did so, she found what the Case Supervisor and the rest missed: that Process X increased Preclear C's TA to 25 TA divisions for the session but that near session end Auditor B Q-and-Aed with a cognition and abandoned Process X while it still gave high TA and went off running one of Auditor B's own manufacture, which nearly spun Preclear C.*

collective: formed by collection of individual persons or things; constituting a collection; gathered into one; taken as a whole. (Opposed to *individual*.) *That is the result of Collective-thought Agreement.*

Columbia University: an accredited, privately controlled university in New York City, New York. A teacher at *Columbia University* said, "Well, I needn't worry about it."

comm: short for *communication*. See also **communication** in this glossary. *In all the years I have been engaged in research I have kept my comm lines wide open for research data.*

Comm Course: short for *Communication Course*: a Scientology course in which one gains the ability to effectively communicate with others. *Now if that Comm Course is properly taught, they'll certainly get something out of that, and they'll think that's very interesting.*

Comm Ev: short for *Committee of Evidence*: part of the ethics and justice system of a Scientology organization. A Committee of Evidence is a fact-finding group appointed and empowered to impartially investigate and recommend upon Scientology matters of a fairly severe ethical nature. See also **ethics** and **justice** in this glossary. *Therefore actions which neglect or violate this policy letter are HIGH CRIMES resulting in Comm Evs on ADMINISTRATORS and EXECUTIVES.*

comm lag: short for *communication lag*, the length of time intervening between the asking of the question by the auditor and the reply to that specific question by the preclear. The question must be precise; the reply must be precisely to that question. It does not matter what intervenes in the time between the asking of the question and the receipt of the answer. The preclear may outflow, jabber, discuss, pause, hedge, disperse, dither or be silent; no matter what he does or how he does it, between the asking of the question and the giving of the answer, the *time* is the communication lag. See also **auditor** and **preclear** in this glossary. *They grow adept at punching through a comm lag in an informal situation.*

comm line: short for *communication line*: the route along which a communication travels from one person to another; the line on which particles flow; any sequence through which a message of any character may go. See also **communication** in this glossary. *In all the years I have been engaged in research I have kept my comm lines wide open for research data.*

communication: the interchange of ideas across space. Its full definition is the consideration and action of impelling an impulse or particle from source-point across a distance to receipt-point, with the intention of bringing into being at the receipt-point a duplication

and understanding of that which emanated from the source-point. The formula of communication is cause, distance, effect, with intention, attention and duplication with understanding. See also **duplicate**, **receipt-point** and **source-point** in this glossary. So far, while keeping myself in complete communication with all suggestions, I have not failed on Seven, Eight, Nine and Ten in areas I could supervise closely.

Communicator: see **HCO Communicator** in this glossary.

comparable magnitude: similar importance. So they always put up a datum of comparable magnitude and hang you right away into a suppression and disagreement.

computation: the consideration that one must be consistently in a certain state in order to succeed. A computation thus may mean that one must entertain in order to be alive or that one must be dignified in order to succeed or that one must own much in order to live. *[Definition of service facsimile] a computation generated by the individual to make self right and others wrong, to dominate or escape domination and to enhance own survival and injure that of others.*

condition: one of the states of operation or existence which an individual, a group or an organization passes through. There are formulas connected with these operating states which, if handled properly, bring about stability, expansion, influence and well-being. For more information on conditions and their formulas, read *Introduction to Scientology Ethics* by L. Ron Hubbard. A condition of **TREASON** or cancellation of certificates or dismissal and a full investigation of the background of any person found guilty will be activated in the case of anyone committing the following HIGH CRIMES: . . .

confront: face without flinching or avoiding. *Confront* is actually the ability to be there comfortably and perceive. Then it gets to be a contest of how tough are you and how much can you confront.

Congress: the national lawmaking body of the United States, consisting of members from each state. *And Icky—Ike—is going to ask the Congress for a multibillion-dollar bill or appropriation in order to start this air raid program.*

Conway, Peggy: a Scientologist working in South Africa in the late 1950s. *Dear old Peggy Conway told me one time or another, "I was going along in life," she says, "I was going along in life and I was doing all right and I was doing okay."*

cracked: broke through the difficulties of; managed to solve. Also, despite this abuse, in each of these four cases the recommended, correct process cracked the case.

crack the back of: overcome; defeat. From the idea that the back of something is what supports or protects it, therefore to break or crack the back of something would be to destroy its support. *No system will do it, only you or me with our sleeves rolled up can crack the back of bad studenting and we can only do it on an individual student, never on a whole class only.*

cross we have to bear: trouble we have to live with; from the expression *bear one's cross*, which means to live with pain or trouble; keep on even though you suffer or have trouble. *Fit that into the economics of the situation and lack of adequate time and you see the cross we have to bear.*

crow, eat: (*informal*) be forced to admit to having made a mistake, as by retracting an emphatic statement; suffer humiliation. *Willing as I was to accept suggestions and data, only a handful of suggestions (less than twenty) had long-run value and none were major or basic; and when I did accept major or basic suggestions and used them, we went astray and I repented and eventually had to "eat crow."*

cut and bang: (*informal*) a variation of *cut and dried*; settled or decided; unlikely to change. *Classification requirements, absolutely cut and bang, right on.*

cut and run: (*slang*) left; departed, especially hastily. The phrase comes from the practice of cutting the anchor cable (which in earlier days was made of hemp, so could be cut) in the swift departure of a ship. *He had to get away to a distance out of reach and then he cut and run.*

cycle of communication: the action of a communication being sent and received. Example: Joe originates a communication addressed to Bill. Bill then receives Joe's communication and sends back an answer or acknowledgment, thus ending the cycle. See also **communication** and **two-way comm** in this glossary. *[Definition of two-way comm] a two-way cycle of communication. For example: Joe, having originated a communication and having completed it, may then wait for Bill to originate a communication to Joe, thus completing the remainder of the two-way cycle of communication.*

daily bread: food; livelihood. . . . *the fellow who makes his money and his daily bread out of how terrible everything is—that fellow, of course, would forward Scientology Zero for you with great speed.*

Dear Souls Area: a saccharine-sweet sort of a universe, characterized by lots of enforced ARC, dating back to trillions of years ago. Now, *you think of ARC in terms of the Dear Souls Area and that's a rather low-toned use of ARC if you want my candid opinion.*

depository: of or pertaining to a deposit. For example, chemical deposits can occur in the joints, causing inflammation and pain (arthritis). *And he'll get these depository illnesses.*

Dept 17: short for *Department 17*, once the name of a single department of the Public Division. What was once Dept 17 is now a full division on the Scientology org board, called the Public Servicing Division. It is responsible for registration and delivery of services to public to obtain the product of active Scientologists. See also **org board** in this glossary. *Dept 17 services especially should be geared to this, one service ending in some mystery that only the next Div 6 (or better yet, Div 4) service will solve.*

determinism: power of choice; power of decision; ability to decide or determine the course of one's actions. *5. Permitting a pc to attest to more than one grade at a time on the pc's own determinism without hint or evaluation.*

devil, going to the: (*informal*) becoming bad or ruined; becoming useless. "*It is going to the devil.*"

devil, raise any: (*informal*) start an argument. *Well, he wants to process people, that's all right, and we're not going to raise any devil with him about processing people.*

devil with (it), the: (*colloquial*) I, we, etc., do not care about (a person or thing). *I said, "The devil with it."*

Dianetics: Dianetics technology. It addresses and handles the effects of the spirit on the body and can alleviate such things as unwanted sensations and emotions, accidents, injuries and psychosomatic illnesses (ones that are caused or aggravated by mental stress). *Dianetics means "through the soul" (from Greek dia, through, and nous, soul). It is further defined as "what the soul is doing to the body." Dianetics: The Modern Science of Mental Health was published in 1950; been going strong ever since.*

Dianetics: The Evolution of a Science: a book by L. Ron Hubbard which tells the story of how Dianetics technology was initially developed. *Books such as The Problems of Work or Dianetics: The Evolution of a Science should be on hand in plenty to put in people's hands.*

Dianetics: The Modern Science of Mental Health: the basic text on Dianetics techniques, written by L. Ron Hubbard and first published in 1950. See also **Dianetics** in this glossary. *Dianetics: The Modern Science of Mental Health was published in 1950; been going strong ever since.*

dichotomies: pairs of opposites, such as black-white, good-evil, love-hate. *Two-way Help, Help in brackets, dichotomies of can-help-can't-help, rising scale on help; lots of forms.*

dickens, like the: (*colloquial*) very much, hard, fast, etc. *And they get up to the upper level and they're moving like the dickens with the research line and it has unsettled them to that degree.*

Distribution Center: Distribution Center Incorporated. An organization located in Silver Spring, Maryland in the late 1950s, mainly concerned with the advertising and handling of Dianetics materials (including shipping, storing, manufacturing, etc.). *Buy your books from the Distribution Center or the HASI and remarket.*

Div 4: short for *Division 4*, Technical Division: that part of a Scientology organization which routinely delivers auditing and training services. It handles the technology of Dianetics and Scientology. *Dept 17 services especially should be geared to this, one service ending in some mystery that only the next Div 6 (or better yet, Div 4) service will solve.*

Div 6s: short for *Division 6s*, Public Divisions: the three divisions of a Scientology organization which are responsible for introducing new people to Dianetics and Scientology and delivering basic introductory training and auditing to them. The Public Divisions also work toward improving the community with community services and charity activities. *[Distribution list at the top of the issue] Div 6s*

D of P: abbreviation for *Director of Processing*, the head of the Hubbard Guidance Center (that department of a Scientology church which delivers auditing), under whom come all individual cases. The D of P is responsible for auditors, assignment of preclears to auditors and states of cases. See also **auditor**, **case** and **preclear** in this glossary. *[Distribution at top of issue] Ds of P Hat*

D of T: abbreviation for *Director of Training*, the executive over the Department of Training. He is in charge of all Course Supervisors in that department. See also **Supervisor** in this glossary. *[Distribution at top of issue] Ds of T Hat*

down scale: down the Tone Scale; in or into a state of decreased awareness; in or into the lower-level emotions of the Tone Scale, such as apathy, anger, etc. See also **Tone Scale** in this glossary. *You eventually go down scale.*

dramatization: duplication of reactive mind content, entire or in part, by an aberree (aberrated person) in his present time environment. Aberrated conduct is entirely dramatization. When dramatizing, the individual is like an actor playing his dictated part and going through a whole series of irrational actions. See also **reactive mind** in this glossary. *We are dealing only in facts and the above is a fact—the group left to its own devices would not have evolved Scientology but with wild dramatizations of the bank called “new ideas” would have wiped it out.*

Dulles: John Foster Dulles (1888–1959), US diplomat; secretary of state (1953–1959). His policy was that of “brinkmanship” (pursuing a hazardous course of action to the edge of catastrophe, such as

"to the brink of war"), and in his own words: "The ability to get to the verge without getting into the war is the necessary art." He also encouraged the development of nuclear weapons capable of "massive retaliation." *I don't know what conference he was attending but I think it had something to do with whether or not they shouldn't get Dulles's Cadillac repaired.*

duplicate: cause something to be made, done or happen again. In Scientology, *duplication* is also used to describe the action of reproducing something exactly. For example, if Person A communicated the concept of a cat to Person B and Person B got the exact same concept of a cat without any alteration, Person B would be said to have *duplicated* what was originated by Person A. *And worse, it could not be straightened out easily because neither one of these people could or would duplicate instructions.*

Durham: a city in north central North Carolina. Duke University is located there. *Rhine, out at Durham, has awful arguments with fellows up here at San Francisco.*

dynamic: one of the eight urges (drives, impulses) in life. These are urges for survival as or through (1) self, (2) creativity, (3) groups, (4) the species, (5) life forms, (6) the physical universe, (7) spirits and (8) infinity. *When you start bringing order on the first dynamic and fail to bring order on the third, you're in trouble.*

Dynamic Assessment: an assessment done of the dynamics to find the most E-Meter needle change on any one dynamic amongst the rest of them. See also **assessment**, **dynamic** and **E-Meter** in this glossary. *Now, in the process of finding a goal in a Dynamic Assessment, you see this roller coaster rather rapidly.*

ear, pitched out on (one's): (colloquial) suddenly dismissed from a job, etc. *It's I don't want individuals to get pitched out on their ear, but I do think in all fairness that people whose classifications exist as of now should not particularly be changed until they've earned them.*

Earl's Court: a street in central London, England. *Sometime when you're captured by bandits in northern Mongolia or something, or captured by police at the Earl's Court police station or something . . .*

effect: the receipt point of a flow (thought, energy or action). For example: If one considers a river flowing to the sea, the place where it began would be the source-point or cause, and the place where it went into the sea would be the effect-point, and the sea would be the effect of the river. A man firing a gun is cause; a man receiving a bullet is effect. *If you have a post being a total effect, not causative, you might think things will snap in on it.*

eggs are in one funnel, all their: a variation of the phrase *put all one's eggs in one basket*, to risk everything on a single venture. A *funnel* is the smokestack of a steamship. *Don't you see, all their—all their eggs are in one funnel, you know?*

eggs, lay ostrich: (colloquial) fail completely. A variation of the phrase *lay an egg*. Now, if as many fellows who should know better can lay ostrich eggs on the subject of administration, don't kick yourself too hard if you do.

8-C: the name of a Scientology process. Also used to mean good control or the action of applying good control to (someone). *And the third of them is getting somebody into that zone and 8-Cing him while in that zone.*

Eisenhower: Dwight David Eisenhower (1890–1969), US general and 34th president of the United States (1953–1961): commander of Allied forces in Europe (1943–1945; 1951–1952). *And speaking of Eisenhower . . .*

electronic brain: (informal) an electronic computer. *I had an awful argument with one, one day. I was—there was this huge electronic brain.*

elephant, views of the: a variation of the phrase *see the elephant*, to gain knowledge by experience. *Now they'll move a little deeper into the Co-audit, and that at two guineas, or ten dollars—something in that order—carries them on into, well, in a lot of cases, actual views of the elephant!*

E-Meter: short for *electrometer*; an electronic device for measuring the mental state or change of state of *Homo sapiens*. It is *not* a lie detector. It does not diagnose or cure anything. It is used by auditors to assist the preclear in locating areas of spiritual distress or travail. See also **preclear** in this glossary. *It is found that this student was never taught to read an E-Meter TA dial!*

engram: a mental image picture of an experience containing pain, unconsciousness and a real or fancied threat to survival. It is a recording in the reactive mind of something which actually happened to an individual in the past and which contained pain and unconsciousness, both of which are recorded in the engram. It must, by definition, have impact or injury as part of its content. Engrams are a complete recording, down to the last accurate detail, of every perception present in a moment of partial or full unconsciousness. See also **reactive mind** in this glossary. *You could confront an individual beset by such problems and talk for half an hour about engrams and have him walk away without asking for help.*

en passant: (French) in passing. *And one which we have incidentally wrapped up en passant and haven't even noticed.*

enturbulence: turbulence or agitation and disturbance. *And enturbulences which affect them and separate them out of an orderly existence, kick back madly all the way across the whole set of dynamics, and you have apparently practically offered to kill somebody!*

EP: abbreviation for end phenomena: the *phenomena* (facts or experiences that can be seen, heard, etc.) which appear at the *end* of something. In Scientology, the expression *end phenomena* is used to mean those indicators (including the person's appearance and attitude, observed changes in the person or his handling of the environment, realizations he has had about life, etc.) which are present when an auditing process has been fully and correctly completed. *6. Running only one process for a lower grade between 0 to IV, where the grade EP has not been attained.*

Epsom Downs: a racetrack in southeastern England, near London. *Then you smile and hand them your card and wonder who is running at Epsom Downs next week.*

equinprivine: reference to *equiline*, a hormone which affects the growth of female sex organs. *Well, there are many such preparations. Women: There's equinprivine, stilbestrol—the female hormones.*

Esquire: a popular US periodical for men. *I don't care if it is put out in Esquire with naked women all over the front cover and the back cover and if the type is formed out of naked women!*

ethics: rationality toward the highest level of survival for the individual, the future race, the group, mankind and the other dynamics taken up collectively. Ethics is reason and the contemplation of optimum survival. A system of ethics exists in Scientology whereby a person can take certain actions to correct some conduct or situation in which he is involved which is contrary to the ideals and best interests of his group. Ethics consists simply of the actions an individual takes on himself. It is a personal thing. When one is ethical or "has his ethics in," it is by his own determinism and is done by himself. *[Definition of Comm Ev] part of the ethics and justice system of a Scientology organization.*

evaluation: as used here, informing a pc that he has not yet completed a particular grade and that he needs further auditing. *5. Permitting a pc to attest to more than one grade at a time on the pc's own determinism without hint or evaluation.*

Expanded GITA: a process whereby the preclear is first tested to see if he can get a mock-up (a knowingly created mental picture) that he can see, no matter how vague, then is made to waste, accept under duress, desire and finally be able to take or leave alone

each of the items on a list of certain isolated factors—these factors being those which are more important to minds than others. The term *GITA* comes from *Give* and *TAke* processing. For more information on Expanded *GITA*, see the book *Scientology 8-8008*. See also **mock-up** in this glossary. *Good old Expanded GITA—SOP 8, Step IV—run on preclears will do a great deal for an auditor; run on money will also do a great deal for an auditor.*

exteriorization: the act of the theta moving outside the body. When this is done the person achieves a certainty of his beingness or identity completely apart from that of the body. *So tonight I would like to pull the wraps off whole track, exteriorization, and all the other bric-a-brac that you shouldn't talk about, because the society has finally gotten into a state of mind where it will only believe what it thinks is crazy.*

facsimile: a three-dimensional color picture with sound and smell and all other perceptions, plus the conclusions or speculations of the individual. *Well, naturally thee and me know that the reason he flinches every time he enters a red room, and so forth, has to do with a whole bunch of facsimiles he's developed on the subject of red rooms which are being firmly held in place by a bunch of RIs that have to do with this and that and the other thing.*

field, the: the general areas, individuals and groups serviced by Scientology organizations. *Such actions as this gave us "quickie grades," ARC broke the field and downgraded the Academy and SH courses.*

field auditor: a person who professionally processes preclears in the field. See also **field, the** in this glossary. *And wherever a field auditor or wherever an organization auditor falls down today, falls short of clearing somebody, he has been whipped by methodology not by technology.*

fish swim, do: reference to a question asked repetitively in two training drills developed by L. Ron Hubbard in April 1956. It is not an actual process, but was developed to teach student auditors to give a process command in a new unit of time each time. You say, "*Do fish swim?*" and they say, "*Whooo*" wiggle, wiggle off and so forth, cans raw and so forth.

five-goal Clear: a person who has had five GPMs run (addressed and handled in processing). See also **GPM** in this glossary. *We don't know how long a body will live in a five-goal Clear.*

flash back: hit or jump back with speed and force. Also called *backflashing*. *Because, for sure, the third is going to flash back at the first.*

flat: no longer producing change or a reaction. *Once begun, Mood Drills should be continued until the whole scale is flat so the auditor doesn't get stuck on the Tone Scale but can do any mood easily and without strain.*

flatter than a flounder: a coined phrase meaning very flat. A *flounder* is a small, edible flatfish. See also **flat** in this glossary. *And we knocked these things flatter than a flounder.*

42nd and Broadway: a busy street corner in the heart of New York City. . . . but then you go associate with the people who pour out of the tube stations or at 42nd and Broadway for a little while, you find out that you're—you've been living around Scientologists, that something has changed.

Foundation: any one of the first organizations of Dianetics in the early 1950s. Now, there's a standardized test which is being made up by the Foundation.

free needle: a rhythmic sweep of the E-Meter dial at a slow, even pace of the needle, back and forth, back and forth, without change in the width of the swing except perhaps to widen as the pc gets off the last small bits of charge (harmful energy or force). Also called a floating needle. *I almost laughed in somebody's face the other day when he said to me that a notable person on one Central Organization's staff was being audited by him and that he had gotten her up to a state of Release "with a free needle on anything you asked her," and added that he would soon have her Clear if he kept working at it.*

Freud: Sigmund Freud (1856–1939), Austrian physician and neurologist, founder of psychoanalysis. See also **psychoanalysis** in this glossary. *Psychoanalysis is Austrian (Freud, 1894).*

FSM: abbreviation for *field staff member*: a Scientologist in the field who disseminates Scientology through personal contact and by selling LRH books. The field staff member selects persons to be trained or processed and brings them into the org for services. The purpose of the field staff member is to help contact, handle, salvage and bring to understanding the individual and thus the peoples of Earth. See also **field, the** in this glossary. [Distribution at top of issue] *FSMs*

Gadsden's Purchase: about 19,000,000 acres of desert land in Arizona and New Mexico which the United States bought from Mexico for \$10,000,000 by a treaty signed June 30, 1854. The American minister to Mexico, James Gadsden of South Carolina, negotiated the treaty in order to acquire a favorable route for a proposed southern transcontinental railroad to the Pacific. *It had to do with the Gadsden's Purchase.*

Gautama Siddhartha: a religious philosopher and teacher who lived in India around 563–483 B.C. and was the founder of the Buddhist religion. Also called the *Buddha*. See also **Buddhist** in this glossary. *Well, the world—and believe me, the chaps who are walking up and down the highways and byways and sitting in the palaces*

and at the—in the day of Gautama Siddhartha—were as reasonable, if not more so, at the raw-meat level, you see, than they are today.

Gen. Non-Remimeo: short for General Non-Remimeo: a code indicating an issue should not be mimeoed again when received but should be limited in its distribution. These issues usually deal with broader points of admin or tech of interest to one or two production departments as well as the org senior executives. They are never strewn about or broadly republished as they could be misunderstood. *[Distribution at top of issue]* Gen. Non-Remimeo

Gestetner Limited: a manufacturer and distributor of a variety of duplicating machines and related supplies. *That might work in Gestetner Limited or Westinghouse but it does not work in Scientology.*

goal: a known objective toward which actions are directed with the purpose of achieving that end. *One of the ways you tell this is they always set the same goals.*

goals list: a full list of a pc's goals given to the auditor by the pc as part of certain auditing procedures. See also goal in this glossary. *You can look over goals lists, and when an individual starts setting the same goals session after session after session after session after session, this individual is not making any progress in processing.*

God, my: (colloquial) an expression of surprise, shock or dismay. *And my God, you know, I'd been dead for years, according to what it said.*

gone dog: one of various colloquial phrases that start with "a gone _____" and denote someone who is hopelessly done for or in a hopeless situation. A *gone goose*, a *gone beaver*, a *gone coon*, a *gone horse* and a *gone gander* are other examples of these phrases which all have the same meaning. *Now, wherever—wherever you see the help button gone, you've got a gone dog.*

GPM: abbreviation for Goals Problem Mass, a mental mass created by two or more opposed ideas which, being opposed, balanced and unresolved, makes a mental energy mass. GPMs are composed of beingnesses that the person has been and has fought, these identities being hung up on the postulate—counter-postulate of a problem. Each GPM is founded on a basic goal. Some cover 2.5 trillion years and some much more, though the last one formed may be only partially formed and cover as little as 60 thousand years. The auditing of goals and Goals Problem Masses is the subject of numerous processes developed by LRH in the early and mid-1960s in the process of discovering the exact structure of the reactive mind. *And it's way back there on the track at the beginning of the actual GPMs and you could track all cause for the individual back to prime thought.*

Grade Chart: the Classification, Gradation and Awareness Chart of Levels and Certificates: the route to Clear and the states beyond, also called *The Bridge to Total Freedom*, or *The Bridge*. *Classification* means that there are certain actions required to be done or conditions to be attained before an individual is classified for a particular training level and allowed to progress up. *Gradation* means a gradual grade up, just as there are grades to a road or there are grades to steps. *Awareness* refers to one's own awareness, which improves as one progresses up. On the right side of this chart there are various steps called the states of Release. The left-hand side of the chart describes the very important steps of training on which one gains the knowledge and abilities necessary to deliver the Grades of Release to another. It is a guide for the individual from the point where he first becomes dimly aware of a Scientologist or Scientology and shows him how and where he should move up in order to make it. Scientology contains the entire map for getting the individual through all the various points on this gradation scale and for getting him across the Bridge to higher states of existence. See also **grades** in this glossary. **I AM REISSUING IT NOW, IN 1980, TO AVOID AGAIN SLIPPING BACK INTO A PERIOD OF OMITTED AND QUICKIED FUNDAMENTAL GRADE CHART ACTIONS ON CASES, THEREBY DENYING GAINS AND THREATENING THE VIABILITY OF SCIENTOLOGY AND OF ORGS.**

grades: the states of Release, as listed on the Grade Chart. A grade consists of series of processes which are run on a person with the purpose of bringing about a particular state of Release (what occurs when a person separates from his reactive mind or some part of it). For example, Grade Zero consists of twenty-three individual processes, each of which is run in sequence to its proper result. A person who completes Grade Zero has gained the ability to communicate freely with anyone on any subject and has attained the state of "Communications Release." See also **Grade Chart, process, reactive mind and run** in this glossary. "Quickie grades" entered in and denied gain to tens of thousands of cases.

Grade Zero: the level of Communications Release. See also **grades** in this glossary. **8. Boasting as to speed of delivery in a session, such as "I put in Grade Zero in 3 minutes."**

Grade I: the level of Problems Release. A person who completes Grade I has gained the ability to recognize the source of problems and make them vanish. See also **grades** in this glossary. **Actually the ordinary Mr. Js when raw meat and even not so raw would have to have a Grade IX certificate to obtain a Grade I certificate.**

Grade II: the level of Relief Release. A person who completes Grade II has gained relief from the hostilities and sufferings of life. See also **grades** in this glossary. **"It will tell you all about Grade II."**

Grade IX: a made-up designation for a very high grade. (There has never been a "Grade IX" on the Scientology Grade Chart.) See also **grades** in this glossary. *Actually the ordinary Mr. Js when raw meat and even not so raw would have to have a Grade IX certificate to obtain a Grade I certificate.*

gradients: the steps in a gradual approach to something taken step by step, level by level, each step or level being, of itself, easily attainable—so that finally, quite complicated and difficult activities can be achieved with relative ease. *When raising the tone of the pc, do it gently by small gradients.*

grant beingness: be able or willing to let someone else be what he is. Listening to what someone has to say and taking care to understand them, being courteous, refraining from needless criticism, expressing admiration or affinity are examples of the actions of someone who can grant others beingness. See also **beingness** in this glossary. *It was perfectly all right to grant him some beingness—perfectly all right.*

Greenwich Village: a section of New York City, in lower Manhattan, inhabited and frequented by artists, writers and students. Formerly a village. So he goes to a friendlier one: *Greenwich Village.*

Guy Fawkes Day: an event taking place in England on the 5th of November each year commemorating the arrest of Guy Fawkes (1570–1606), an English conspirator who, on the 5th of November 1605, took part in a plot to blow up the British Houses of Parliament to kill King James I. The day is celebrated with fireworks and bonfires burning his effigy. *They used them all up on Guy Fawkes Day, so they have . . .*

hades, hasn't got a chance in: (colloquial) has no chance at all. Hades, in Greek mythology, is the home of the dead, beneath the Earth. It is used colloquially to mean *hell*. And he knows this little boy hasn't got a chance in hades of living until he's seven.

hair used to stand on end: the hair on one's head rose stiffly upwards as a sign or result of great fright or horror. Used figuratively in the lecture. *I've—as a writer I used—my hair used to stand on end on one peculiar little phobia I used to have.*

half-truth rudiment: a rudiments question used to clean up any half-truth the preclear might have told. See also **rudiments** in this glossary. *You could get into one of the most circuitous—and people could run it out on you in sessions on the half-truth rudiment—get into one of the most circuitous arguments you ever wanted to get into in your life.*

Harlan County: a county in the state of Kentucky, on the border of Kentucky and Virginia. *One of them is Harlan County—Harlan County.*

harmonics: two or more manifestations or actions which are themselves different yet are related in terms of some quality or qualities. For example, laughing because one was embarrassed would be a lower harmonic of laughing because something was funny. *But these are just variations of lower harmonics of the same thing.*

HAS Co-audit: short for *Hubbard Apprentice Scientologist Co-audit*: a basic Scientology course delivered in the late 1950s through the 1970s in which students audited each other alternately on precise processes, to improve cases and further interest people in Scientology. *"How about an HAS Co-audit for ants?"*

HAS Course: short for *Hubbard Apprentice Scientologist Course*: a beginning course in Scientology in the late 1950s through the 1970s. It consisted of training drills on communication and control. *They only pay down two guineas, or ten dollars a week for two consecutive weeks to wind up with an HAS Course, three nights and three nights.*

HASI: an acronym for *Hubbard Association of Scientologists International*: the company which operated all Scientology organizations over the world and was the general membership group of the Church for many years. The Church of Scientology International has replaced HASI in the operation of orgs, and the International Association of Scientologists (IAS) is the current membership group. *But the HASI was throbbing along and income was low, and everything was going to pieces and people were beginning to feel sad.*

hat: slang for the title and work of a post in a Scientology organization; taken from the fact that in many professions, such as railroading, the type of hat worn is the badge of the job. The term *hat* is also used to describe the write-ups, checksheets and packs that outline the purposes, know-how and duties of a post. It exists in folders and packs and is trained in on the person on the post. *[Distribution at top of issue] Assoc/Org Sec Hat*

hath: (archaic) has. *He who hath not broken the Auditor's Code, cast the first certificate into the fire.*

havingness: the concept of being able to reach. By havingness we mean owning, possessing, being capable of commanding, taking charge of objects, energies and spaces. *Do you know what happens to a guy whose ridges are being melted by some other agency than himself, he's unknowingly being robbed of havingness of one kind or another?*

Havingness Processes: a number of Scientology auditing processes designed to increase the preclear's affinity, reality and communication with the environment, and to increase his ability to reach

and get him stabilized in his environment. *And here, by the way, you have the little junior cousin or the little gene that grows into all of the Havingness Processes later when properly placed in this position, see.*

H-bomb: short for *hydrogen bomb*: an immensely powerful bomb releasing energy by fusion (uniting of atomic nuclei) of hydrogen nuclei. *He just thinks there's new H-bombs and they're big TNT bombs, see?*

HCA: abbreviation for *Hubbard Certified Auditor Course*: at one time, the course which an auditor did to attain professional certification in Central Organizations, except in Great Britain. Its equivalent in Great Britain was called the Hubbard Professional Auditor (HPA) Course. HCA and HPA, as titles, now refer to Class II and Class III Auditors respectively. *When they are very initiate and it's all in good fun and they've also got their HPA or HCA, do what you like with the whole track.*

HCO: abbreviation for *Hubbard Communications Office*. See **Hubbard Communications Office** in this glossary. *[Distribution at top of issue] HCO Policy Letter*

HCO Communicator: a previous post in Scientology organizations charged with the responsibility of forwarding communications from L. Ron Hubbard and to L. Ron Hubbard. This duty included the responsibility of seeing that these communications were duplicated and understood, and that any confusions on them were queried until the communication was duplicated and understood. See also **duplicate** in this glossary. *HCO Sec or Communicator hat check on all personnel and all new personnel as taken on.*

HCO Policy Letter: short for *Hubbard Communications Office Policy Letter* (HCO PL): a permanently valid issue of organization and administrative technology. HCO PLs, regardless of date or age, form the know-how of running an organization or group or company. These make up the bulk of staff hat materials in Scientology organizations. HCO PLs are signed by L. Ron Hubbard and issued in green ink on white paper, consecutive by date. See also **hat** and **Hubbard Communications Office** in this glossary. *[Heading at top of issue] HCO Policy Letter of 7 February 1965*

HCO Sec: short for *HCO Area Secretary*: the person in charge of the Hubbard Communications Office in an organization who is responsible for ensuring the organization is manned with productive and ethical staff members. See also **Hubbard Communications Office** in this glossary. *[Distribution at top of issue] HCO Sec Hat*

heads, fall on their: (colloquial) fail to be successful. A variation of *fall flat on (one's) face*. *And after a few of them fall on their heads, then you'll move HAS up in front of that out of self-protection.*

hearse, back up the: (*figurative*) state or discuss the possibility of trouble, disaster, misfortune, etc. A *hearse* is a vehicle for conveying a dead person to the place of burial. *I don't like to back up the hearse—I leave that to the insurance business.*

heaven's sakes, for: (*colloquial*) an expression of impatient annoyance or surprise. *Well, the old "Hello Mama," for heaven's sakes.*

hell out of: (*informal*) completely or thoroughly. From the common phrase *beat the hell out of*, meaning "to defeat or thrash thoroughly." This portion of the phrase is often used in similar constructions when referring to handling or doing something completely. *I postulate these things and get all messed up, and so on, and so on, and then all this energy mass is still around and its automatic solutions to everything, and it knocks hell out of me, see?*

hell, shot to: (*slang*) ruined. Used figuratively. *See, we're eight times as good as any other human organization and we're just shot to hell.*

Hell's Kitchen: the nickname given to an area on the west side of New York City. The slumlike nature of the neighborhood created an atmosphere where crime was rampant, giving rise to the name. *And this artist friend of mine made a great deal of money and set up a studio in the middle of Hell's Kitchen in New York.*

hell with it, to: (*informal*) an exclamation expressing disgusted rejection of something. *If for any reason or other he can't fill out this form the way it is, but he—it's a peculiar case and he has to have another form and that sort of thing—ah, to hell with it.*

Help: processing that allows the preclear to as-is his failures to help as well as his denials of help. See also **as-is-ing** in this glossary. On processes, under *Help you have Two-way Comm about help, Two-way Help, Help in brackets, dichotomies of can-help-can't-help, rising scale on help; lots of forms.*

HGA: abbreviation for Hubbard Graduate Auditor, a Class VII Auditor, which was the highest auditor classification available in 1963. Of course, your key main certificates of Hubbard Professional Auditor and HGA and so forth, those things are definitely preserved.

HGC: abbreviation for Hubbard Guidance Center: that part of a Scientology church which delivers auditing to preclears. [*Distribution at top of issue*] HGCs

high crime: an action or omission undertaken to knowingly suppress, reduce or impede Scientology or Scientologists. *Therefore actions which neglect or violate this policy letter are high crimes resulting in Comm Evs on administrators and executives.*

high heaven, to: (*slang*) very strongly; fervently; sincerely. *This guy says he's been hurt, he's screaming to high heaven, let's try and give him a hand.*

high priest: (*informal*) a person in a high position of power or influence; a leader. *So the ogre which might eat us up is not the government or the high priests.*

hire-purchase: (*British*) a credit system by which debts, as for purchased articles, are paid in installments. Also called an *installment plan*. *When she gets all bogged down with economics and this and that, nnnnn—hire-purchase and time payment and notes and receipts and so on, there's nothing much going to happen.*

Hiroshima: a Japanese city on which the United States dropped the first atomic bomb used in warfare, on 6 August 1945. *I'm reading now out of the Japanese observation records following the dropping of atomic bombs on Hiroshima and Nagasaki.*

History of Man: a book written by L. Ron Hubbard in 1952. It is a look at the evolutionary background and history of the human race containing a coldblooded and factual account of your last sixty trillion years. *So I'm publishing in hard covers now History of Man, known better to you as What to Audit.*

Holland Park Avenue: the name of the street where the London Hubbard Communications Office was located in the mid-1950s. *And I used to ride down Holland Park Avenue and every time I'd turn around, I'd catch this same bus conductress, and so on.*

Hollywood: a district of Los Angeles, California, where many motion pictures and television films are made. *One publicity man in Dianetics, by the way, was the best that Hollywood had to offer.*

Homo novis: literally, new man, from the Latin *homo*, man, and *novus*, new. . . . even if we would call ourselves a *Homo novis*, we are still, you know, saying new man.

House of Representatives: the lower branch of the United States legislature (the body of persons given the responsibility and power to make laws, which start out as bills, for the country). See also **Senate** in this glossary. *You will see, undoubtedly, within a few months some Senator present a bill to get an emergency Senate, possibly a Senate and House of Representatives.*

HPA: abbreviation for *Hubbard Professional Auditor Course*. At one time this was the course which an auditor did to attain professional certification in a Central Organization in Great Britain. Its equivalent elsewhere was called the *Hubbard Certified Auditor (HCA) Course*. See also **HCA** in this glossary. *When they are very initiate and it's all in good fun and they've also got their HPA or HCA, do what you like with the whole track.*

Hubbard Communications Office: the division of a Scientology organization which is responsible for the hiring of personnel, forwarding of incoming and outgoing communications and maintaining ethics and justice among Scientologists on staff and in the area. HCO was originally a separate company which was the worldwide communications network for Dianetics and Scientology. It was incorporated into Scientology organizations as Division 1 in 1965 and the name *HCO* was retained as the name of this division. See also **ethics** and **justice** in this glossary. [Heading at top of issue]
Hubbard Communications Office

Hubbard Professional Auditor: a graduate of the Hubbard Professional Auditor Course. See also **HPA** in this glossary. Of course, your key main certificates of *Hubbard Professional Auditor* and *HGA* and so forth, those things are definitely preserved.

Hume: David Hume (1711–1776), Scottish philosopher and historian. Hume was known for his skepticism. He maintained that all knowledge was based on either the impressions of the senses or the logical relations of ideas. One must know propounding words and propound words like “telekinesis,” and must be able to have an insight into the writings of Hume as locked into the writings of Locke, as modified by “he-couldn’t” Mr. Kant, see?

Ike: nickname of Dwight D. Eisenhower. See **Eisenhower** in this glossary. A multibillion-dollar program proposed by Icky—Ike, pardon me.

Implant: an enforced command or series of commands installed in the reactive mind below the awareness level of the individual to cause him to react or behave in a prearranged way without his “knowing it.” Now, Class V: implants, the whole track, case analysis—all that sort of thing—running implants for practice and so forth.

Inspection and Reports Dept: the department in a Scientology organization which inspects projects and orders for completion and reports to those executives who issued them. This department also isolates individuals who are stopping proper organizational flows and handles with ethics technology, removing any blocks to expansion off the organization’s lines. Report it to the *Inspection and Reports Dept* with all data.

Instructor: a post title previously used interchangeably with **Supervisor**. See **Supervisor** in this glossary. Six is achieved by *Instructors and Supervisors consistently*.

Intensive: a specific number of hours of auditing given to a preclear over a short period of time, as a series of successive sessions at regularly scheduled intervals. Well let me assure you, the middle of an intensive is not a time to take up this information.

Interiorized: fixed into something and having become part of it too fixedly. Well, you get so *interiorized into the dynamics in general* that you have to look at an odd one to see what you really have to do.

Invalidate: refute, degrade, discredit or deny something someone else considers to be fact. *Instructor A was found to have huge ideas of how you must never invalidate anyone, even a lunatic.*

Isness: an apparenacy of existence brought about by the continuous alteration of an as-isness (the condition of immediate creation without persistence). This is called, when agreed upon, reality. *Scientology One is the isness of things and takes care of his mind as well, but Scientology Zero simply takes care of the environment in which the person lives.*

Itsa: a coined term which describes the action of a preclear saying "It is a . . ." in answer to an auditor. In auditing an auditor guides. He gives the preclear something to answer. When the preclear answers, the preclear has said "It is a . . ." and that is *itsa*. The preclear is saying what *is*, what *is there*, who *is there*, where *it is*, what it looks like, ideas about, decisions about, solutions to, things in his environment. Now *Class I becomes itsa*.

J. Edgar: J. Edgar Hoover (1895–1972), director of the US Federal Bureau of Investigation (1924–1972), a United States government agency established to investigate violations of federal laws and safeguard national security. . . . *J. Edgar and the rest of my pals—old J. Edgar—they think they're—they think they're doing such tremendously brilliant and clever things.*

Joe: (slang) man; fellow. *Oh, now we have another entrance point on the same Joe, see.*

jump down (someone's) throat: suddenly become very angry at someone; scold severely or angrily. *Instructor A didn't jump down Auditor B's throat, that's all that happened.*

justice: the action taken on an individual by the group when he fails to take appropriate ethics actions himself. See also **ethics** in this glossary. *[Definition of Comm Ev] part of the ethics and justice system of a Scientology organization.*

Kant, Mr.: Immanuel Kant (1724–1804), German philosopher. He sought to determine laws and the limits of man's knowledge and form a division between what he considered knowable or common knowledge and "truth beyond human experience." *One must know propounding words and propound words like "telekinesis," and must be able to have an insight into the writings of Hume as locked into the writings of Locke, as modified by "he-couldn't" Mr. Kant, see?*

Ladies' Aid Society: an organization of women who support the work of a church by fund-raising, arranging social activities, etc., and who also engage in reform activities. *But some understanding must exist to bring about communication, so don't tell the Ladies' Aid Society about your whole track space opera and expect them to begin cheering your speech.*

last rose of summer: reference to the poem "The Last Rose of Summer" by Irish poet, Thomas Moore (1779–1852). One section of the poem reads: " 'Tis the last rose of summer, left blooming alone; all her lovely companions are faded and gone." *The guy looks like the last rose of summer.*

Levels 0 to IV: training steps on the Grade Chart which one does for auditor classification. Levels 0 to IV represent the first five professional auditor training levels. Once a person has completed a level, he is eligible to deliver the auditing grade represented by that level. See also **Grade Chart** and **grades** in this glossary. *A careful review is undertaken because nobody at Levels 0 to IV is going to get that much TA on pcs.*

Life magazine: a publication that contains many photographs and articles of current activities. It was started by Henry Luce, who was the co-founder of *Time* magazine. See also **Time magazine** in this glossary. *"Time magazine, Life magazine—probably give me coverage all over the place, you know?"*

lines: short for *comm lines*. See **comm line** in this glossary. *Within 5 years after the issue of this PL, with me off the lines, violation had almost destroyed orgs.*

lives, where (someone): (slang) at or to the right or vital point. *This puts it where he lives, see.*

livingness: the activity of going along a certain course, impelled (driven) by a purpose and with some place to arrive. *Just in life and livingness this makes them rather hard to live with, but in an auditor it is fatal.*

Lloyd's: a huge insurance corporation based in London, England. Incorporated in 1871, it deals in insurance of almost every kind, but is most noted for its insurance of oceangoing vessels. *It's—some of the fellows up at Lloyd's worry because one or two of the syndicates may have the Queen Elizabeth or something, you see, under total insurance.*

Locational Processing: a type of Scientology auditing in which the auditor has the preclear notice objects and people in the environment. The object of Locational Processing is to establish an adequacy of communication terminals in the environment of the preclear. It can be run in busy thoroughfares, graveyards, confused traffic or anywhere there is or is not motion of objects and people. *It's fabulous what one can get done in a hospital with a Touch Assist and Locational Processing.*

Locke: John Locke (1632–1704), English philosopher who argued against the belief that human beings are born with certain ideas already in their minds. He claimed that, on the contrary, the mind is

a *tabula rasa* (blank slate) until experience begins to "write" on it. One must know propounding words and propound words like "telekinesis," and must be able to have an insight into the writings of Hume as locked into the writings of Locke, as modified by "he-couldn't" Mr. Kant, see?

longbow, drawing a: exaggerating. A longbow is a large bow drawn by hand, as that used by English archers from the 12th to the 16th centuries. It is said that a good archer could hit between the fingers of a man's hand at a considerable distance, and could propel his arrow a mile. The tales told about longbow exploits fully justify the application of the phrase. Now, you think I'm just kidding you now, drawing a longbow.

long shoot, for the: a variation of *for the long haul*, for a long and arduous effort. And I'd better give you some rundown on this and so forth, because we're off for the long shoot now, you see?

look-a-here: an everyday-speech expression meaning simply "look here." Look-a-here, this is an interesting thing.

Lord knows: (informal) surely; certainly. Lord knows, it's dangerous enough.

Lucretius: (98?–55 B.C.) Roman poet who was the author of the unfinished *On the Nature of Things*, a didactic poem in six books, setting forth in outline a complete science of the universe. The purpose of the work was to prove, by investigating the nature of the world in which man lives, that all things—including man—operate according to their own laws and are not in any way influenced by supernatural powers. And one must be able to give forth verbatim a whole page, pocketa-pocketa-pocketa-pocketa of Lucretius, you see, without even pausing for colons, in order to be a philosopher.

magnitudinous: of great importance or consequence. And this can become magnitudinous, believe me.

make-break point: the point which brings either success or failure. And the general add-up of a case gives that about at its make-break point.

Mary Sue: Mary Sue Hubbard, wife of L. Ron Hubbard. And Mary Sue took over as D of P and Registrar all in the same hat.

mass: a quantity of matter forming a body of indefinite shape and size, usually of relatively large size. On a thought level, mental mass is actual mass; it has weight (though very small) as well as size and shape. And then these accumulate mass, and the basis of the solution of your difficulties in the physical environment and for the last trillions multiple, some vast figure, you see, you've been lousing yourself up.

me: (*dialect*) my. *Shook me confidence, it did, a little bit.*

mental image picture: a knowingly or unknowingly created mental picture which is composed of energy, has mass and exists in space. We call a mental image picture a facsimile when it is a "photograph" of the physical universe sometime in the past. We call a mental image picture a mock-up when it is created by the theta or for the theta and does not consist of photographs of the physical universe. We call a mental image picture a hallucination, or more properly an automaticity (something uncontrolled), when it is created by another and seen by self. See also **automaticity**, **facsimile** and **mocked-up** in this glossary. *One concerns the mind and the interrelationships of mental image pictures and the other concerns the adventures of the human spirit.*

meself: (*dialect*) myself. *Almost pulled meself out of the body that way.*

Messalina: (ca. A.D. 22–48) Roman empress, notorious for her immoral life. *"Well, right after I was Messalina, then I really got wicked."*

MEST: a word coined from the initial letters of *matter*, *energy*, *space* and *time*, which are the component parts (elements) of the physical universe. Also used as an adjective to mean physical—as in "mest universe," meaning the "physical universe." *These three parts, when flowing smoothly in conjunction with each other, produce a nice harmonious union with MEST, the physical universe.*

MEST Clear: a Book One Clear; a person who has full color-visio-sonic, has no psychoses or neuroses and can recall what has happened to him in this lifetime. See also **Book One** in this glossary. *If you went for old-style MEST Clear, you could make it.*

Metchnikoff: Élie Metchnikoff (1845–1916), Russian zoologist and bacteriologist. He discovered the basis for the theory of immunity—the ability of the white corpuscles in the blood to fight disease by destroying bacteria. *Metchnikoff, I think his name was—I've forgotten my books on this to a large degree, and didn't bother to look them up because it wouldn't do you any good.*

methyltestosterone: a synthetic male sex hormone used especially in the treatment of glandular deficiency, breast cancer and disorders of the uterus. *Anyway—anyway, a man hitting around that age—that'd be a very good thing for him to do, get a hold of some methyltestosterone and throw it down his gullet.*

Midshipman Easy: a reference to the novel *Mr. Midshipman Easy* written in 1836 by Captain Frederick Marryat (1792–1848). *If you've ever read Midshipman Easy, you've read of the great triangular duel where the three midshipmen couldn't decide which one should have the shot at whom, and so on, so they stood in a triangle and each one in turn shot at the other one, and it came out wonderfully successful.*

missed withhold: an undisclosed contrasurvival act which has almost been found out by another but not disclosed, leaving the person with the withhold in a state of wondering whether his hidden deed is known or not. See also **withhold** in this glossary. *Let's try to pull some missed withdraws on somebody who doesn't know what one is.*

mission: a group granted the privilege of delivering elementary Scientology and Dianetics services. The purpose of missions is to get new people in and up the line to orgs. *[Distribution at top of issue] Missions*

Mis-Us: abbreviation for *misunderstood words*. A student drilling these must beware of Mis-Us, and the coach must make sure that he and the student both understand each mood (tone).

mocked-up: as used here, it simply means "created." In Scientology, the word *mock-up* is used to mean, in essence, something which a person makes up himself. A *mock-up* is more than a mental picture; it is a self-created object which exists as itself or symbolizes some object in the physical universe. The term was derived from the World War II phrase for miniature models that were constructed to symbolize weapons (airplanes, ships, artillery, etc.) or areas of attack (hills, rivers, buildings, etc.) for use in planning a battle. *The student introduces himself and Scientology or not, depending upon the mocked-up situation.*

Model Session: application of the exact pattern and script (patter) with which Dianetics and Scientology sessions are begun and ended; the overall form of all Scientology auditing sessions which is the same anywhere in the world. See also **session** in this glossary. *"Of course his Model Session is poor but it's just a knack he has" is also included in the recommendation.*

Moses: Hebrew prophet and lawgiver who, according to the Biblical book of *Exodus*, led the Israelites out of slavery in Egypt and delivered God's law to the people. *And these regulations which you find Moses giving forth with, and so forth—such regulations as those are perhaps directed at prevention of some other human catastrophe, like, oh, I don't know.*

Moss, Sterling: a well-known British race car driver of the 50s and 60s, thought of in his time as the uncrowned king of Grand Prix racing. *That's Sterling Moss.*

motivator: an aggressive or destructive act received by the person or one of the dynamics. The viewpoint from which the act is viewed resolves whether the act is an overt or a motivator. The reason it is called a "motivator" is because it tends to prompt that one pays it back—it "motivates" a new overt. When one has done something

bad to someone or something one tends to believe it must have been "motivated." When one has received something bad, he also may tend to feel he must have done something to deserve it. See also **dynamic** and **overt act-motivator mechanism** in this glossary. *Wasn't it just that he delivered an overt of shooting and received a motivator of shooting?*

muzzled: a style of auditing in which a "muzzle" is put on the auditor, figuratively speaking, so he will *only* state the auditing command and acknowledge. It is called so because auditors too often added in comments, Q-and-Aed, deviated, discussed and otherwise messed up a session. The auditor doing muzzled auditing is not expected to do anything but state the command (or ask the question) with no variation, acknowledge the pc's answer and handle the pc origins by understanding and acknowledging what the pc said. *Therefore, they're very happy with muzzled co-auditing.*

Nagasaki: a seaport in southwest Japan; site of the second military use of the atomic bomb on 9 August 1945. *I'm reading now out of the Japanese observation records following the dropping of atomic bombs on Hiroshima and Nagasaki.*

namby-pamby: lacking vigor or decisiveness; weak. *Not one namby-pamby bunch of pantywaist dilettantes have ever made anything.*

negative gain: case advance achieved by removing harmful things (for example, erasing engrams). Negative gain means that things disappear that have been annoying or unwanted. *Well, that jump is big enough so that he knows and so forth, and you actually have to plow around for a little while to find out how he was two or three hundred hours ago because it's all negative gain.*

neurosis: a condition wherein a person is insane or disturbed on some subject (as opposed to psychosis, wherein a person is just insane in general). *Now you're dealing, however, with what is basically a neurosis.*

New York Times: a daily newspaper, published in New York City since 1851. *New York Times on the phone the other day—I went into howls of laughter at the fellow—a couple of the questions he was asking, and so on.*

North Downs: one of two parallel ranges of low, grassy hills (North Downs and South Downs) in southeastern England. *And every once in a while some naturalist comes along and says, "Well, you know, you know—you know, the wobble-eyed oriole, you know, that we were killing off up in North Downs, we found out the other day all he ate was spiders.*

not-is-ing: trying to create out of existence by postulate or force something which one knows, priorly, exists. *Well, of course, you could ARC break somebody and chop him up with this thing too, by just negating and not-is-ing the whole situation.*

Oak Knoll Naval Hospital: a hospital located in Oakland, California, USA. Its official name is Oakland Naval Hospital. *I did this work at Oak Knoll Naval Hospital in Oakland, California.*

Oakland: a city in northern California on the east side of San Francisco Bay and one of the major harbors of the US. *I did this work at Oak Knoll Naval Hospital in Oakland, California.*

off board, throws (someone): a variation of *throws (someone) off (his) balance*, causes (someone) to become confused or annoyed, e.g., by suddenly asking a difficult question. *This throws him off board because he has just invented the article.*

Office of Estimations: reference to the Department of Estimations, which was earlier part of the Technical Division. This department handled all interview, testing and student and pc administration matters, and their supplies and texts. The majority of these functions are now handled by the Department of Technical Services. *Now we can handle aquamarine-colored students—or see that the Office of Estimations is forbidden to wear sunglasses while estimating!*

old school: a group of people who cling to traditional or conservative ideas, methods, etc. *Oh, the boys—the old boys with the tooth-and-claw idea that “everybody hates everybody really, and everybody’s on the defensive and that’s why we have to force everybody into being social animals,”—you know, the old school.*

Operation Clear: a Scientology campaign of the late 1950s involving various promotional and technical actions to create Clears. The campaign was promoted both to Scientologists via magazines and other comm lines, and to the broad public via ads. *And the whole project of Operation Clear would break down at once—not because of technology, not because of your desires, not because of the pc’s desires, but simply because the methodology did not exist to permit him to arrive at the goal he desired to arrive at.*

Op Pro by Dup: short for *Opening Procedure by Duplication*: a very important basic Scientology process which has as its goal the separating of time, moment from moment. This is done by getting a preclear to duplicate his same action over and over again with two dissimilar objects. In England this process is called “Book and Bottle,” probably because these two familiar objects are the most used in doing Opening Procedure by Duplication. *This heading covers such vital things as TRs, Op Pro by Dup!*

org: a coined Scientology abbreviation for an organization: a church of Scientology. *Within 5 years after the issue of this PL, with me off the lines, violation had almost destroyed orgs.*

org board: short for *organizing board*: a board which displays the functions, duties, sequences of action and authorities of an organization. *The new org board overcomes all this.*

Org Sec: short for *Organization Secretary*: in early Scientology organizations in the United States and at Saint Hill, the person who ran the organization. The same position was called "Assoc Sec" in the Commonwealth and South Africa. See also **Assoc Sec** in this glossary. [Distribution at top of issue] *Assoc/Org Sec Hat*

Oswald: Lee Harvey Oswald (1939–1963), the presumed assassin of President John F. Kennedy. Oswald allegedly shot Kennedy from a high window of a building in Dallas on November 22, 1963, as Kennedy rode down the street in an open car. Oswald was captured the day of the assassination, but was never tried; two days after Kennedy's death, as Oswald was being moved by police, a nightclub owner from Dallas, Jack Ruby, shot and killed him. A government commission concluded later that Oswald, though active in communist causes, was not part of a conspiracy to kill Kennedy. Some have questioned the findings of the commission. *Oswald was a good boy. That was the adjudication of his mother.*

OT: abbreviation for *Operating Thetan*, a being "at cause over matter, energy, space, time, form and life." *Operating* comes from "able to operate without dependency on things." See also **thetan** in this glossary. *And so on up the line, all the way to OT.*

Otis: the Otis Quick-scoring Mental Ability Test, a type of intelligence test which was earlier used in Scientology orgs. *The preclear was to be given—he was to be seated at a desk—and he was to be given one of these short-form Otis tests.*

OT-3A: an auditing procedure consisting of twelve steps which addressed different aspects of a person's case. *The first steps of OT-3A will gain interest from almost anyone.*

overt: an act by a person or individual leading to the injury, reduction or degradation of another, others or their persons, possessions or associations. An overt act can be intentional or unintentional. *Wasn't it just that he delivered an overt of shooting and received a motivator of shooting?*

overt act-motivator mechanism: reference to the *overt act-motivator sequence*, the sequence wherein a person commits an overt, then believes he's got to have a motivator or that he has had a motivator. For instance, if he hits somebody he will tell you immediately that he has been hit by the person, even when he has not been. See also **overt** and **motivator** in this glossary. . . . and that you mustn't, of course wound you up in the mechanics of mechanical communication and started you straight into the *overt act-motivator mechanism*.

Overt-Withhold: a type of processing which handles a person's overts and withhold on a certain person, thing or subject. See also **overt** and **withhold** in this glossary. *And we relegate missed withhold and Overt-Withhold Processes and all Prepchecking, to Class III.*

O/W: abbreviation for Overt-Withhold. See **Overt-Withhold** in this glossary. *But in actual fact, you could get it every time just by a test of O/W.*

pantywaist: weak; cowardly; timid. The term derives from a former child's undergarment called a pantywaist, consisting of short pants and a shirt that buttoned together at the waist. *Not one namby-pamby bunch of pantywaist dilettantes have ever made anything.*

para-Scientology: a category of data in Scientology which includes all greater or lesser uncertainties and questionable things; things in Scientology of which the common, normal observer cannot be sure with a little study. Para-Scientology would include incidents on the whole track, the immortality of man, the existence of God, etc. *Now, in talking to a group, steer off from para-Scientology.*

Pattycake: a made-up name for a person. *Pattycake* is a variation of *pat-a-cake*, a children's game played by a child clapping hands alone and with another child while chanting a nursery rhyme which has the following beginning words:

"Pat-a-cake, pat-a-cake, baker's man!
Bake me a cake as fast as you can,
Shape it and prick it, and mark it with B,
And put it in the oven for Baby and me!"

When Mrs. Pattycake comes to us to be taught, turn that wandering doubt in her eye into a fixed, dedicated glare and she'll win and we'll all win.

pc: abbreviation for preclear. See **preclear** in this glossary. *The only thing you can be upbraided for by students or pcs is "no results."*

peanut-whistle: small, unimportant. A coined expression from the slang usage of *peanut*, meaning something small, insignificant or unimportant; and *whistle-stop*: a small town, originally one at which a train stopped only upon signal. *And I went down to a little peanut-whistle station, sat in the middle of a valley out there in that vast area called Los Angeles.*

PE Course: abbreviation for Personnel Efficiency Course. See **Personnel Efficiency** in this glossary. *But the old PE Course, which ran five nights a week, if given by a very, very good PE instructor would hold them, but there wasn't much else to offer them except this terrific jump, on a gradient, into the HGC, or auditing or back out to a field auditor.*

PE Foundation: short for *Personnel Efficiency Foundation*, a separate unit of a Scientology organization during the 1950s and 1960s which was there to introduce people to Scientology and to bring their cases up to a high level of reality both on Scientology and on life. *This is carefully designed, very carefully designed, experimented with for years, done repeatedly with great success—PE Foundation.*

Personnel Efficiency: reference to the Personnel Efficiency Course, an introductory course for new Scientologists which consisted of a mixture of drills (such as TRs) and lectures covering Scientology basics (such as the eight dynamics and the ARC triangle). See also TRs in this glossary. In other words, no amount of talking or Personnel Efficiency or goodwill ads made these two large Central Organizations function.

pie in the sky: (slang) false promises of wonderful things to come—at some future time. The phrase originated about 1905 in America when union organizers warned workers not to believe the promises of management, because, "You only get pie in the sky when you die." Our world today, before we're well into it, believes that you live one life and get buried, and that's that; that you don't go to heaven; that mechanical gimmicks work better than men; that religion was "pie in the sky" and nobody got to eat it . . .

pie, nice as: extremely well-behaved, agreeable or the like. This very difficult case was nice as pie to me as long as he was sitting there alongside the desk, which is to say, within reach.

pitch, get in and: (slang) make an effort; work diligently; refuse to be defeated. A variation of *in there pitching*. Somebody's going to get in and pitch.

PL: abbreviation for policy letter. See HCO Policy Letter in this glossary. Neglect of this PL has caused great hardship on staffs, has cost countless millions and made it necessary in 1970 to engage in an all-out, international effort to restore basic Scientology over the world.

postulate: (1) (noun) a conclusion, decision or resolution made by the individual himself to resolve a problem or to set a pattern for the future or to nullify a pattern of the past. POSTULATES [position on Tone Scale] (2) (verb) make a postulate. We've already postulated time.

Poughkeepsie: a city in southeastern New York situated on the east bank of the Hudson River about 66 miles north of New York City. Its name derives from an Indian word meaning "the reed-covered lodge by the little water place." Oh man, if a Saint Hill Instructor's having trouble with this one right now, I don't expect anybody out in north Poughkeepsie is going to be having a good time of it.

PR: abbreviation for public relations, the social technology of handling and changing human emotion and reaction. [Distribution at top of issue] PR Hats

Pravda: the principal newspaper of the Communist Party during its regime in Russia. Pravda means "truth." No, that is not a despatch from Pravda.

preclear: a person not yet Clear, hence pre-Clear; generally, a person being audited, who is thus on the road to Clear; a person who, through processing, is finding out more about himself and life. See also **Clear** in this glossary. *Here's an actual example in which a senior executive had to interfere because of a pc spin: A Case Supervisor told Instructor A to have Auditor B run Process X on Preclear C.*

Prehav Scale: short for *Prehavingness Scale*, a scale (which consisted of both a Primary Scale and a Secondary Scale) giving degrees of doingness or not doingness. It was developed for use in certain auditing procedures to find charged areas to run and contains items such as "withdraw," "desire," "waste," "wait," etc. Before one attained *havingness* he ran a "before havingness" process, hence "pre (before) have." When the full scale was achieved he could have. For further information see *Scientology 0-8: The Book of Basics*. *And they were the old processes of the Prehav Scales, and you assess people on the Prehav Scales and ran brackets and all this kind of thing and so forth.*

Prepchecking: short for *preparatory checking*, a procedure originally developed in early 1962 as a way of cleaning up a case in order to run advanced processes. Its purpose was to get around an auditor's difficulty in pulling withholdings (later referred to as Prepchecking by the Withhold System). See also **case** in this glossary. *And we relegate missed withholdings and Overt-Withhold Processes and all Prepchecking, to Class III.*

present time: the time which is now and which becomes the past almost as rapidly as it is observed. It is a term loosely applied to the environment existing in now. *You reach out and shake a guy's hand—present time—you reach out and shake a guy's hand.*

pressor beam: a beam which can be put out by a thetan which acts as a stick and with which one can thrust oneself away or thrust things away. The pressor beam can be lengthened, and in lengthening, pushes things away. Pressor beams are used to direct action. *They can't arrive so they require a tractor or pressor beam assist from the auditor.*

Problems Intensive: a procedure wherein the auditor gets from the pc self-determined changes he has made in his life (such as deciding to move, get a different job, etc.), locates the prior confusion to the change by asking the pc for it and cleans the area up using a specific auditing procedure. *Now, how much longer you can make the person live, by the process of just doing a Problems Intensive, I don't know, but it must be considerable.*

Problems of Work, The: a book by L. Ron Hubbard on the subject of work. It contains solutions to the basic difficulties associated with work, such as overcoming exhaustion, the secrets of efficiency,

handling confusing situations and much more. Books such as *The Problems of Work* or *Dianetics: The Evolution of a Science* should be on hand in plenty to put in people's hands.

process: a set of questions asked or commands given by an auditor to help a person find out things about himself or life and to improve his condition. *Here's an actual example in which a senior executive had to interfere because of a pc spin: A Case Supervisor told Instructor A to have Auditor B run Process X on Preclear C.*

processing: same as *auditing*. See *auditing* in this glossary. *The puzzle of the decline of the entire Scientology network in the late 60s is entirely answered by the actions taken to shorten time in study and in processing by deleting materials and actions.*

Prokofiev: the works of Sergei Sergeyevich Prokofiev (1891–1953) Russian composer. Prokofiev toured the world as a pianist and conductor until 1938 when he returned to the USSR (Union of Soviet Socialist Republics). His early works are often harsh and strident; later pieces are lyrical, simplified and popular in style. *They played nothing but Prokofiev, you know?*

psychiatry: the supposed medical practice or science of diagnosing and treating mental disorders. *Supporting this is the fact that man has never before evolved workable mental technology and emphasizing it is the vicious technology he did evolve—psychiatry, psychology, surgery, shock treatment, whips, duress, punishment, etc., ad infinitum.*

psychoanalysis: a system of mental therapy developed in 1894 by Sigmund Freud (1856–1939), Austrian physician and neurologist. It depended upon the following practices for its effects: The patient was made to talk about and recall his childhood for years while the practitioner brought about a transfer of the patient's personality to his own and searched for hidden sexual incidents believed by Freud to be the only cause of aberration. The practitioner read sexual significances into all statements and evaluated them for the patient along sexual lines. Each of these points later proved to be based upon false premises and incomplete research, accounting for their lack of result and the subsequent failure of the subject and its offshoots. *Another point is to declassify Scientology as medicine, psychology, psychoanalysis or psychiatry.*

psychology: the study of the human brain and stimulus-response mechanisms which states that "Man, to be happy, must adjust to his environment." In other words, man, to be happy, must be a total effect. *Supporting this is the fact that man has never before evolved workable mental technology and emphasizing it is the vicious technology he did evolve—psychiatry, psychology, surgery, shock treatment, whips, duress, punishment, etc., ad infinitum.*

psychosis: any severe form of mental disorder; insanity. *And at some levels this becomes—it becomes worse, it becomes, of course, some kind of a psychosis.*

psychotic: physically and mentally harmful; insane. *It is this psychotic action which finalized the trap as a trap.*

PTP: an abbreviation for present time problem: a special problem that exists in the physical universe “now” on which the pc has his attention fixed. It is any set of circumstances that so engages the attention of the preclear that he feels he should be doing something about it instead of being audited. See also **preclear** in this glossary. *A fellow who has a PTP or something like that usually can't get his mind disentangled from it very far.*

Q-and-Aed: (from “Question and Answer”) in Scientology, a coined expression which means did not get an answer to one’s question, failed to complete something, or deviated from an intended course of action. An auditor who starts a process, just gets it going, gets a new idea because of pc cognition, takes up the cognition and abandons the original process is Q-and-Aing. *When a higher executive on this case did so, she found what the Case Supervisor and the rest missed: that Process X increased Preclear C's TA to 25 TA divisions for the session but that near session end Auditor B Q-and-Aed with a cognition and abandoned Process X while it still gave high TA and went off running one of Auditor B's own manufacture, which nearly spun Preclear C.*

Qual Sec: short for *Qualifications Secretary*, the head of the Qualifications Division in a Scientology organization. The Qualifications Division is responsible for ensuring that people who have completed a service in an organization have achieved the expected results, and issuing certificates for such completions. It also cares for staff as individuals with training and auditing. *[Distribution at top of issue] Qual Sec*

Queen Elizabeth: the largest passenger liner ever built. This British ship was launched in 1938 transporting troops in World War II and entered regular transatlantic service in 1946. The ship was 1,013 feet long, weighing 83,673 tons. *It's—some of the fellows up at Lloyd's worry because one or two of the syndicates may have the Queen Elizabeth or something, you see, under total insurance.*

quickie grades: a derogatory term denoting grades “run” (administered) without running all the processes of each grade to full end result. Each grade has numerous processes which, applied correctly, result in the preclear gaining specific abilities. When grades are short-cut or quickied (meaning that the individual processes are not completed or not all of them are run), the preclear does not

make the gains available at that level, thus reducing the effectiveness of Scientology by failure to apply it properly. See also **grades** in this glossary. "Quickie grades" entered in and denied gain to tens of thousands of cases.

rain, out in the: a variation of *out in the cold*, neglected; ignored; forgotten. At any given instant, why, his boss can take a sudden dislike to him or something like that and he's out in the rain, don't you see?

reactive: irrational, reacting instead of acting; thinkingness or behavior dictated by the reactive mind rather than the individual's own present time determinism. See also **reactive mind** in this glossary. *The above inversion is of course all reactive.*

reactive mind: that portion of a person's mind which works on a totally stimulus-response basis, which is not under his volitional control and which exerts force and the power of command over his awareness, purposes, thoughts, body and actions. *The use of the Dianetic idea of the reactive mind is almost infallible.*

receipt-point: that which receives a communication. See also **communication** and **source-point** in this glossary. *We get source-point to receipt-point as a manifestation of starting and arriving.*

Registrar: the person directly responsible for enlightening individuals on Dianetics and Scientology services and signing them up for training and auditing. *And Mary Sue took over as D of P and Registrar all in the same hat.*

Release: a state which is achieved in auditing when a person separates from his reactive mind or some part of it. The degree and relative permanence of being pulled out of the reactive mind determines the state of Release. There are a number of states or stages of Release. See also **reactive mind** in this glossary. *I don't know if you've seen the Release pins that were issued at one time or another.*

remimeo: a distribution code often found in the upper left-hand corner of technical bulletins and policy letters meaning that churches which receive this must mimeograph it again and distribute it to staff. [Distribution at top of issue] Remimeo

repetitive process: an auditing process which is run over and over again, with the same question of the preclear. The preclear answers the question and the auditor acknowledges him. The process is run until it no longer produces change or a reaction in the preclear. See also **process** in this glossary. Repetitive processes: "Recall a communication," that sort of thing, normally the first processes taught in an Academy course.

restimulation: reactivation of a past memory due to similar circumstances in the present approximating circumstances of the past. *[Definition of service facsimile] This computation will cause the individual to deliberately hold in restimulation selected parts of his reactive mind to explain his failures in life.*

Rhine: Joseph Banks Rhine (1895–1980), American psychologist. As head of the laboratory of parapsychology at Duke University, in Durham, North Carolina, he investigated extrasensory perception and tried to find scientific explanations for “supernatural” occurrences, e.g., telepathy, etc. *Rhine, out at Durham, has awful arguments with fellows up here at San Francisco.*

RI: abbreviation for *reliable item*. In GPM auditing procedures, a reliable item is a black mass with a significance in it which is dominated by a goal and which is part of a GPM. It can be used to obtain further items. Called a “*reliable item*” because it has been proven out as an actual GPM item. See also **GPM** in this glossary. *2-12 was interesting training ground, it taught people a lot of things and so forth, but in running a case I have found out that 2-12, of all the processes we had, was itself about the only one capable of pulling an RI out of place in a GPM.*

ridges: solid accumulations of old, inactive energy suspended in space and time. A ridge is generated by opposing energy flows which hit one another, and continues to exist long after the energy flows have ceased. *If they have bad intentions towards you and their bad intentions continue and they keep offering up these bad intentions, what's the least that would happen to their ridges?*

ring-around-the-rosy: a children's game in which the singing players skip around in a circle and drop to the floor on the song's last line. Also known as “Ring-a-Ring o' Roses” from the following rhyme:

“Ring-a-ring o' roses,
A pocket full of posies,
Ashes! Ashes!
We all fall down.”

School children are playing out in the yard, playing happily ring-around-the-rosy.

rising scale: reference to *Rising Scale Processing*, a process in which one takes any point or column of the Chart of Attitudes which the preclear can reach, and asks the preclear then to shift his postulate upwards toward a higher level. It is simply a method of shifting postulates upward toward optimum from where the preclear believes he is on the chart. It is essentially a process directed toward increasing belief in self by using all the “buttons” (attitudes toward life) on the Chart of Attitudes. See also **Chart of Attitudes** and **postulate** in this glossary. *On processes, under help you have*

two-way comm about help, Two-way Help, Help in brackets, dichotomies of can-help-can't-help, rising scale on help; lots of forms.

"Rock-e-feller" Center: a humorous pronunciation of *Rockefeller Center*, a group of fourteen massive buildings on three square city blocks (twelve acres) in the heart of New York City. *And there's one over in "Rock-e-feller" Center that's the most alarming thing I ever had anything to do with.*

rock slam: a crazy, irregular, left-right slashing motion of the needle on the E-Meter dial. Rock slams repeat left and right slashes unevenly and savagely, faster than the eye easily follows. The needle is frantic. A rock slam means a hidden evil intention on the subject or question under auditing or discussion. *Turn on theta bops on them, and rock slams and things like that, but I never got into good communication with them.*

Route 1: a series of advanced processes run on a person only after he has exteriorized, designed to reacquaint the thetan with the physical universe and improve his perceptions and abilities. See also **process, thetan** and **exteriorization** in this glossary. For further information, see the book *The Creation of Human Ability*. And then at VII we have old Route 1 with frills—thetan drills, so forth.

R2: short for *Route 2*, a series of Scientology processes given to a person who has not been exteriorized to get the person to the point where he can exteriorize. See also **exteriorization** in this glossary. For more information see the book *The Creation of Human Ability*. It's R2, I think, if I remember rightly, it's R2-40: *Conceive a static.*

R2-40: short for *Routine 2-40: Conceiving a Static*, a process of Route 2 in which the command "Conceive a thetan" is repeated over and over. For further information, see the book *The Creation of Human Ability*. See also **R2** and **static** in this glossary. It's R2, I think, if I remember rightly, it's R2-40: *Conceive a static.*

R3R: short for *Routine 3 Revised, Engram Running by Chains*, a process developed by LRH in 1963 for the running of engrams. With the introduction of New Era Dianetics in 1978 the R3R procedure was further refined and became R3RA. What we now call *R3R and so forth can swing in at that particular level.*

R4: short for *Routine 4*, an auditing procedure used in the handling of GPMs. See also **GPM** in this glossary. *And your present, what you're calling now, R4 material—and it was R3 material, now R4 material—goes to Class VI.*

rudiments: those steps or actions used to get the preclear in shape to be audited in that session. For auditing to take place at all the preclear must be "in-session" which means: (1) willing to talk to the

auditor, (2) interested in own case. Rudiments are actions done to accomplish this. *The auditor then goes over his checklist and ticks off the presession points 1, 2, 3, 4, and satisfied, goes into the rudiments and carries forward a Model Session.*

run: perform the steps of (processing). *Here's an actual example in which a senior executive had to interfere because of a pc spin: A Case Supervisor told Instructor A to have Auditor B run Process X on Preclear C.*

Saint Hill: the name of an advanced Scientology organization located in East Grinstead, Sussex, England. The term *Saint Hill* also applies to any Scientology organization authorized to deliver the same advanced services as Saint Hill in England. *[Heading at top of issue] Saint Hill Manor, East Grinstead, Sussex*

Saint Hill Special Briefing Course: a course started at Saint Hill in England by LRH in 1961. From then until 1966, he lectured regularly to the students on this course and personally oversaw their training so as to make them true *experts* who could be counted on to carry out the latest technology and the highest standards of competence. Today, this is the auditor training course on which one studies the chronological track of the discoveries and development of Dianetics and Scientology, from 1948 up to present time. On this course one can see how the subject progressed and so is able to gain a full understanding of the technology, from the lowest to the highest levels, and becomes a truly top-grade, expert auditor. This course is delivered by Saint Hills and other advanced Scientology organizations around the world. See also **Saint Hill** in this glossary. *Your Saint Hill Special Briefing Course, AD 13.*

San Francisco: a seaport in western California, on San Francisco Bay. Tests on psychic abilities were conducted in the area beginning in the 1930s. *Rhine, out at Durham, has awful arguments with fellows up here at San Francisco.*

Saturday Evening Post: a large American monthly magazine, founded in 1821. Saturday Evening Post's *whole theme is how startled they were to find out that it had grown.*

Science of Survival: a book by L. Ron Hubbard, published in 1951, which covers the different aspects of the Tone Scale and how this technology can be used in processing and in life. See also **Tone Scale** in this glossary. *In Science of Survival you read of a world without war, without crime, without insanity.*

Scientology: Scientology philosophy. It is the study and handling of the spirit in relationship to itself, universes and other life. Scientology means *scio*, knowing in the fullest sense of the word and *logos*, study. In itself the word means literally *knowing how to know.*

Scientology is a "route," a way, rather than a dissertation or an assertive body of knowledge. Through its drills and studies one may find the truth for himself. The technology is therefore not expounded as something to believe, but something to do. [Title of issue] *Keeping Scientology Working*

Scientology One: a level of Scientology consisting of usable data about living and life and applicable without training. It is divided into theory (data about life, the mind, beingness and the universe), practical (drills one can do to raise one's ability to handle others and situations), and auditing (assists, ways to get relaxed, ways to cheer up, ways to handle situations, etc.) *And finally got a Scientology Zero that undercuts Scientology One, and which everybody would, I'm sure, agree with.*

Scientology: The Fundamentals of Thought: a book written by L. Ron Hubbard in 1956, containing basic Scientology principles and procedures. *The moment books went back into bookstores and into public circulation (with the publication of Scientology: The Fundamentals of Thought) the London "slump" vanished.*

SCS: abbreviation for Start-Change-Stop, a process which addresses the three parts of control—start, change and stop. *On control you have two-way comm, TR 5 (You make that body sit in that chair), CCH 2, old-time 8-C, object SCS, SCS, etc., etc.*

sea gulls, for the: of no worth; without value or importance. A variation of *for the birds. It's for the sea gulls.*

secondary: also called *secondary engram*. A period of anguish brought about by a major loss or threat of loss to the individual. The secondary engram depends for its strength and force upon physical-pain engrams which underlie it. See also *engram* in this glossary. *And it is held in place in terms of engrams and secondaries.*

Senate: short for *United States Senate*: which, with the House of Representatives, makes up the United States Congress. See also **House of Representatives** and **Congress** in this glossary. *You will see, undoubtedly, within a few months some senator present a bill to get an emergency Senate, possibly a Senate and House of Representatives.*

service fac: short for *service facsimile*. See **service facsimile** in this glossary. *The service facets of people make them defend themselves against anything they confront, good or bad, and seek to make it wrong.*

service facsimile: a computation generated by the individual to make self right and others wrong, to dominate or escape domination and to enhance own survival and injure that of others. This computation

will cause the individual to deliberately hold in restimulation selected parts of his reactive mind to explain his failures in life. For example, a person may keep an old injury in restimulation so that his family has to look after him. See also **computation** and **restimulation** in this glossary. Anyhow, here's *Prepcheck at Class III, and service facsimiles and assessments, and doing assessments and supervising the doing assessments and all that sort of thing . . .*

session: the period of time during which an auditor audits a preclear. See also **auditing**, **auditor** and **preclear** in this glossary. When a higher executive on this case did so, she found what the Case Supervisor and the rest missed: that Process X increased Preclear C's TA to 25 TA divisions for the session but that near session end Auditor B Q-and-Aed with a cognition and abandoned Process X while it still gave high TA and went off running one of Auditor B's own manufacture, which nearly spun Preclear C.

"set": the area marked "set" toward the middle of an E-Meter needle dial. The needle is adjusted to the set position at the beginning of a session, and it is readjusted as needed by the auditor to keep the needle at or near the set position during the session. See also **E-Meter** in this glossary. And no Instructor observed his handling of a meter and it was not discovered that he "overcompensated" nervously, swinging the TA 2 or 3 divisions beyond where it needed to go to place the needle at "set."

SH: abbreviation for Saint Hill. See **Saint Hill** in this glossary. [Distribution at top of issue] SHs

show on the road, get the: get (an organization, plan, etc.) into active operation; put (a plan, idea, etc.) into effect. Learn a dozen ways to discuss it so as to break down the barricade of "disinterest" (which is really fear) and get the show on the road.

Silver Spring: a town in central Maryland, near Washington, DC. And we have enough trouble in Scientology trying to keep communication up between downtown and the Distribution Center out in Silver Spring to realize quite adequately that if you were to put the White House someplace around West Virginia . . .

skillions: a made-up name for a number to indicate huge amounts of something. And it's worth skillions.

skipjack: a game played with a toy made of the wishbone of a fowl which is contrived so that it can be made to skip automatically. It is woven in and out of philosophy to such a degree that hardly any book of philosophy does not mention some way or other the energy of life and then runs away very happily and plays skipjack or beanbag, but doesn't have anything more to do with this.

Slobovia, Lower: a made-up name for a place. And this shows that there is some interesting implication concerning racialism in Lower Slobovia.

somatics: physical pains or discomforts of any kind, especially painful or uncomfortable physical perceptions stemming from the reactive mind. Somatic means, actually, "bodily" or "physical." Because the word *pain* is restimulative, and because the word *pain* has in the past led to a confusion between physical pain and mental pain, the word *somatic* is used in Dianetics and Scientology to denote physical pain or discomfort of any kind. *But he sailed off into a full run of the engram and I walked him through it three times until he had good somatics turned on, told him I wasn't going to really put him in it because it would hurt, and ended the demonstration.*

SOP 8-C: short for *Standard Operating Procedure 8-C*: an auditing procedure which has as its goal to return to the individual his knowledge, skill and knowingness, and to enhance his perception, his reaction time and serenity. The first part of this procedure, called Opening Procedure of 8-C, has three parts, each building on the one before it—in Part A, the auditor points out things in the room and has the preclear touch and let go of them; in Part B, the preclear is asked to find spots in the room himself, then touch and let go of them; in Part C, the preclear is required to make up his mind about touching and letting go of spots in the room. *You wouldn't ask him to run Part C of SOP 8-C first, would you?*

source-point: that from which something comes or develops; place of origin; cause. If you consider a river flowing to the sea, the place where it began would be the source-point or cause, and the place where it went into the sea would be the effect-point, and the sea would be the effect of the river. *[Definition of communication] Its full definition is the consideration and action of impelling an impulse or particle from source-point across a distance to receipt-point, with the intention of bringing into being at the receipt-point a duplication and understanding of that which emanated from the source-point.*

space opera: time periods on the whole track millions of years ago which concerned activities in this and other galaxies. Space opera has space travel, spaceships, spacemen, intergalactic travel, wars, conflicts, other beings, civilizations and societies, and other planets and galaxies. It is not fiction and concerns actual incidents and things that occurred on the track. *But some understanding must exist to bring about communication, so don't tell the Ladies' Aid Society about your whole track space opera and expect them to begin cheering your speech.*

spin: (*slang*) a state of mental confusion. *Here's an actual example in which a senior executive had to interfere because of a pc spin: A*

Case Supervisor told Instructor A to have Auditor B run Process X on Preclear C.

squared around: (colloquial) put in order. You could find the old stuck needle, and so forth, on help, and sort it all out, and run brackets on it, and gradually get him separated out and squared around, and he'd think life was much better . . .

squirrel cage: a cage containing a cylindrical framework that is rotated by a squirrel or other small animal running inside of it. Used figuratively to mean any situation that seems to be endlessly without goal or achievement. So he just moved everything around in a sort of a squirrel cage.

squirreling: a slang term meaning the action of going off into weird practices or altering Scientology. Someone who does this is called a squirrel. I recall one student who was squirreling on an Academy course and running a lot of offbeat whole track on other students after course hours.

State Department: the department of the executive branch of the United States government in charge of relations with foreign countries. And you have the White House there and the State Department is stashed up around Pittsburgh someplace, and then there's—the Communications Office of the War Department is down in Georgia, and so on.

static: an actuality of no mass, no wavelength, no position in space or relation in time, but with the quality of creating or destroying mass or energy, of locating itself or creating space, and in re-relating time. It's R2, I think, if I remember rightly, it's R2-40: Conceive a static.

Sthil: abbreviation for Saint Hill. See Saint Hill in this glossary. [Distribution at top of issue] Sthil Students

stilbestrol: short for diethylstilbestrol, a synthetic preparation possessing estrogenic properties. It is used in the treatment of meno-pausal disturbances and other disorders due to estrogen deficiencies. Women: There's equinprivine, stilbestrol—the female hormones.

"stinctive": a humorous contraction of the word *instinctive* making it a play on the word *stink*: be offensive or hateful. You know, communism has a number of instinctive tactics, being kind of "stinctive" anyway, and one of those is built sort of empirically upon the fact that a bunch of Swedes went down into Russia and whopped them about 900 and put a czar in.

Straightwire: the name of an auditing process. It is the act of stringing a line between present time and some incident in the past, and stringing that line directly and without any detours. The auditor is

stringing a straight "wire" of memory between the actual genus (origin) of a condition and present time, thus demonstrating that there is a difference of time and space in the condition then and the condition now, and the preclear, conceding this difference, then rids himself of the condition or at least is able to handle it. *You can also change a chronic tone level by shifting a person's attention from it by making him do something else.* (Ref: Ability 36 and Ability—Straightwire)

strontium 90: a radioactive form of the element strontium (a pale yellow metallic chemical element), present in fallout from nuclear explosions. Strontium 90 can be absorbed into the bones in place of calcium, hindering further absorption of calcium and leading to weak bones. *So anyhow, here we have this fantastic picture that maybe—and I only say maybe—maybe the world at this moment is sufficiently souped up with roentgen, with radiation, strontium 90 and the rest of it that people are walking already at this first level of non compos mentis.*

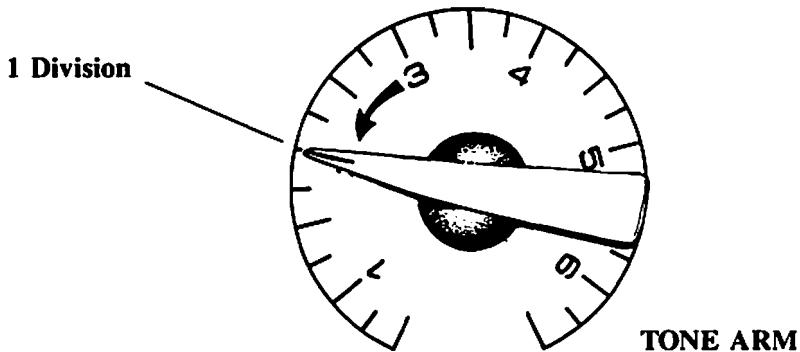
stuck needle: an E-Meter needle action where the needle becomes motionless and is sluggish when it does move. See also **E-Meter** in this glossary. *You could find the old stuck needle, and so forth, on help, and sort it all out, and run brackets on it, and gradually get him separated out and squared around, and he'd think life was much better . . .*

subconscious: (*psychoanalysis*) the unconscious mind. It is said to be the sum of all thoughts, memories, impulses, desires, feelings, etc., of which the individual is not conscious but which influence his emotions and behavior. In actuality, the "unconscious" is the sum of all a man's bad experiences and nothing more mysterious than that. In Dianetics and Scientology it is called the reactive mind. *Do you realize that the world does not yet know anything about the reactive mind? Here is the total answer to Freud's subconscious.*

Supervisor: short for *Course Supervisor*: the person in charge of a course and its students. The job of the Course Supervisor is to ensure that his students duplicate, understand and apply the materials of the course being studied. *Six is achieved by Instructors and Supervisors consistently.*

TA: an abbreviation for the *tone arm*: a control lever on the E-Meter. The tone arm registers density of mass in the mind of the preclear. This is actual mass, not imaginary, and can be weighed, measured by resistance, etc. Therefore, the tone arm registers the state of the case at any given time in processing. As a person is processed, mental mass shifts and dissipates, and the auditor moves the tone arm to compensate for these fluctuations. TA is also used as an abbreviation for *tone arm action*. *Tone arm action* refers to the measurement of how much the auditor had to move the tone arm

downward (counterclockwise) during a session, and is used as an index of case improvement in the preclear. Tone arm action is measured in units called *divisions*. A *division* is the distance between any of the two consecutive numbers appearing on the tone arm dial. [See diagram.] See also **case** and **E-Meter** in this glossary. When a higher executive on this case did so, she found what the Case Supervisor and the rest missed: that Process X increased Preclear C's TA to 25 TA divisions for the session but that near session end Auditor B Q-and-Aed with a cognition and abandoned Process X while it still gave high TA and went off running one of Auditor B's own manufacture, which nearly spun Preclear C.



taped: (colloquial) sized up, ascertained or understood fully. You say, "You know there's an outfit that's got this taped, got it all squared?"

tech: of or having to do with the part of a Scientology organization which handles the *technology* of Dianetics and Scientology (the actual delivery of auditing and training services), as opposed to the administration (*admin*) of the organization. See also **admin** and **technology** in this glossary. It is not "entirely a tech matter," as its neglect destroys orgs and caused a 2-year slump.

technical: of or concerning the *technology* of Dianetics and Scientology, as opposed to its administration. See also **technology** in this glossary. [Title of issue] **TECHNICAL DEGRADES**

technology: the methods of application of an art or science as opposed to mere knowledge of the science or art itself. We have some time since passed the point of achieving uniformly workable technology.

Tech Sec: short for *Technical Secretary*, the head of the Technical Division (that part of a Scientology organization which delivers auditing and training services). [Distribution at top of issue] **Tech Sec**

Tel and Tel: shares of the *American Telephone and Telegraph Company*, a company founded in 1885 to build long-distance telephone lines in the United States, which became the largest communication

company in the world. They are worried just today about the fact that the stock exchange trembled, and that Tel and Tel rose while gold shares sunk.

terminal: any thing that has mass and meaning; a point from which energy can flow or by which energy can be received. *Look at the terminal, the body, and listen to what's coming out of it.*

thee: (archaic) you. *Well, naturally thee and me know that the reason he flinches every time he enters a red room, and so forth, has to do with a whole bunch of facsimiles he's developed on the subject of red rooms which are being firmly held in place by a bunch of RIs that have to do with this and that and the other thing.*

theta: characterized by reason, serenity, stability, happiness, cheerful emotion, persistence and the other factors which man ordinarily considers desirable. The term comes from the Greek letter *theta* (θ), which the Greeks used to represent *thought* or perhaps *spirit*. The broad definition of *theta* as used in Dianetics and Scientology is thought, life force, *élan vital*, the spirit, the soul. *Be theta.*

theta bop: on an E-Meter, a small or wide steady dance of the needle. Over a spread of one-eighth of an inch, (depending on sensitivity setting, it can be half an inch or a whole dial), the needle goes up and down perhaps five or ten times a second. It goes up, sticks, falls, sticks, goes up, sticks, etc., always the same distance, like a slow tuning fork. It is a constant distance and a constant speed, hooking at each end of the swing. A theta bop means "death," "leaving," "don't want to be here." See also **E-Meter** in this glossary. *Turn on theta bops on them, and rock slams and things like that, but I never got into good communication with them.*

Theta Clear: a being who is reasonably stable outside the body and does not come back into the body simply because the body is hurt. No other condition is necessary. *They bring preclears up to this standard, find there is a considerable distance to go and start striking for Theta Clear before they say anybody is Clear.*

thetan: the person himself—not his body or his name, the physical universe, his mind, or anything else; that which is aware of being aware; the identity which is the individual. The term was coined to eliminate any possible confusion with older, invalid concepts. It comes from the Greek letter *theta* (θ), which the Greeks used to represent *thought* or perhaps *spirit*, to which an *n* is added to make a noun in the modern style used to create words in engineering. It is also θ^n , or "theta to the nth degree," meaning unlimited or vast. *Thetans without banks have different responses.*

tiger drilled: handled using a procedure called the Tiger Drill. The Tiger Drill consists of an exact series of actions taken in finding the item on a goals list. It is used both as a drill for student

auditors and as an auditing procedure in session. It gets its name from the fact that, when practiced by student auditors, the goal used in the drill is "To be a tiger." See also **goals list** in this glossary. *And a couple of weeks later, the goal had flubbed, there weren't enough lines, nothing had been tiger drilled on the thing and so forth and she looked about ninety-five.*

time continuum: an agreed-to, uniform rate of change. If, for example, this agreement was not there, one might be in the year 1776 or 2060, while everybody else was in some other year. *Because a person who becomes a Scientologist is on your time continuum.*

Time magazine: a weekly newsmagazine in the United States, co-founded by Henry Luce in 1923. *Time has a history of presenting biased articles, tailored to fit the editorial slant of the magazine. It is published by Time-Life in the US. Remember the last full page I had in Time magazine was because I was telling people they were seventy-six trillion years old.*

tone: a level of emotion as given on the Tone Scale. See also **Tone Scale** in this glossary. *And we go on in this vein, a sort of two-way comm, until we bring his tone up to where he thinks maybe there IS something that can be done about it if he is very lucky and if we, fortunately, will make an effort.*

Tone 40: a type of auditing which uses control by direct Tone 40 command—positive postulate with no counter-thought expected, anticipated or anything else. The name *Tone 40* comes from the top position of the Tone Scale, which is serenity of beingness. See also **Tone Scale** in this glossary. *If a pc is in the auditing room and auditing is to be attempted, then one starts, not Tone 40, but formal.*

Tone Scale: a scale, in Scientology, which shows the emotional tones of a person. These, ranged from the highest to the lowest, are, in part, serenity, enthusiasm (as we proceed downward), conservatism, boredom, antagonism, anger, covert hostility, fear, grief, apathy. An arbitrary numerical value is given to each level on the scale. There are many aspects of the Tone Scale and using it makes possible the prediction of human behavior. For further information on the Tone Scale, read the book *Science of Survival* by L. Ron Hubbard. *[Title of issue] TONE SCALE IN FULL*

tong hatchet: a small ax with a short handle used by a hired Chinese assassin who is a member of a tong (an association or secret society of Chinese in the US, who are frequently associated with underworld criminal activity). *So you know what I mean by that; you can get the exaggeration of it: Get the idea of a Chinese in every corner shooting at you with tong hatchets, you know?*

tooth-and-claw: characterized by hard, ferocious or determined fighting. Oh, the boys—the old boys with the tooth-and-claw idea that “everybody hates everybody really, and everybody’s on the defensive and that’s why we have to force everybody into being social animals . . .”

Touch Assist: an action which reestablishes communication with injured or ill body parts. It brings the person’s attention to the injured or affected body areas. This is done by repetitively touching the ill or injured person’s body and putting him into communication with the injury. His communication with it brings about recovery. The technique is based on the principle that the way to remedy anything is to put somebody into communication with it. *Or you show them how to do a Touch Assist, and train them up just like you were training a pro auditor, you see, until they could really stick there, and you know, “Feel my finger.”*

Toynbee: Arnold Joseph Toynbee (1889–1975), English historian, educated at Oxford. He achieved his greatest fame for his monumental work, *A Study of History*, an investigation into the growth, development and decay of civilizations. He believed in the theory that the course of history is controlled by psychic rather than materialistic forces. Now, let us take—let’s go in now to modern—ha-ha—philosophy of the Toynbee school.

track: short for *time track*, the consecutive record of mental image pictures which accumulate through a person’s life or lives. It is very exactly dated. The time track is the entire sequence of “now” incidents, complete with all sense messages, picked up by a person during his whole existence. The term is also used loosely in reference to the past in general. *And it’s way back there on the track at the beginning of the actual GPMs and you could track all cause for the individual back to prime thought.*

tractor beam: an energy flow which the theta shortens. If one placed a flashlight beam upon a wall and then, by manipulating the beam, brought the wall closer to him by it, he would have the action of a tractor beam. *They can’t arrive so they require a tractor or pressor beam assist from the auditor.*

Treason: betrayal after trust. The condition of Treason is assigned when a person is in a state of operation whereby his action or inaction has resulted in a betrayal of the functions and purposes of a group. See also **condition** in this glossary. For more information, read the book *Introduction to Scientology Ethics* by L. Ron Hubbard. A condition of TREASON or cancellation of certificates or dismissal and a full investigation of the background of any person found guilty will be activated in the case of anyone committing the following HIGH CRIMES: . . .

trillennia: a coined word meaning a very large number of years. Could have used it myself a few times in the last few trillennia.

TRs: abbreviation for training regimens or routines, often referred to as *training drills*. TRs are practical drills which greatly increase a student's ability in such areas as communication and control. They are basic skills and essential to all Scientology auditor training. See also **communication** in this glossary. This heading covers such vital things as *TRs, Op Pro by Dup!*

tube: (British) of or pertaining to an underground electric railway; subway. . . . but then you go associate with the people who pour out of the tube stations or at 42nd and Broadway for a little while, you find out that you're—you've been living around Scientologists, that something has changed.

turn (something or someone) inside out: search or examine (a building, desk, student, etc.) very carefully and thoroughly. As an Instructor, one should be very alert to slow progress and should turn the sluggards inside out personally.

2: short for *Routine 2*, a procedure consisting of the assessing and running of several different processes, including the Prehav Scale, Havingness and Confront Processes. For more information, see HCOB 5 June 1961, PROCESSES ALLOWED, in *Technical Bulletins Volume VI*. See also **Havingness Processes** and **Prehav Scale** in this glossary. In anything we've ever assessed or done, except 2.

250 Old Brompton Road: L. Ron Hubbard's home in a southwestern district of London, England in the 1950s. Of course, an old-timer like myself, I mean, I gave myself this advice one time up at 250 Old Brompton Road.

2-12: short for *Routine 2-12*, a process used earlier in clearing. See also **clearing** in this glossary. I don't think I'll ever let anybody run 2-12.

2-12A: short for *Routine 2-12A*, a refinement of Routine 2-12, once used in clearing. See also **2-12** in this glossary. So just skip your 2-12, and 2-12A and so forth, they don't fit in this hierarchy at all.

two-way comm: short for *two-way communication*: a two-way cycle of communication. For example: Joe, having originated a communication and having completed it, may then wait for Bill to originate a communication to Joe, thus completing the remainder of the two-way cycle of communication. Thus we get the normal cycle of a communication between two people. See also **communication** and **cycle of communication** in this glossary. The correct way to

speed up a student's progress is by using two-way comm and applying the study materials to students.

uncontrovertible: unable to be argued or reasoned against, contradicted, denied or disputed. *He believes that his evidence is uncontrollable.*

Unit: one of the seven consecutive American Advanced Clinical Courses which L. Ron Hubbard delivered beginning 6 October 1953 and ending 30 July 1954. These courses were individually referred to as "Units"—"Unit One," "Unit Two," etc. Each Unit was six weeks in duration, and the successful graduate was awarded the degree of Doctor of Scientology. See also **Advanced Clinical Course** in this glossary. *Several things that we have not touched upon in this Unit so far is (1) preclears, (2) auditors, (3) theory, (4) techniques.*

unition: the action of uniting; the fact or condition of being united; union, conjunction, junction. *These three parts, when flowing smoothly in conjunction with each other, produce a nice harmonious unition with MEST, the physical universe.*

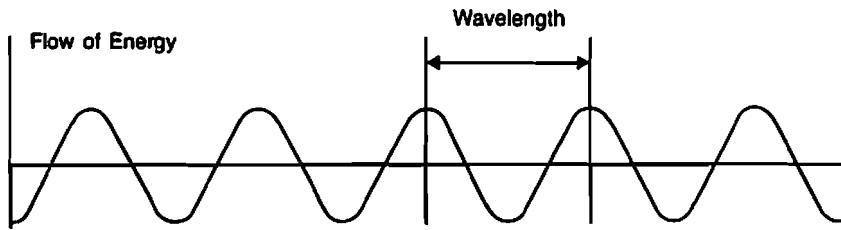
Upper Indoc: short for *Upper Indoctrination*: a series of training drills designed to bring about in the student the willingness and ability to handle and control other people's bodies and to cheerfully confront another person while giving that person commands. Also to maintain a high level of control in any circumstances. *Boy, you better go back to Upper Indoc.*

War Department: a former federal executive department organized in 1789 to administer the military establishment. In 1949, it was reconstituted as the Department of the Army, a division within the Department of Defense. *And you have the White House there and the State Department is stashed up around Pittsburgh someplace, and then there's—the Communications Office of the War Department is down in Georgia, and so on.*

Washington raid: an attempt by the Food and Drug Administration to discredit Scientology by claiming that the E-Meter was used to "diagnose" or "cure illness." On January 4, 1963, US marshals, deputized longshoremen and armed police barged their way into the Founding Church of Scientology in Washington, threatened the staff and left with two vans of not only E-Meters, but books, scriptures and other materials. The FDA did not succeed in their attempt—the Washington, DC Federal Appeals Court later ruled that the E-Meter had not been improperly labeled or used and all materials were returned. *I noticed them sweating over this in the Washington raid stories, and so on.*

wavelength: (*physics*) the distance between any two corresponding points on a wave, measured along the line of travel of the wave.

Actually, it seems to have its own codes, its own behavior, its own wavelengths and even its own time.



Westinghouse: short for Westinghouse Electric, a diversified company dealing mainly in electrical and electronic equipment. *That might work in Gestetner Limited or Westinghouse but it does not work in Scientology.*

Wheaties: brand name of an American breakfast cereal which calls itself "The Breakfast of Champions" and uses testimonials by American athletes in its advertising. *His mama opened up his mouth and spooned Wheaties into it and papa wrote all the checks as he went through college.*

White Russians: the Russians who fought against the bolsheviks (communists) in the Russian Revolution (1917). *And the czar, after he had been reigning for a year or two, took a Russian name—they became White Russians.*

whole track: auditing techniques addressed not only to the current lifetime, but to the whole span of the time track (the moment-to-moment record of a person's existence in this universe in picture and impression form) including past track, prior to this lifetime. *I recall one student who was squirreling on an Academy course and running a lot of offbeat whole track on other students after course hours.*

Willow Run: the location of a Ford Motor Company plant in southeastern Michigan. The plant produced automobiles and farm machinery and during World War II it produced bombers. *And he takes a look at it and he says, "Our plant at Willow Run was—yes, we had a good plant."*

withhold: an unspoken, unannounced transgression against a moral code by which the person is bound. A withhold is an overt act that a person committed that he or she is not talking about. It is something that a person believes if revealed will endanger his self-preservation. Any withhold comes after an overt act. *You say, "Has anybody missed a withhold on you?"*

wog: (*Scientology slang*) belonging to the sphere or domain of the wog: a common, ordinary, run-of-the-mill, garden-variety humanoid, by which we mean an individual that considers that he is a body and does not know that he is there as a spirit at all. *Want to know why wog courts make people nervy?*

works, given the: subjected to rigorous or extreme treatment, either verbally or physically. *The Academy students were in a state of electrification on all these new experiences and weren't quickly brought under control, and the student himself never was given the works on Seven, Eight, Nine and Ten so they stuck.*

worstest: a humorous pronunciation of worst. *So we had two other groups, and one of these groups was supposed to be about the worstest—and the most horrible things they were doing.*

Wrigley Field: the playing field of the Chicago Cubs baseball team, located in Chicago, Illinois, US. *It's something like departing for the moon and finding yourself on Wrigley Field and saying, "Well, that proves it."*

Wundt, Professor: Wilhelm Wundt (1832–1920), German psychologist and physiologist (expert in the study of the functions of living things and the ways in which their parts and organs work); the originator of the false doctrine that man is no more than an animal. See also **psychology** in this glossary. *Psychology is German (Prof. Wundt, 1862).*

"Cultures change slowly. It took centuries for man to realize that slavery was wrong and could be changed. Cultures don't shift overnight."

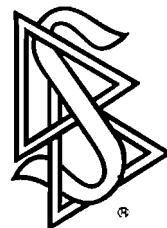
"So write and act like you have new news."

"Recover your viewpoint by comparing what you now know to what they still don't know in even 'modern' institutions."

"You have new news. And Dianetics and Scientology are good news. In fact, the best news man has ever had. Don't sit on it!"

L. Ron Hubbard

Founder



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