

GROUP PROCESSING: ADDITIONAL PROCESSING ON MEANINGNESS

All right. Take a look at the sky and have it tell you it means something.

*Audience: All right. Okay.*

All right. Fine. Now take a look at the center of Earth and have it tell you it means something.

*Audience: Okay.*

Well, all right. Now, good. Now take a look at the center of Earth and have it tell you it means something.

*Audience: Okay.*

Get it now? Everybody got it?

*Audience: Yeah.*

All right. Take a look at the sky and have it tell you it means something.

*Audience: Okay.*

All right. Now you're giving *it* the okay now?

*Audience: Yes.*

All right. Good. Now take a look at the center of Earth and have it tell you it means something.

*Audience: Okay.*

All right. Fine. Now take a look at the sky and have it tell you it means something.

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*Audience: Okay.*

Good. Now take a look at the center of Earth and have it tell you it means something.

*Audience: Okay.*

All right, fine. Now look at your next-door neighbor and put into that person, saying, "I mean ——." You supply it.

*Audience: (laughing)*

Give them an okay.

*Audience: (laughing)*

Got that now?

All right. Let's do that again.

*Audience: (various responses)*

All right. You got that pretty good, huh?

All right. Now let's put into this person once more, "I mean (something)."

*Audience: Okay.*

All right. Fine.

Now put into this person again, "I mean (something)."

*Audience: Okay.*

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Good. Now you're getting the idea that this person is saying, "I mean ——." Gotten that, huh? Good. All right.

Now let's note carefully the location of this person and do it again.

*Audience: Okay.*

Give him an okay. I notice you seem rather fainthearted about these okays.

*Audience: (laughing)*

Now let's do this again, and give it a real okay.

*Audience: Okay. Okay. Okay. Okay.*

Now, did you say okay to that person?

*Audience: Yes.*

All right. Does anybody feel like somebody is doing something to them?

*Male voice: Yes.*

You do, huh?

*Male voice: Yes.*

Oh, that's tough. All right. Now let's do it again. Put into this person, "I mean ——."

*Audience: Okay.*

You got it?

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*Audience: Yes.*

6 All right. Now, now let's look at somebody else. Somebody else in the room. (*pause*) Now do it again.

*Audience: Okay.*

All right, that's fine. Now let's do that again.

*Audience: Okay.*

All right. Good. Good. Now let's do it again.

*Audience: Okay.*

All right. Now let's pick out a member of the opposite sex.

*Audience: (various responses)*

People are fond of saying, "I don't understand women" or "I don't understand men"—let's get busy on it right now.

You got one?

*Audience: Yes.*

All right. Now put into this person, "I mean ——," and say okay.

*Audience: Okay.*

All right. Let's do it again.

*Audience: Okay.*

All right. Let's do it again.

*Audience: Okay.*

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All right. Good. Let's do it again.

*Audience: Okay.*

Well, all right. Let's do it again.

*Audience: Okay.*

All right. How does that feel?

*Audience: Fine.*

Oh, it feels pretty good, huh? All right, who's putting the meaning into them?

*Audience: I am.*

Good. Good. Let's do it again.

*Audience: Okay.*

All right. Fine. Now let's not be so bashful. Let's see those okays a little louder, and the meanings a little wilder. All right. Do it again.

*Audience: Okay.*

All right. Good. Let's do it again.

*Audience: Okay.*

All right. Let's do it again.

*Audience: Okay.*

Good. Now let's do it again.

*Audience: Okay.*

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Fine. Fine. You understand a little bit more about men and women?

*Audience: (laughing)*

Come on, let's do it again.

*Audience: Okay.*

All right. Let's do it again.

*Audience: Okay.*

Well, that's fine, that's fine. Now let's do it again.

*Audience: Okay.*

All right. Now let's pick out another member of the opposite sex, somewhere else.

*Audience: (laughing)*

All right. Got it?

*Audience: Yes.*

All right. Let's do it again. Put into this person, "I mean ——."

*Audience: Okay.*

All right. Good. Did you do that?

*Audience: Yes.*

Got it now? Let's do it again.

*Audience: Okay.*

Good. Let's do it again.

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*Audience: Okay.*

All right. Now are you doing this easier?

*Audience: Yes.*

Is it getting easier?

All right. This is terrific invasion of privacy, isn't it? Let's do it again.

*Audience: Okay.*

All right. Let's do it again.

*Audience: Okay.*

All right. And once more put into this person, "I mean ——."

*Audience: Okay.*

Good. Do you feel brighter about it?

*Audience: Yeah.*

Do you feel any brighter? All right. Do it again.

*Audience: Okay.*

All right, good. Do it again.

*Audience: Okay.*

Boy, some of the meanings some of the people are putting into me right now are pretty wild!

All right. Let's do it again.

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*Audience: Okay.*

Well fine, fine, fine. You really got it now, huh?

*Audience: (various responses)*

Got it down pretty good? Now pick out a member of your own sex.

*(pause)* And let's do it.

*Audience: Okay.*

Good. Fine. All right. Member of your own sex—do it again.

*Audience: Okay.*

All right. Good. Let's do it again.

*Audience: Okay.*

All right. Let's do it again.

*Audience: Okay.*

All right. Fine. Let's do it again.

*Audience: Okay.*

You know, there is nowhere near the enthusiasm in putting them into members of your own sex.

Come on, let's do it again.

*Audience: Okay.*

Fine. Let's do it again.

*Audience: Okay.*



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Good. Let's do it again.

*Audience: Okay.*

All right. Getting a little better now?

*Audience: Yes.*

Huh? All right. Let's do it again.

*Audience: Okay.*

Okay. All right. Now let's take a look at the center of Earth and have it tell you it means \_\_\_\_\_.

*Audience: Okay.*

All right. Let's take a look at the sky and have it say it means \_\_\_\_\_.

*Audience: Okay.*

All right, good. Let's take another look at the sky and have it say it means \_\_\_\_\_.

*Audience: Okay.*

Good. Good. Everybody getting that now?

*Audience: Yes.*

All right. Let's take another look at the sky and have it say it means \_\_\_\_\_.

*Audience: Okay.*

That real good, huh?

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*Audience:* Yes.

Take a look at the center of Earth now and have it say it means —.

*Audience:* Okay.

Well, all right. Now another look at the center of Earth and have it say it means —.

*Audience:* Okay.

All right. You getting better at making it say different things?

*Audience:* Yeah.

Huh? Nobody is looking at it and say—"I mean I'm the center of the Earth," are they?

*Audience:* No.

All right. Let's take another look at the center of Earth and have it say it means —.

*Audience:* Okay.

By the way, you seeing it a little bit better?

*Audience:* (various responses)

Oh, you hadn't thought of that. Now let's take a look at it. Have it say it means —.

*Audience:* Okay.

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All right. Now that's better. Now let's take a *look* at it and have it say it means \_\_\_\_\_.

*Audience: Okay.*

All right. Now have your okay go down and be received by the center of the Earth after this. All right. Now have the center of the Earth say it means \_\_\_\_\_.

*Audience: Okay.*

Did your okay get there?

*Audience: Yes. Okay.*

All right. Good. Let's have it do it again.

*Audience: Okay.*

Did your okays get there?

*Audience: Yes.*

Well, good. Let's have it do it again.

*Audience: Okay.*

Good. Now, heaven. Have it say it means \_\_\_\_\_.

*Audience: Okay.*

All right. And once more heaven, have it say it means \_\_\_\_\_.

*Audience: Okay.*

All right. Good. And once more, say it means \_\_\_\_\_.

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*Audience: Okay.*

Oh, you can get better than that with these meanings you're putting into heaven.

All right. Once more, heaven. Have it say it means ——.

*Audience: Okay.*

Good. Once more, have it say it means ——.

*Audience: Okay.*

Good. And once more, have it say it means ——.

*Audience: Okay.*

All right. Once more have heaven say it means ——.

*Audience: Okay.*

All right. Where is it, by the way?

*Audience: (various responses)*

Well, all right. You sure of that?

*Audience: Yeab.*

All right. Good. Now let's have hell say it means ——.

*Audience: Okay.*

All right. Now once more, have hell say it means ——.

*Audience: Okay.*

All right. Now you make sure this is your meaning you're putting into it now, not something you got someplace. Let's invent one now: meaning into hell.

*Audience: Okay.*

Good. Once more, have hell say it means \_\_\_\_\_.

*Audience: Okay.*

Good. And once more have it say it means \_\_\_\_\_.

*Audience: Okay.*

Well fine, fine. Is your okay getting to hell?

*Audience: Yes.*

All right. Now once more have hell say it means \_\_\_\_\_.

*Audience: Okay.*

Good. Did that okay get there now?

*Audience: Yes.*

All right. Good. Now once more have hell say it means \_\_\_\_\_.

*Audience: Okay.*

All right. That's fine, that's fine. Now have heaven say it means \_\_\_\_\_.

*Audience: Okay.*

Well, fine. Fine. Good. Now have heaven say it means \_\_\_\_\_.

*Audience: Okay.*

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All right. That's fine. Now have New York say it means ——.

*Audience: Okay.*

Did New York receive that okay?

*Audience: Yes.*

All right, good. Now have New York say it means ——.

*Audience: Okay.*

Well, good. Have New York say it means ——.

*Audience: Okay.*

Good. Now have Washington say it means ——.

*Audience: Okay.*

And once more have Washington say it means ——.

*Audience: Okay.*

All right. Once more have Washington say it means ——.

*Audience: Okay.*

And once more have Washington say it means ——.

*Audience: Okay.*

Good. And again have Washington say it means ——.

*Audience: Okay.*

All right. And once more have it say it means ——.

*Audience: Okay.*

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All right. And once more have Washington say it means ——.

*Audience: Okay.*

All right. Fine. Now have London say it means ——.

*Audience: Okay.*

Good. Now have London say it means ——.

*Audience: Okay.*

Good. Have London say it means ——.

*Audience: Okay.*

Good. Have London say it means ——.

*Audience: Okay.*

Good. Have London say it means ——.

*Audience: Okay.*

Good. Have London say it means ——.

*Audience: Okay.*

All right. Now have Australia say it means ——.

*Audience: Okay.*

Good. Have Australia say it means ——.

*Audience: Okay.*

Good. Have Australia say it means ——.

*Audience: Okay.*

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Oh, you got it located now, huh? All right. Have New Zealand say it means ——.

*Audience: Okay.*

Good. Have New Zealand say it means ——.

*Audience: Okay.*

Good. Have New Zealand say it means ——.

*Audience: Okay.*

All right. Now have Phoenix say it means ——.

*Audience: Okay.*

Good. Have Phoenix say it means ——.

*Audience: Okay.*

All right. Have Phoenix say it means ——.

*Audience: Okay.*

All right. Have Phoenix say it means ——.

*Audience: Okay.*

Good. Have Phoenix say it means ——.

*Audience: Okay.*

9 All right, fine. Fine. Now have the right-hand wall say it means ——.

*Audience: Okay.*

All right. Fine. Left-hand wall, have it say it means ——.



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*Audience: Okay.*

Good. The back wall say it means ——.

*Audience: Okay.*

All right. The front wall say it means ——.

*Audience: Okay.*

All right. Let's add new meanings every time here. Have the ceiling say it means ——.

*Audience: Okay.*

Good. Have the floor say it means ——.

*Audience: Okay.*

Well, fine. Have the Sun say it means ——.

*Audience: Okay.*

Good. Have the Sun say it means ——.

*Audience: Okay.*

All right. Have the Sun say it means ——.

*Audience: Okay.*

Good, that's fine. Have the Sun say it means ——.

*Audience: Okay.*

We sell sunburn ointment very cheaply!

Have the Sun say it means ——, and give it an okay.

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*Audience: Okay.*

All right. Have the Sun say it means ——.

*Audience: Okay.*

Good. Fine. Now have the Sun say it means ——.

*Audience: Okay.*

Fine. Have the Sun say it means ——.

*Audience: Okay.*

Good. Now have the Moon say it means ——.

*Audience: Okay.*

All right. Good. Have the Moon say it means ——.

*Audience: Okay.*

If you're having trouble locating it, just say it's there. Have the Moon say it means ——.

*Audience: Okay.*

Good. Now have the Moon say it means ——.

*Audience: Okay.*

All right. Have the Moon say it means ——.

*Audience: Okay.*

Good. Now have Earth say it means ——.

*Audience: Okay.*

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All right. Have Earth say it means ——.

*Audience: Okay.*

Good. Have Earth say it means ——.

*Audience: Okay.*

Good. Now have the Sun say it means ——.

*Audience: Okay.*

Good. Have the Moon say it means ——.

*Audience: Okay.*

All right. Have Earth say it means ——.

*Audience: Okay.*

All right. Have the Sun say it means ——.

*Audience: Okay.*

Good. Have the Moon say it means ——.

*Audience: Okay.*

Good. Have Earth say it means ——.

*Audience: Okay.*

Good. Have the Sun say it means ——.

*Audience: Okay.*

Good. Have the Moon say it means ——.

*Audience: Okay.*

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Good. Have Earth say it means ——.

*Audience: Okay.*

All right. Now have your body say it means ——.

*Audience: Okay.*

Good. Have your body say it means ——.

*Audience: Okay.*

Good. Have your body say it means ——.

*Audience: Okay.*

Good. Have your body say it means ——.

*Audience: Okay.*

Good. Have your body say it means ——.

*Audience: Okay.*

Good. Have your body say it means ——.

*Audience: Okay.*

Fine. Have your body say it means ——.

*Audience: Okay.*

10 All right. Now you know your body is saying this now, and you're putting it there. Is that right?

*Audience: Yes.*

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Do you know you're putting that meaning into the body and getting it back? Do you know that? Huh?

All right. Let's do it again. Have your body say it means ———.

*Audience: Okay.*

Good. Have your body say it means ———.

*Audience: Okay.*

All right. Good. Have your body say it means ———.

*Audience: Okay.*

All right. Have your body say it means ———.

*Audience: Okay.*

Good. Have your body say it means ———.

*Audience: Okay.*

Good. Have your body say it means ———.

*Audience: Okay.*

Good. Have your body say it means ———.

*Audience: Okay.*

Good. Have your body say it means ———.

*Audience: Okay.*

Good. Have your body say it means ———.

*Audience: Okay.*

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All right. Have the front of the room say it means ——.

*Audience: Okay.*

All right. Have the back of the room say it means ——.

*Audience: Okay.*

All right. Have the right-hand wall say it means ——.

*Audience: Okay.*

Okay. Have the left-hand wall say it means ——.

*Audience: Okay.*

Good. Have the ceiling say it means ——.

*Audience: Okay.*

Good. Have the floor say it means ——.

*Audience: Okay.*

Good. Pick out a member of the opposite sex and have them say they mean ——.

*Audience: Okay.*

All right. Do it again.

*Audience: Okay.*

Good. Do it again.

*Audience: Okay.*

All right. Do it again.

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*Audience: Okay.*

All right. Do it again.

*Audience: Okay.*

All right. That's fine. Now pick out a member of your own sex and put it in them, they mean ——.

*Audience: Okay.*

All right. Do it again.

*Audience: Okay.*

All right. Member of your own sex, do it again.

*Audience: Okay.*

All right. Member of your own sex, do it again.

*Audience: Okay.*

All right. Member of your own sex, do it again.

*Audience: Okay.*

All right. Have the center of Earth say it means ——.

*Audience: Okay.*

All right. Have the sky say it means ——.

*Audience: Okay.*

All right. Have your body say it means ——.

*Audience: Okay.*

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Good. Have your body say it means ——.

*Audience: Okay.*

All right. Have your body say it means ——.

*Audience: Okay.*

Good. Have your body say it means ——.

*Audience: Okay.*

All right. Now make sure it's saying it to you.

*Audience: Yeah.*

And have your body say it means ——.

*Audience: Okay.*

All right. And have your body say it means ——.

*Audience: Okay.*

All right. And have your body say it means ——.

*Audience: Okay.*

- 11 Now you be the one that puts the meaning in, you understand?  
Make sure it's your meaning that is put in, and have your body say it means ——.

*Audience: Okay.*

All right. And have your body say it means ——.

*Audience: Okay.*



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All right. Have your body say it means \_\_\_\_.

*Audience: Okay.*

All right. Have your body say it means \_\_\_\_.

*Audience: Okay.*

Good. Have your body say it means \_\_\_\_.

*Audience: Okay.*

All right. Have your body say it means \_\_\_\_.

*Audience: Okay.*

All right. Have your body say it means \_\_\_\_.

*Audience: Okay.*

All right. Have your body say it means \_\_\_\_.

*Audience: Okay.*

Good. Have your body say it means \_\_\_\_.

*Audience: Okay.*

All right. Have you found out yet?

Have your body say it means \_\_\_\_.

*Audience: Okay.*

All right, fine. Have your body say it means \_\_\_\_.

*Audience: Okay.*

Good. Have your body say it means \_\_\_\_.

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*Audience: Okay.*

Good. Have your body say it means \_\_\_\_\_.

*Audience: Okay.*

Good. Have your body say it means \_\_\_\_\_.

*Audience: Okay.*

Good. Have your body say it means \_\_\_\_\_.

*Audience: Okay.*

All right. Have your body say it means \_\_\_\_\_.

*Audience: Okay.*

All right. You're getting better at it?

*Audience: Yes. Yeah.*

All right. Have your body say it means \_\_\_\_\_.

*Audience: Okay.*

All right. Have your body say it means \_\_\_\_\_.

*Audience: Okay.*

Good. Have your body say it means \_\_\_\_\_.

*Audience: Okay.*

All right. Have your body say it means \_\_\_\_\_.

*Audience: Okay.*

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Come on now, let's vary those meanings, let's make sure they're yours. Now have your body say it means \_\_\_\_.

*Audience: Okay.*

All right. Have your body say it means \_\_\_\_.

*Audience: Okay.*

All right. Have your body say it means \_\_\_\_.

*Audience: Okay.*

All right. Have your body say it means \_\_\_\_.

*Audience: Okay.*

Good. Have your body say it means \_\_\_\_.

*Audience: Okay.*

Good. Have your body say it means \_\_\_\_.

*Audience: Okay.*

All right. Have your body say it means \_\_\_\_.

*Audience: Okay.*

All right. Have your body say it means \_\_\_\_.

*Audience: Okay.*

All right. Have your body say it means \_\_\_\_.

*Audience: Okay.*

Well, okay. Have your body say it means \_\_\_\_.

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*Audience: Okay.*

Good. Have your body say it means ——.

*Audience: Okay.*

What's happening as you do this? You all sound like you're running down. What's the matter?

All right. Let's have your body say it means ——.

*Audience: Okay.*

All right. Have your body say it means ——.

*Audience: Okay.*

Good. Have your body say it means ——.

*Audience: Okay.*

12 Good. Now have the front of the room say it means ——.

*Audience: Okay.*

All right. The back of the room say it means ——.

*Audience: Okay.*

Good. The right-hand wall say it means ——.

*Audience: Okay.*

Good. Have the left-hand wall say it means ——.

*Audience: Okay.*

Good. Have the ceiling say it means ——.

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*Audience: Okay.*

Okay. Have the floor say it means ——.

*Audience: Okay.*

All right. Now let's pick out a member of your own sex and put into this person, "I mean ——."

*Audience: Okay.*

Good. Then put into this person, "I mean ——."

*Audience: Okay.*

All right. And put into this person, "I mean ——."

*Audience: Okay.*

Good. And put into this person, "I mean ——."

*Audience: Okay.*

Good. Put into this person, "I mean ——."

*Audience: Okay.*

Good. Now let's originate it. Let's originate it. Put into this person, "I mean ——."

*Audience: Okay.*

Good. Put into this person, "I mean ——."

*Audience: Okay.*

All right. Put into this person, "I mean ——."

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*Audience: Okay.*

All right. Put into this person, "I mean ——."

*Audience: Okay.*

All right. Put into this person, "I mean ——."

*Audience: Okay.*

Good. Put into this person, "I mean ——."

*Audience: Okay.*

Good. Put into this person, "I mean ——."

*Audience: Okay.*

Good. Put into this person, "I mean ——."

*Audience: Okay.*

All right. Put into this person, "I mean ——."

*Audience: Okay.*

All right. Put into this person, "I mean ——."

*Audience: Okay.*

Good. Put into this person, "I mean ——."

*Audience: Okay.*

All right. Put into this person, "I mean ——."

*Audience: Okay.*

All right. Put into this person, "I mean ——."

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*Audience: Okay.*

All right. And put into the audience, "We mean ——."

*Audience: Okay.*

All right. And put into the audience, "We mean ——."

*Audience: Okay.*

All right. And put into the audience, "We mean ——."

*Audience: Okay.*

Now you originate it, now. You know you're putting it there, and put into the audience, "We mean ——."

*Audience: Okay.*

All right. And put into the audience, "We mean ——."

*Audience: Okay.*

All right. How you doing?

*Audience: Fine.*

Doing pretty good now?

*Audience: Yes.*

Is that a fact? Knock you cold? Ruin you? Anybody ruined?

*Audience: No. Yeab.*

Somebody is ruined back there, huh? Well, come on put up your hand if you're ruined. The Emergency Auditor can do something for you.

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All right. You don't look badly enough ruined, so we'll find your head.

Good. You got that?

*Audience: Yes.*

Good. You got your head?

*Audience: Yes.*

All right. Touch somebody else's head and say, "That's my head."

*Audience: Yeah.*

Good. Now let's touch somebody else's head and say, "That's my head."

*Audience: (laughter)*

All right. Let's touch somebody else's head and say, "That's my head."

*Audience: That's my head.*

All right. And touch somebody else's head and say, "That's my head."

*Audience: That's my head.*

All right. And touch your own head and say, "That's my head."

*Audience: That's my head.*

All right. Is there any difference?

*Audience: Yes.*



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All right. Let's find the floor.

Good. Let's find the chair.

*Audience: Okay.*

Good. Let's find the auditor.

*Audience: Okay.*

Good. Let's find the room.

*Audience: Okay.*

Good. Let's find the preclear.

*Audience: Okay.*

All right. Hello.

*Audience: Hello.*

Hello.

*Audience: Hello.*

Hello.

*Audience: Hello.*

Hello.

*Audience: Hello.*

Hello.

*Audience: Hello.*

Hello.

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*Audience: Hello.*

Hello.

*Audience: Hello.*

Hello.

*Audience: Hello.*

Thank you.

Thank you.

Thank you.



# THE GAME CALLED MAN

A LECTURE GIVEN ON 6 JUNE 1955

63 MINUTES

The very remarkable progress which Dianetics and Scientology has made is apparently pretty well unprecedented now. But we must remember that we've had an awful lot of clever people associating with one another, doing things, demonstrating that things couldn't be done. 2

We've had some cases around who are absolutely certain that they have been of no assistance whatsoever because they've just stuck, you know, right there: "Nothing's happening." Some of them have had this as a motto. And having hung this motto high, they gave others something to shoot at.

And most of these cases at this time, I am happy to announce to this congress, have been shot down. That's very remarkable. I know of very few of these hold-out cases as a matter of fact, I don't know of any of these

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hold-out cases who have experienced no change or betterment from processing. I don't know of any now.

We had a very famous one. I'm looking at one of his auditors right now. And this case was in black basalt. It was not a case of energy deposits; it was a case of black mass deposits. And auditors chipped away and the guy got better and he acted better, but he did not know he was any better. And he went on like this for a *long* time—from 1952 to early 1955. And that's a long time for auditors now and then to take a run down, and break out a hammer and a chisel, and see if they couldn't get him a little bit more pleasantly situated, at least, in this black mass.

And the auditor is present today who gave this person several weeks of processing in Phoenix a relatively short time ago and exteriorized this case fairly stably. And even this case said, "My golly, things sure happen in Scientology."

All right. The reason why we've made quite a bit of progress is because man has been making quite a bit of progress. He's had a little bit of leisure. He has been a little bit less hepped on the idea of food, food, food, and he has bought himself a little bit of time so that some amongst him could think along other lines than mere bare survival. And that's actually why we've arrived where we've arrived. But we have arrived someplace. Don't let anybody that you're trying to talk to Scientology about tell you we haven't.

Now, the hideous thing is that people at large are not aware of a very interesting thing—that anything at all can be done about anybody. They are not aware that anything can be done about anybody.

The cop who gives you a ticket takes it in his normal stride that this is just the way it is. The hospital attendants who have picked the remains out of the drunken-driving wreck, the very best thought in various professions that *should* have to do with this, are all agreed that there's nothing you can do about it.

And that is the principal agreement you are running into when you try to tell somebody about Scientology. Now, that's how far south you have to go: Something can be done about it. And if you were able to tell somebody, not about Scientology, past lives or Dianetic prenatales, but just this: "Something can be done about maladjustment, poor behavior, poor control and human relations that leave something to be desired." Now, if you could just drive that message home—"Something can be done about this"—you would have accomplished more in getting that person into two-way communication than almost anything else you could do.

And why? It's because in saying Scientology works and it does this and it does that and it came from here and there, and there's auditors and preclears and this is the way it all goes, and so forth—instead of going into all this sort of thing, you should realize that when you're talking to even a professional man, who should have kept up with the times and hasn't, that

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you are talking to somebody who doesn't believe anything can be done about it. Quite a bit lower than that—who hasn't even thought something *could* be done about it. But if he did think something could be done about it, or was saying something could be done about it, he knew he was talking about fakery or quackery.

So automatically anybody who comes up and says you can do something about this condition is a fake, a quack, a charlatan, a bum. Why? Because it's an obvious lie that something can be done about it. So therefore anybody who *can* do anything about it, *can't* do anything about it, so therefore he's a liar.

And that is the principal barrier which stands before the communication lines of Scientology and prevents a better dissemination of information.

Now, that's a simple barrier, isn't it? It's an amazingly simple barrier. But it's sort of "How far south do you have to go?"

In other words, you have a cop down here and he's on the juvenile delinquent unit, and he goes around and he arrests them and he throws them in jail and they get out of jail and he throws them in jail and he gets them out of jail. And he says, "After a while they'll go to the big house and then they'll, you know, serve two years and they'll come out and we'll put them back in and then they'll come out and we'll put them back in and

they'll come out. And that's the way this all is and there's nothing can be done about it anyway." And he says, "What's the use of arresting these car thieves? What's the use of arresting them? You just send them to jail and they spend a year or so in jail and they get out and twenty-four hours after they get out, why, they steal another car. There's nothing you can do about these people. They're crazy. And there's nothing you can do about the mind, and so it's all hopeless. So why should I be nice to anybody? Why should I be decent to anybody? It's just all a sorry mess and there's no piece of string you could pull out of it and start it getting unraveled, noplacement." That's his state of mind. Only he doesn't even know he's in this state of mind, usually.

Now, let's see how this barrier all by itself would influence a large society such as this. Here we have this remarkable thing: a computation that the only way to bring about law and order, or to bring about control or direction or even betterment, is by applying more restraint, more law, more handcuffs. And that is the computation. 4

Now, it's not a willful computation particularly. It's just the way it's all done. The more force we apply to the criminal, to the juvenile delinquent, to the stupid—the more force we apply to the student who will not study—the more stupidity, the less study, the more juvenile delinquency,

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the more crime. In other words, we're just adding to it—add, add, add, add.

Now, someplace along the line, some group has to take the responsibility over of turning the tide of this course of thought. And in view of the fact that we are dealing with thought and not with masses, we can do it. In view of the fact that we are dealing with the spiritual side of life and not its swords, it can be done. If we tried to do it with the sword, we would still be doing the same thing that the society is doing: control with handcuffs, jail cells, operations, electric shocks, duress, punishment, bad 8-C, threat, fear. All of these things give us simply more deterioration. But we don't have to go along that line.

We have found a singular fact. And this fact you needn't particularly communicate to other people because they're not likely to take it. They're not likely to assume this fact. And that is that a small increase in freedom brings an increase in civilized attitude.

Here's a great oddity, because the society at large doesn't believe this. If you increased somebody's freedom you would increase the amount of trouble in the society; that's the way they would think about it. And that happens to be a lie.

By decreasing freedom you increase trouble. By increasing freedom you decrease trouble. That's the truth.



Now, somebody comes up to me once in a while and he says, "Now, under processing, under processing isn't it really true—now, confidentially, Ron—isn't it really true that you uninhibit somebody?"

I don't know what field he's talking in. See, "uninhibit somebody." He's assuming that everybody is inhibited. This isn't particularly true either. He's assuming a whole bunch of irrational things—that there are big, black beasts that crouch just below the surface and thin veneer of the society, and these beasts at any moment are liable to bounce free. His level of belief in his fellow man could not be written and sent through the mails! But he believes that the second we would take off any restraint, we would find ourselves confronting a bunch of rather poorly behaved gorillas at the very, very best. If you make somebody freer, they immediately jump for the trees and begin to swing by their tails.

It is a completely unjustified conclusion, because we discover that when a calm, permissive attitude is taken around a child who has been in bad condition—who has been upset, nervous, and so forth—calm, that doesn't mean no control. You people who have inherited from psychology the idea that the modern way to do with a child is just to leave them alone and let them run—no, that's not the way you raise children. You have to put a little bit of control on them, otherwise they get sick. You have to control them with certainty and good 8-C or they get sick. Remember that.

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And we take this child who has been nervous and upset, and we give this child a little bit greater freedom, a little more participation in the game. We consult with the child as to whether or not it's all right to go to the show. And sure enough, the child is liable to get kind of discombobulated for a few days, wonder what on earth is going to happen. Something is wrong, see? And they'll rattle around and then all of a sudden they'll say, "You know, there's—there's a little reality about this. They really do want my opinion as to whether or not to go to a show." And all of a sudden the kid settles down and becomes a civilized person.

- 5 The way you make an uncivilized person is to deny him civilized conduct. If you assume his civilization and give him the freedom necessary to participate in the game called life, you guarantee his good behavior.

How do you suppose we're ever going to get rid of a criminal population if at all times the criminal on being released from prison is then shunned by the society and never hired for anything? Where can he turn but more criminality?

Similarly, the backward child has to study longer, has to sit there longer, has to work harder, has to grind harder, in order to get anyplace: less freedom, less freedom, less freedom. They actually get more and more and more stupid. They're dumb, so the thing to do with them is really pour the education to them. Give them examinations; tell them that if they don't get *A* in arithmetic, Pop and Mom are going to feed them to the

garbageman. In other words, threat and duress. Funny part of it is that every child that's being educated already knows arithmetic. The chief invalidation is teaching him again. He already knows how to read, so we teach him how to read.

Nobody ever assumes this child can know or do anything, and this attitude continues on throughout his life. Very few people assume anything good about him at all. Nobody assumes that he can do anything. And as long as this is the attitude of the society, look at the enormous danger poised before that individual's eye at all moments. Look at that danger. The danger is "If I really fit myself into this society—a society of people who believe that I am stupid and incompetent, that I have to be taught everything eight times—if I really fit myself in and cooperate with my fellows and do unto others the way I'd like to have them do unto me, with the prevailing attitude, I would be the deadest duck I'd ever met. So I don't dare let myself get into a position where I am in cooperation with my fellows. I have to hold back and stand aloof because it's too dangerous to let these other people run my machinery."

Now, what do you suppose somebody is doing when he talks to you, but running some of your machinery? And what do you suppose you're doing when you talk to somebody else, but running some of his machinery? And if you thought he was going to run your machinery very,

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very poorly indeed, you'd sort of pull back the machinery and let him wiggle this corner of that antenna and just about no more.

And this is about the existing state of social intercourse. People are willing to let other people run about one one-billionth part of the machinery, because it's too dangerous, because the belief, one person to another, is too poor. And people at all times are being convinced of this with jails, handcuffs, little blue toys standing on corners whirling nightsticks. Everybody is being policed beautifully. The banks police you. The job is always there. They say, "All right. Well, I don't know how long we can let you stay on. You're not really earning your salary, but we tolerate you somehow"—you know, this sort of an attitude, every hand. Quasi-participation—call it that.

If you had every player on a football field afraid to touch the ball, and every player bound and determined that the others were not going to touch the ball either, you'd sure have some football game, wouldn't you? You'd have twenty-two men out there and the ball sitting in the middle of the field, and these guys would be arguing with each other: "Well, you're really not trustworthy to touch that ball. I don't know whether I want you on my team or not, because of so on and so on." Be a great game, wouldn't it?

6 Did it ever strike you that life at large could be as much fun, on its broadest scale, in the fullest definition of a nice football game? There

could be as much enthusiasm to even the small, mundane, ordinary things as there might possibly be to playing a very exhilarating game? It's almost far-fetched, isn't it, to think that talking to one's fellow man and engaging in cashing a check and doing this and doing that could be a continuous, exhilarating experience, even though it wasn't big and huge and dramatic.

Well, the television sets today convince us that we at least have to be named Webb in order to have any excitement in the society. The only way we can get some excitement is to have somebody bad enough to murder people. The comic books, those serious dime novels they call "the comics" on Sunday—these things are all selling the level of message which the society believes is a game. They believe that there's terrific action and bullets and—as a kid, anyone of our generation undoubtedly had the feeling like, well, life wasn't really worth living unless you at least had a war or something going on. You know? We had to have big violence, big game, big stakes. Oh, I've been through a few wars in my day, and I've never been so bored in my life. Why? Because nobody in them knew how to play a game.

It isn't the amount of motion or action, it isn't the stake, it isn't the grandeur of the trappings that make a game. It's the willingness of those about us to play a game which makes a game. And when we lose sight of that, we lose the game and life becomes a serious, onerous, arduous, dog-eat-dog endeavor.

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And the degree that people are unwilling to play the game in this society is measured by the number of handcuffs, the number of jails, the number of hospitals and institutions and the number of laws.

Now, it takes a few laws to make a game. You'll always have to have some barriers and restrictions to make a game. But when you get too many, you get no game, except this game: the game of making more laws that will make more laws necessary. And that's a game for attorneys, but not for citizens.

Now, wherever we look, then, and find people miserable or unhappy or believing that they could not possibly survive or have a good time, all we're looking at is a community which is composed, in the majority, of people who cannot play a game and will not let other people play one.

Now, that's—that's an interesting thing. If we want to classify and qualify the last stages of psychosis, it would be "no game anywhere with nobody and that's that—period." That's also a cactus, like they grow in Arizona—Arizona grows good cacti.

Now, the last stages of exit is simply "no game." And when we get duress and punishment all out of proportion to the communication necessary to continue a game, we get no game.

Well now, some people may believe that there is a game in going around and shooting, arresting, fighting, drawing people up in battalions

and firing by volley, or playing catch with atom bombs between one agency in Washington and another agency in Russia, but there aren't very many participants to this game, are there? There's no slightest chance for the average citizen to participate in a game called atomic warfare—no slightest chance. They haven't even got a good civil defense outfit that you could join, you know? You couldn't even wear a tin hat—whatever good a tin hat would be.

But here we have the common denominator of what we could call civilization. Civilization would be, of course, a gradient term. But we could say a good civilization would be that civilization in which the individuals of which it was composed could play a game and knew they could play a game and were playing a game called culture. And if that attitude could exist, you would immediately, of course, have human rights, respect for one's fellows—all these things would fall into line. These are symptoms of how well the game is going. 7

And when human rights are being thrown aside, ignored, well, there's no game in progress, that's all—in spite of the childhood bible, the comic strip. It believes that only when you're permitted to murder, kill, rob and burn can a game be in progress. That is the message carried to us by the Sunday papers. And that is the message which every child erroneously learns.

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They think of the Western badmen. It's a lot of fun, by the way, fooling around the West—it used to be a lot of fun. There was very, very little connected with hauling out one's six-gun and shooting somebody else. I mean, there were always a few bad apples around someplace or another, but they killed each other off and the rest of the guys had a good time. That was really what the West was all about.

Any primitive culture, any frontier, has a characteristic which is not mirrored in our Western stories, which is not mirrored in our Western movies and that *great* authority on everything—driven home with its gamma rays—the television set.

Now, these great authorities all agree that a frontier was a place where everybody shot at everybody. Do you think people who would shoot at you could handle your machinery well? They wouldn't. They wouldn't.

The actuality of conduct on a frontier is quite different. And having lived, been raised, on a Western frontier in Montana before it got very civilized, I know very well what I'm talking about. And having seen one later in Alaska, I also know what I'm talking about—that isn't civilized up there yet worth a nickel—and other parts of the world which are frontiers. And everywhere I have gone where men were few, men were valuable, and they ran good 8-C on each other.



Up in Alaska you go back of the—well, go back in the muskeg someplace, and you see a cabin sitting there. It's unlatched; there's no lock on the door. There's firewood stacked there, there's a frying pan, there's some bacon, there's some flour. All you're expected to do is at least leave as much firewood as you found. If you've got a few more supplies than you can usually use, you could leave those too and you probably would.

Here is the level of hospitality and friendship which would be unknown. Wonder how long it's been since somebody in Washington left his front door unlocked so that anybody could walk in and cook himself a steak?

So here we're presented with a lying picture of a frontier, and our children are led to believe that the finest thing in the world that you could do is go out and kill everybody. 8

Well, why does the kid believe this? And we get to the root of the trouble immediately: because he can't have a game as a kid! He can't even have a game with his fellow children because they're insufficiently well respected, one person to another, by the adults. No respect given them to amount to anything. There isn't any game to play; they can't participate.

They come in and they try to—you watch a little kid about a year and a half, two years old, he's liable to come in and grab a dishcloth while you're washing dishes and try to wipe the dishes. And if you're

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indoctrinated thoroughly in this Western-hemisphere civilization—heh!—you'll take the dish away from him and put it back up where it won't get broken.

And after you've done this from two years of age to seven years of age, you have somebody who has been thoroughly trained that he can't work. And then when he's thirteen or fourteen and fifteen, that's the time to sit around and hold your head because he's never going to be any good.

Where did he get no good? Two to seven. That's an interesting thing. Because he might break the dish. Well, for God's sakes let him break the dish, but don't break the kid!

Now, wherever we look, we find this bad 8-C going on, which is simply a protest by the individual: "I'd better not have anybody else run my machinery because he'll wreck the whole works. And I'm convinced of this, because on every corner, where he's not needed, there's a cop. I'm convinced of this because there are terrific, terrific numbers of books written about the—what you can and can't do: people have to be restrained." And all of this stems out of the fact that we'd better not associate with our fellows or we'll get in an awful lot of trouble. That's kind of it, you know? It's kind of a lesson driven home.

Well, if that is an *existing*, an existing sort of state of affairs where people—where a half a hundred people can live in an apartment house, as