

The London Clearing Congress Lectures  
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# CONFUSION AND ORDER

A lecture given on 20 October 1958

Thank you.

Well now, in addressing this subject I find I have told you everything I know. And I've left really nothing to say about auditing or about anything else.

You think I'm wearing this gag to death, however, it happens to be at this moment the truth. There isn't really anything to know about Scientology except Scientology. Truthfully the whole subject of clearing today – the whole subject of clearing today surrounds the simplicities of it and the complexities people make out of it – the simpleness required in an auditor's skill, and the complexities he thinks he has to go through in order to attempt this simplicity.

It's a very funny thing, a very funny thing. There's some rules operating. Can I talk to you a little bit about violence and motion and confusion? Hm?

Well, there's some rules operative concerning all this which are quite interesting. And one of them is a mistake that has been made by practically every religion that I have ever heard of. Of course, there may be religions I haven't heard of. And there may be religions you haven't heard of. But, certainly all of them have concerned themselves with the origin of this Universe one way or the other.

I was talking to the Tlingit witch doctor one time. As a matter of fact, I didn't pronounce that properly. I'm sorry it's Unklf witch doctor, and he was telling me the story of the origin of this universe. I found it very interesting. Had something to do with a rook. Great big, crowlike beast of a bird, and it had to do with an old man who had to set to sea in a boat and he took two of each kind of animals – Siberian wolves, elk, Kodiak bear and other common animals – and they all went to sea in a boat, a long canoe, and they eventually sent this rook out and he found this universe and brought back some mud.

It's quite interesting, you run into this sort of a story, the story of the Flood, the story of origin of the universe in practically every native people – no longer extant, some of them, of course, but their literature to a large degree is. You find that this was woof and warp with their basic religion; was the same story that was also told in the Middle East.

All of these religions concerned themselves with the idea of chaos to some degree, and somebody bringing some order into the chaos. And somebody said, "Let there be chaos" and after that they brought some order into it and made man, and some people say that woman

was made out of one limb of the moon, others, out of the rib of a man. It all depends on how conceited the males of the tribe were.

But this story of creation is fascinating.

You'll find we have a thought on the subject if you ever care to read the Factors.

The main thing about it is, however, is that all these stories are backwards compared to the way they evidently happened. All of those religious tales are backwards. It's quite interesting. They're backwards. They say "form follows chaos." That's not true.

They say, first there was all this chaos, and then somebody went swoofh and there was form, and he made the form out of the chaos. And that's not true.

All the auditing you do says it wasn't true.

There was perfect form and it went to pieces, and that's evidently true. Everything was laid out perfectly, and then chips started coming off. Everything was taped, all the laws were arranged, every mock-up that was made was perfect. Simple but perfect.

And this is certainly a different look at creation.

Here it was, laid out in perfection. When you made a sphere, boy, was it round.

I think it was Mike Angelo that used to leave his calling card on his friends' front doors with a piece of chalk. He was the only man in the area that could draw a perfect circle freehand. And he'd take a piece of chalk, and he'd draw a perfect circle freehand. And they'd know he'd been there. Nobody else could do that exactly.

And we admit that he was a fairly good artist. At least a few people have heard of his work. He – if you met him today, he would probably say, "Art? Ah, only a fool, you know, would sculpt. Look what happened to me when they found out I could paint ceilings."

Now let's conceive a man of great artistic skill, and conceive of him executing some work or another and now let's look at time and its action on that piece of work. Is it better and better as the years go by? Or worse and worse? Which?

Isn't it true that a statue gets dents and scrapes and bits and pieces chipped off it? Where are Venus de Milo's arms?

In other words, she is going slowly but surely into chaos from the perfection of being Venus de Milo. But everybody comes along and says, "Oh, no! That's not right! That's not right! That's not right! I know this. Because you take a piece of crude iron ore, and you put it in the furnace and it's just chaos. And you put it in the furnace and you melt it down and you make an axle out of it, you know, or something like this. You make a steel helmet, you make something that's perfect, and you take in this chaos and you've made some perfection out of it."

Oh, look, look, he's looking at about the hundred billionth postulate on the line. He's looking at the one-two, one-two, one-two, perfect-chaos, perfect-chaos, perfect-chaos so far down the track that he can't tell which is which.

And this iron ore, where did it come from? Who says that it wasn't a perfect iron shape at one time which disintegrated? Who says there wasn't a great planet that went into bits and pieces and broke up and the chips amalgamated again and became another planet?

And you'll find one of the dodges thetans use to keep things preserved is to so dislocate particles that you can never identify where they came from again. And if you get all the particles beautifully dislocated then nobody can as-is them.

Well, this trick is the manufacturing of chaos. Now, somebody says, "Well, we got gold because some volcano exploded and some of the metal which was native in the middle of the Earth blew up and ran through the fissures of rock and, naturally, that's a chaotic action. And so you take gold and you make figurines and coins and things out of it and that's bringing order so naturally there was chaos and then there was order, wasn't there?"

They for – completely forget about this area that blew up in the volcano, and the molten gold which ran into the fissures of rock after that and made gold ore.

Now, where did that area come from, or was it more compact or orderly than afterwards? Don't you see?

So, we have a big confusion going on these days, and it's so easy to look at this confusion and say, "All is confusion" that practically everybody does so.

And that is why things go to pieces. You take a perfect whole, and if you chip it up and dislocate it and ship it and give it another owner and, you know, that sort of thing, you get it way over here someplace, nobody can tell where it came from and in order to as-is it or get it to disappear, you have to have its source.

So, if you lose its source very carefully you get persistence and you've got something you can go on confronting, and it saves you the trouble of mocking things up. Instead of that you can buy them and pay a purchase tax. A very handy arrangement.

But here is this whole proposition, Here is this whole proposition of perfection and chaos.

Now, the test is this: When you ask a being to mock up chaos, to create chaos, to mock up confusions, does he get better or worse? He gets worse by actual test.

I had to work with this a long time, making a long, long series of cases, getting test after test because at first it looked so good. Say, this fellow's troubled with confusions – naturally he's mocking up confusions because perhaps everything is confusion in the beginning, and the native thing to mock up is a confusion, isn't it? And then you take this confusion you've mocked up and you bring order into the thing. And the confusion is the confusion, it as-ises as a confusion.

Well, the funny part of it is a confusion doesn't as-is that way.

A confusion is a confusion, and it's not native to a thetan. And he gets very upset when he has to handle nothing but confusion. And when you ask him to mock up confusion his case gets worse!

Now, I know some of you have mocked up a confusion with some benefit – as long as you didn't do it for more than four or five, ten or twelve auditing commands you had it made. You had a scarcity of confusion, you remedied it, or something like that, you know.

But the point is, what is the proper way to attack the confusion of life?

Well, if – obviously if you have a confusion and you try to change it, and force it into an orderly pattern all the time, why obviously you'd get worse and worse, wouldn't you? Because you're not looking at the real thing which is the confusion, see, you're looking at this false order that you're – you get the non sequitur of this – you're looking at this false order that you're pushing in on things. You're being too orderly! See? And obviously you'd get much worse if you kept imposing order on confusions. It's what gives executive ulcers, and what causes gods to demise and get so they don't like sacrificed chickens, and you know, I mean, all sorts of bad things occur, obviously when you try to force order on confusion. Obviously the thing you should do is just leave it alone, let it go on spinning.

Well, then isn't it very peculiar that when you audit a preclear and succeed as an auditor in bringing some order into that confusion, did you know your profile went up? Just a little bit, but it went up.

And when you audited a preclear and got him all spun around one way or the other, your profile went down just a little bit. Isn't that fascinating?

Well, how about the preclear?

Let's take a preclear and have him do nothing but impose order on the bank, just impose order on the bank, impose order on the bank, and the confusions are swirling around and he's getting somatics here and getting somatics there and the time the first sergeant kicked him, why you know, why he's getting somatics there, and confusion, confusion, confusion is flying off, flying off, and you're just saying, "Be orderly. Be orderly. Be orderly." You know? You're saying, "Now get the exact time." Now you say, "Spot the exact person. Now get the correct association between point A and point B," you know? And confusion! Confusion! Confusion! Spin! Spin! Spin! You just ignore it, you go on getting him to get order into that case. And he wins! His profile goes right on up just as nice as you please. His intelligence increases, he gets healthy and so on.

What's this tell us? It tells us that order is that thing which dominates this universe, and it tells us that order is that thing which is native to a thetan.

One of his native characteristics then is obviously order. And an unnatural thing to him, for some peculiar reason, is confusion. And from that we can adjudicate (correctly or incorrectly) that this idea that all was confusion and then somebody came along and went whhhw and brought order into it has something a little bit wrong with it.

Because in their original states and in good condition, thetans create nearly perfect forms and order. So, it must have been some universe that caved in and went all to pieces that somebody is remembering when they say, "All was confusion and we brought order into it." But it wasn't the first universe.

You see how you figure that out?

Order dominates confusion. Confusion only flashes back at order.

And we find something else which is very interesting: that there is no such thing really as misemotion in the absence of good emotion, that there is no such thing as bad ARC in the absence of a good ARC. Bad ARC does not exist as itself, and is not a natural, native thing. All bad ARC is, is ARC which has gone awry. Ha-ha!

That tells you that the things wrong with a case are all wrong because ARC is potential and ARC is cut to pieces. You cannot cut a communication line in the absence of a communication line. That's obvious, isn't it?

Well, it's less obvious that you cannot have unreality until you've had reality. But that's true, too.

And similarly you cannot have hate until you've loved. Which is fascinating!

In other words, hate, unreality, tag-ended stumbling confusions, going awry one way or the other, are a decadent form of good affinity, good reality and straight communication.

And in the absence of ARC we get no mis-ARC. Oh, that's a good enough reason not to ever have any ARC, isn't it?

Oh well, that's the way people get trapped about the whole thing. They say. "Well, I get in so much trouble every time I open my mouth that I guess the answer to the whole thing is ... " They've had it when they decide that, because they've decided now to have chaos.

They are potentially communicative. It isn't that they are now not communicating. What they do is go right on with the potential of communication and shut it off. They have a little, tiny impulse which gets tinier and tinier the more it is held down but it's still there, and they get this impulse to say, "Good morning, Joe," you see? And they know Joe is an old crab, so the thing to do is not to say. "Good morning, Joe."

So, they – gets a cycle like this, they say, "Good morning, Joe."

And Joe says, "Humpf."

You know I had a commanding officer one time, he never failed to say, "Good morning? What's good about it!" He cured the crew of talking to him. He eventually might as – might as well have lived on a desert island. Not only the crew but the officers stopped talking to him eventually.

He dramatized it by closing off his own quarters and his own captain's bridge; everybody was very happy because they never saw him anymore. But he practically spun in doing this.

They didn't take him off the ship in a straitjacket; he was too apathetic.

But here you have this impulse, "Good morning, Joe," And you say, oh well, that's nonsense, so we cut it down to a nod, and he still goes "Rawr." And then we cut it down, and there's Joe and we say... And the funny part of it is, we're not strangling Joe, we're strangling ourselves.

What would happen if we went right on saying, "Good morning, Joe." Now, that's an experiment you can make. That's the experiment you could make.

Select out somebody you have vowed never to talk to or something like that, you know, or you say it's unhealthy to talk to this person or we shouldn't go in communication with this person, and just as an experiment for your own knowledge and information, for your own reality, just start talking to him again. Hm? Will you try that out for me?

Audience: Yes.

You're going to have a ball. It's going to be wonderful. Because boy, when those first communications land with him, you'd think you'd just blown the top off of Hiroshima Wow!

Now, what happens is very simple. When we introduce order into even an easily confused area, you know, I mean, just an area that isn't very much confused – we introduce order, just a little bit of order into this, do you know that the confusion starts to fly off of the thing, and the more order we put into it, up to a point, the more it explodes. And it explodes more and more and more and more.

Now, we only err this way. We Q-and-A with the explosion. We say, "It is exploding, so I'll explode." And you watch that. And if you put a very careful discipline on yourself and say, "Well, I'm going to talk to this person that I know better than to talk to," see, and you're going to talk to him anyhow. You are not going to pay a bit of attention to the boom! You know? But you do it consistently. Talk to him each time you see him. Say something pleasant; really communicate straight to him. Watch how long it takes for him to get into an orderly communication with you.

Now, have you ever solved anything by getting angry with someone? Well, there's the test of the pudding. Was it a perfect universe which was thrown into chaos, or was it a chaotic universe to which we brought order?

No, I am afraid that it was a perfect universe into which chaos came because chaos dominates, and chaos discharges when you introduce order. Whenever you introduce order into the thing you can expect a little chaos to come off.

That's what executives suffer from. They think that chaos can do something to them.

Do you know the only power that chaos has is the order they're trying to introduce into it? In other words, they're kicking themselves in their own teeth. And if you can't kick yourself in the teeth, don't try to be an executive. It's as simple as that.

Whenever you start to introduce order into any given scene, you can expect the existing confusion in the scene to fly off! In view of the fact that you are the one who is introducing the order, you are then the author of the chaos that flies off to that degree. Why duck? Why even duck? There's no sense in dodging and ducking. And you say, "Ah, I can't stand this confusion."

I'm afraid that if we all got in this frame of mind when the masterminds that now guard our diplomatic ways finally got in their last diplomatic offering, an H-bomb, that you wouldn't even have to duck.

If you had this one down pat, confusion couldn't bite you anymore. Probably couldn't even bite your body. It's only the thing that you're trying to dodge; it so looks like it has force. But look, if it has so much force, obviously war – obviously war has solved all the problems of the world! Isn't that true? All the problems of the world are now solved because we've had lots of wars.

Oh, but we see every time we introduce more confusion into a scene it gets more confused. And when we introduce order into it it straightens out.

Well, in view of the fact that we cannot go on introducing confusion, confusion, confusion and then have an end of all confusion – that doesn't work, we just get more confusion ad infinitum and forever. In view of that fact, then is it true that the more order we introduce into a scene, the more order we have to introduce into a scene? Is that true? And is order something you just go on introducing into a scene forever? Oh, no, there's a finite end of order. You can achieve something called order, and you get up to a point where you don't any longer have to put order into it, You've put enough order into it, you see. You've got something then. You've got it squared, and it's rolling.

But this thing called confusion – the more confusion you put into something, the more confusion you've got, and it can just go on forever.

Because let me point out something to you Everything, including the H-bomb, depends completely upon the order which went into it to make it work! Now, isn't that a hell of a thing?

Yeah, we're going to dedicate all of our scientific genius throughout the world to making something that confuses? Oh, that's really rare.

Aside from the fact that the Yanks and the Limeys have a pretty good idea of order and activity and so forth, aside from them and just leaving them out of it, some of the greatest fighting men and some of the greatest guys I've ever met were the Germans we were tackling a few years ago. These were great people.

That they caused us so much trouble is an obvious tribute to that fact, isn't it? They must have had a lot. But the order which was introduced was the total power: the order it took to make an officer, the order it took to make a good man. The order it took. The education, the skill, the drills, the tremendous scientific application, the mathematics – all of these things that went about making up their weapons and so forth, made quite an explosion when they reached the other end. But boy, it sure blew them haywire when they finally blew up, didn't it? Because too much order had been invested in the direction of confusion. They were trying to make a confusion with order.

And one of the first things that would happen is all of the confusion they made would recoil on them, and it unfortunately did. And I'm not being sarcastic when I say, "These were great men, these were great fighting men: they were good people."

As a matter of fact, I speak with some authority on the subject. We have met.

Now, here is man betraying himself. And even the Yanks and the Limeys were betraying themselves and they're suffering for it now. The reason they can't get any

diplomacy done is because they have these tremendous scientific programs which are going into these tremendous weapons. And the more scientific programs they have that go into the more weapons that they make, the worse off they're going to be.

Do you know they've gotten so bad that they even have a fellow named John Foster Dulles over there? Americans will tolerate almost anything, but they don't like this man anymore. I'll give the world a lot of credit, you know. The world is a pretty tolerant place withal.

And they have begun to understand there's a difference between the American government and the American people. And I'll give the American people some credit – they've begun to understand it, too.

I used to complain about the immigration regulations till I found out they'd all been invented by the FBI. And the only reason other countries were getting so tough was because anybody who tried to go into the United States was searched, fingerprinted, microscoped, and generally hauled over the coals and made to feel like a common criminal and a boob. Well, the American people don't consent to that.

How did it get going? How did such things get going? Well, I think it really got going years and years ago in an early war. They tried to solve a pressing political problem by introducing confusion – war.

Big ARC breaks, these things called war. America didn't know which way to turn in 1917. She didn't know whose side to be on! She didn't know what to do about it. She just acted. But she probably should have acted far before then. If she'd acted well, perhaps in 1908 or 9 or 10, why it would have been a different picture all the way out along the line.

In other words, some politician way back then was unwilling to introduce order into the world! He was more interested in ducking out or some personal concern or something of the sort. And the American government somewhere back along then made a mistake, they made a big mistake and they've been making mistakes ever since politically, diplomatically. Fortunately, every few years they have an election, and you chase the rascals out.

But I don't know that the American people are interested in voting for a government anymore to tell you the truth. Look what happened in the last two times.

Now, this is a very unpopular thing for an American to say, but I don't happen to be a professional American.

But the dedication of all this scientific skill and genius to the ultimate goal of further confusion and suffering in the world is the worst thing that man can do, because he denies order.

Now, if he goes out on the line, "We're going to bring order to this scene and we're going to bring more order to this scene. We're going to bring more order to this scene and more order to this scene," first thing you know all the confusion that – what he's objected to originally – has blown off of the thing. He has actually confronted the amount of order he'd have to confront in order to have a decent picture.



Now, instead of Q-and-A'ing with all the confusion that happens every time you try to clean up drunks or something like that, supposing you just went in and determinedly introduced more and more order into the picture of alcoholism instead of getting more confusing and locking them up in drunk tanks and doing this and all these silly errwrr. Well, then you just went in and did an orderly, businesslike job, one fine day you'd have total order in that scene.

Now, it is not a terrible liability to solve something. It's just that confusions are a little harder to confront than some other things and confusions and problems have so often overcome us that we say, "Well, we don't have the power of introducing enough order into the scene, so therefore if any confusion starts flying off it knocks our silly heads off," and we get into the bad habit of ducking every time we put some order into the thing.

Yeah, we get that way, we start to run 8-C on Pcs by saying, "I say, old boy; would you mind, if I'm not too abrupt about the situation that – would you mind if the ... By the way, would you tell my PC there's a wall over there and call his attention to it so that I can ask him whether or not he wouldn't mind looking at that?" You know, good 8-C.

Well, there's some kind of a gradient scale of introducing order. But we say to the pc, we say to the pc, "Look at that wall. Thank you." Boy, that's an awful lot of order. There's orderliness. And if we do a nearly perfect job of Tone 40 on a PC doing this drill called 8-C, the confusion flies off. He gets somatics and his dizziness and dazednesses and so forth – and if every time he feels dizzy as we are doing it, we don't do this trick, "Oh, you don't feel well now. Well, that's too bad, I'm very sorry. I'm sorry. I'm probably the author of the confusion because we were doing the command, and so forth. And don't you think we ought to mock up a confused man a few times before we go on with this drill called 8-C?"

Here – we stop somewhere short of the goal and stop introducing order into it, and start inter-Q-and-A'ing with the confusion that's coming off. And every time we do that we'd lose.

So, the Anglo-American civilization is the first civilization that Earth has seen that is new and different – this industrial age – since the Romans invented one. And you probably had a hand in that, too.

But here – here we have an ancient civilization and now this Anglo-American idea was being joined on every quarter. The German people, the Scandinavian peoples on every hand were joining hands in this new industrial revolution and they were winning. And there were a bunch of evils coming off of the social stratas of the world.

You know, they had, oh I don't know, bad bosses, and confusions and bad working quarters, and you pulled men off farms to work in the machines – at the machines and these men weren't eating well and you had marriage breaking down and other institutions breaking down.

Boy, that was no reason to invent communism. You have to find what is that thing that is bringing order into the state of case in the society or in the person. What thing is bringing order into this? And just bring more of that thing into the case or into the society and be

damned to the confusion. So, the pieces are whistling by your ears at a high scream – so what! You never get hit till you duck Remember that, you never get hit till you duck.

In order to get hit you must have ducked – to a large degree it's up to you what hits you. And if you forthrightly go ahead and try to bring order into any group or strata of the world, and you just keep on doing what you were doing and bringing order into it, certainly the confusion will fly off! But the thing to do is to go on introducing order into it, not to suddenly direct all of your order into the manufacture of atom bombs and tanks! Whoo! Look at that short stop.

See, the industrial world – finally, the great civilizations on Earth at this time – they were all western civilizations, you see, were introducing a new industrial order. People could have manufactured goods. They could have perfections manufactured, in other words. They could have a better and more orderly life, They could have Provisions. They could have clothes. They could have implements and tools, all of which could be made with relatively small expense of labor. And these things could be introduced into the world.

And then somebody said, "And they've brought about social evils." So what! Oh, so what. It's a fact that when you introduce confusion into things, you get much more confusion, and it goes on forever.

But when you're introducing order, the confusion will eventually blow off. And that's the reason why we should have gone on just not worrying about competitive trade and not worrying about the social evils involved with the introducing of railroads into Britain in 1885 and stop legislating against the smoke that was getting all over Bridget's wash along the sides of the track. Just stop worrying about it, just build more railroads.

And they say, "Well, without pressure they never would have cured their smoke." Oh, yes, they'll clea – cure smoke. I think it's because people brought pressure against smoke that we still have smoke coming out of steam engines and ships. I think so. Everybody started worrying about smoke and they stopped worrying about a new fuel.

And here we have a picture of a world which routinely in cycles, fails itself – and it fails itself simply because it fails to go on bringing in the basic order that it is bringing in, and it goes on and goes to war about it.

Even Adolf Schicklgruber could have benefited with a little bit of this, you know. Man, this man had it made! The great power of German chemistry, the tremendous skill of the German technician, the mathematician. Well, these were things that the whole world respected. Then why did this silly fool go to war? He had it made! You get the idea? All he had to do was go on having it made!

Well, I guess he couldn't stand to win. And he didn't.

Do you see there's some practical examples of this lying around that we know something about already? And how about the preclear we throw into an engram when we start to audit him in an orderly fashion. How about this fellow, huh? We keep throwing it in, you know, we throw in the command, whatever the command was that restimulated him, we go on

throwing in this orderly command, and all of a sudden the fellow is saying, "Whooooaaa. Whoa."

And you say, "What's the matter?"

"Well, somebody just came along with two red-hot tongs and put my eyes out, and I can't see now."

Oh, brother, that's not the time to say, "Well, let's see. Let's mock up some red-hot eyes or something." That's not the time to do that. Whatever process you were running that turned on the engram, if it was an orderly process bringing order into the case – that's the proviso: a process dedicated to greater and better order – and if that turned on an engram, then the road out is the road that went in, and you just bring more order, more order. Even if it kills your preclear, you've at least done what Ron said.

Well, that's the biggest lesson we have – this "order discharges confusion" – that's the biggest lesson we have to learn as auditors. And that actually, as a civilizing influence in the world today, is the biggest lesson we have to learn as an organization.

Very much against my inclinations, I have a few times chopped somebody down, a few times, very few as a matter of fact. I get more – more credit for it than I deserve. Even probably somebody that's here has heard that his certificates were all withdrawn; Ron said all his certificates were withdrawn and was very startled in twenty-four hours to have Ron give you – all of his certificates back to him. Well that's because Ron didn't know the first time they were withdrawn.

And I have found out that every time we introduce a chopped line, every time we start this indoor sport game called superdiscipline, you know, from the standpoint of punish with more confusion the existing confusion, every time we start this game, everybody loses.

Now, I've gotten – gotten the thing down to a final formula, as a matter of fact. If a confusion is going wrong and it's getting all confused, let's just put some more order into the situation, come on now. It has nothing to do with cutting lines and it has nothing to do with chopping somebody down.

And the worst I'll ever do with that somebody is just forget about him. It's not that that can get pretty grim, or it's not that that kills anybody, only sometimes. But that is just about the most you can do, and that itself turns out to be destructive, and that itself defeats your own ends. Now, just because somebody is going mad in some section of the world of Scientology, which is a pretty big world these days, is no reason you should put any attention on it whatsoever. Why worry about it?

Just last night I had an enlightening argument with somebody on this subject – not an argument really. But this person is a very, very clever person. He was insisting that we put more thought into what we did in these far quarters, and he'd not – and totally realized that the thing had about as much order as it would take at the moment, and that a great deal of confusion would blow off of any area when you began to handle it in an orderly fashion, that the confusion was fairly inevitable, and the way you got rid of it was simply to go on

introducing more order into it until it all blew off. The next thing you know you've got an orderly picture. And it's been working that way for years.

So that a government introducing the idea of punishment against its people, is to bring about a government that will be forgotten or left out of it by its people. And when the people no longer play ball with the government, the government's had it. The government's had it.

Now, there's nothing makes the United States government quite so mad as to have somebody make some money or make something. Now, that sounds very funny, and it doesn't sound real to you, because your idea of the United States is that it's a country that produces an awful lot.

Well, I'm afraid it produces things over the government's dead body. This whole idea of Internal Revenue has figured out, "Well, let's find the fellows who are producing the most now, and let's see if we can discourage it all, huh? Ha-ha-ha!"

Well, yet the only thing that's bringing order to the world and the only diplomacy which the United States has that's successful is a manufactured item, a production item, and if they just go on producing and exporting and importing the other fellow's stuff too.

Very recently they found out in Detroit that they had some things to learn about making automobiles. They have been sitting there for a very long time forgetting that the first operating car that was a howling success was a Benz straight from Germany. I saw it, by the way. I don't think it's popularly or publicly known as the first car, but it's sitting in a garage in Ohio. Wonderful automobile. Still runs – still runs. It's a German car.

Well, they just stopped taking anything in from that quarter and they started evolving things. And that was perfectly all right for them to evolve things, but wasn't perfectly all right for them to totally exclude the other fellow and cut him out. And all of a sudden the poor automobile manufacturer over them stands with his shoe soles very thin on the side of the curb and watches the British and German and French and Italian cars whiz by. It's very sad.

It's going to take him years to find out the lesson totally and modify his own production accordingly. American cars are wonderful cars; they burn a lot of gas and the American public is – doesn't want them anymore. That's all. They want small cars and fast cars and economical cars and that's what they're doing.

Well, the American manufacturer is smart enough to catch up with this; he's sharp enough to get in there and pitch. And one of these days you'll see a Detroitwagen. It'll have more chrome plate on it.

But this is the greatest diplomatic weapon in this civilization we have today is the weapon of production. When you have governments chopping down that weapon of production and introducing a big threat of explosion as a means of governing other nations, we have a world that is whirling along toward a big bang!

But you wonder why Scientology sometimes confuses somebody or makes them angry or upsets them. Boy; if you don't think this subject is orderly, then you don't know all of the subject. Just look it over occasionally: the Axioms of Dianetics, the basic science of Dianetics being addressed to anatomy, and then the basic modus operandi of creation and the universe

at large comes in in Scientology, which then takes over both the anatomy of the mind and the creation of the universe and brings about a certain state of being.

Now this is step by step, chunk by chunk, order, order, order.

People challenge me privately sometimes when I say the fifteen thousand smartest people in the world are Scientologists. "Well," they say, "but there are no presidents who are Scientologists. There are no commissars who are Scientologists." Well, who said they were smart? It does follow that the brightest people around are Scientologists. And the people most capable of introducing order, by the way, can be and eventually will be found in the ranks of Scientologists.

It's a very funny thing. You don't recognize what a tremendous social weapon this thing called Scientology is. And some of these believers in the great chaos ought to be shaking in their boots at this moment because we are so inoffensively dedicated. And that's what's so deadly. And one fine day you tell somebody, "Well, you have a headache because you've got a painful picture pressed around your head. Why don't you just look at it and see what kind of a painful picture you have?"

He knows this is true. And he knows that your statement is introducing some order into the bank, and his first reactive reaction, you see, is to say, "Ya-ya-ya-ya-ya-cha-cha. What's the idea – well, who ever told you anything like that? I read the "ra-ra-ra, sarubbb, sarrubb, abab. Confuse, confuse, confuse, confuse, confuse, confuse, confuse, confuse ..." You get the idea?

And you know where you make a mistake? You don't say, "Okay, now see if you can look a little bit further around and find the limits of the picture that's around your head. See if there is one and see if you can find its limits."

And of course the next thing you get, "Ya-ya-ya-ya and this Scientology is all bad. And you're all bad. And I've always said you're very foolish for taking up anything like this. And anybody that takes anything up like this takes it up because there's something wrong with his own mind, and my mother told me many, many times to stay away from psychiatrists because psychiatrists are all bad people, and psychiatrists say you're bad people. And therefore psychiatrists are authority."

And you make a terrible mistake when you [don't] say at that moment, "Well, see if you can't look up and down and see the limits of this mental image picture."

And all of a sudden the fellow says, "Well, whatever it is, it's – it's that wide, and it's that tall. It – this person hit me in the head with a hammer, and I've never seen the person before in my life. And it's all delusion anyway, but ow!."

And you should give him a cheery "Okay" and have him look at it a little further.

You're introducing order into the world whether you like it or not and, inevitably, you blow a lot of confusion into the air.

And if you're exclusively trained to duck and not to bring order into the world, you, of course, will be flat on your stomach from here on out.

But the thing to do is to introduce the order and recognize that you, yourself, are the author of the resulting confusion. And the answer to that is introduce more order and more order and more order and more order.

And you know you win with preclears this way. You have subjective reality on this, I'm sure, but the more commands and the more orderly the commands and the better the case is taken up on an orderly fashion, why, the further it goes and the better it gets. Well, why shouldn't this work on society, too?

So the next time you hear somebody going, "Ra-ra-ra-ra-ra-ra, confuse, confuse," about Scientology, introduce a little more order into the case Okay?

Audience: Yes.

The universe was evidently perfect. We were evidently capable of perfection. And evidently that's all any of us are capable of no matter how hard we try.

Thank you.

[End of lecture]