

# PSYCHOSOMATIC: ITS MEANING IN SCIENTOLOGY

A lecture given on  
30 July 1964

Thank you. Thank you. All right, this is the what?

*Audience: 30th of July.*

Thirtieth of July.

*Male voice: AD 14.*

AD 14. Thank you. All right, Saint Hill Special Briefing Course.

Well, we're going to have—I'm of a—of divided opinion here with regard to what I should talk about today. I was talking about psychosomatic healing and so forth, and we were all set to do something that was energetic and proper and line ourselves up with healing and try to and so forth. And I saw the snide looks on most of your faces when I was talking about that.

It is possible to win over a medico. It is possible to win one over. I just got through winning a couple over, see, showing them where this started and end, and the argument was very convincing to them and psychosomatic healing could be very interesting—very small but interesting section of this and we have some new breakthroughs on the subject and so forth.

But I don't think really that the idea of undertaking it in very close cooperation with the medical profession would be very successful. That's my candid opinion because I looked over my case histories on the subject of their treatment, and their treatment lays in too many what they call "psychic traumas."

Psychic trauma to them is something they don't know what it is, but it's a word they use. Don't go looking for a meaning because they really have no meaning for it.

So you're going up against a problem here, if you deal with the medico, of a person who monkeys. He doesn't have any very precise answers, when he immediately gets out of the field of the broken leg, when he gets out of the field of putting on a tourniquet or some other type of action and he gets into a field where he himself does not have very good answers and so he monkeys. And they will do some very interesting and wild things. They will get some kind of a suspicion that there might be a growth in somebody's chest and start removing

tissue. And they'll do exploratories and they will do all kinds of wild things. They will go into a tumor and take a small slice of it and so forth, thus activating it and aggravating it so that now the person practically is dying whereas before they weren't bad off. In other words there's a lot of monkey business. And I say that very advisedly, I'm not merely—I could think of much more high school words than monkey business, but I think it rather fits, so forth.

Man descended from monkeys and those that didn't descend much became doctors. Bitter, huh? I—this caused me—this caused me to take a very sharp look, caused me to take a very sharp look at a possible cooperation. And it left it very much in question because time after time after time after time, I have treated iatrogenic difficulties.

Now, that's a nice upstairs word, and you should learn that word. Iatrogenic—it means “doctor—caused.” It's an illness caused by the doctor. In the whole field of psychiatry you have practically nothing but iatrogenic psychosis today. If a person has been unlucky enough to get into an institution, the person is so traumatized, in other words, so bunged about, so shocked and so batted around that, one, any establishment of communication between a person in the realm of a helper, you see, or the person in the role of somebody who's going to help him or treat him is of course immediately broken down. It's almost shattered. That the person just mentions he's going to help a psychotic who has been institutionalized is usually enough to produce a complete break of affinity—And it's just out the window, right now. Gone.

Because their idea of help, I don't think that the common ordinary garden—variety legislator, senator or representative or some other chap—chap is there because the other one is deleted—is censored. He passes these vast laws. “Vast laws. You know, you've got to pass laws.” And so he doesn't know anything about what he's passing laws about. So he sets up some kind of machinery where anybody that stumbles across a pebble in the street is at once put on some kind of an underground railway that disappears from public view and you go *swoooo*, and you wind up in an institution. I mean, it's the wildest piece of legislative balderdash that has ever existed.

There is nothing in the Constitution that says you have to be sane to be a citizen. Call that to your attention, that's the Constitution of the United States. You don't have to be sane to be a citizen. And yet these boys have moved it over to a point where if you are pronounced insane you're no longer a citizen and have no civil rights of any kind whatsoever.

So anybody can pronounce anybody insane by the legislative action; it doesn't even take a doctor. And then the next thing you know, why, the fellow is inside, and the moment he's inside he has no civil rights. So this then opens itself wide open to political balderdash, hanky—panky. Political hanky—panky, you don't like somebody ...

They did it down to somebody down in the southern part of the United States. The governor of a state, not too long ago. I think he sacked the whole staff of the hospital and walked out. They had forgotten that he still had authority to sack the staff of the hospital. But they tried to railroad him, you see, and this becomes a political mechanism.

Anyone whose ideas are antipathetic to us fascists or us communists or us something—or—others must rule all. Anybody who says—up and says, “You know, I don’t think that’s right. I—I think we ought to keep the Constitution so. . .” “Oh, he’s insane!” and so forth, and they got this machinery all set up and in he goes, and he has no more political rights, you see.

Now you think I’m exaggerating, but I’m not exaggerating. I think you’ve had a few lessons in this before. I’ve told you—it—I get letters every once in a while, “Dear Ron, For years I thought you were just fooling when you talked about something or other, but the other day I went down to the local clinic, and you’ve been understating the ease.” You see?

All right, this legislative machinery sweeps over and places in the hands of the anointed practitioner the right and power to operate in the field of the mind as well as in the field of physical illness, and the right to railroad this bloke in and so on. And here in England about the total training a GP has in the field of the mind is a six—hour lecture in a drafty hall in some insane asylum which he doesn’t even have to attend to get his examinations. That’s his basic training in the field of the mind.

So they have the idea, because the legislators have passed Legislation giving them total power in this field in most Commonwealth countries, in England and United States, and they have the idea they know something about the mind. And to them of course, even by their definition, the mind is the brain. And yet because of the mix—up that words can be subjected to, why, they therefore say if you’re operating in the mind you’re trying to do something with the brain. And they’re very confused people because in the first place they have not been trained. I underscore that, they have not been trained. They have no training in this field at all.

They have no training because, one, there has never been any textbooks in this field which produced effective release of neurosis or psychosis or psychosomatic illness. That’s one of the reasons they’ve never been trained. Which is an understandable reason and forgivable. But to pretend then they’ve been trained when they’re usually quite aware of the fact there’s no data in this field, that to me is—borders in the realm of—well, let’s use a mild phrase—fraud. And the second reason they’ve never been trained in this field is that they themselves don’t have to be trained in this field. Any GP—General Practitioner—has the full power to treat any and all mental illnesses of any kind granted to him by the various legislatures and parliaments of the Western world.

So one, he hasn't got anything to know, and two, he doesn't have to know anything about it. So this makes a beautiful monopoly, which is manipulable politically, is very remunerative in various ways and he can go to town. The fellow called a psychiatrist is not licensed to practice psychiatry. There is no license to practice psychiatry. You have a perfect right to call yourself a psychiatrist, it has no legal definition of any kind *whatsoever*. It *pra*—actually does not have even the legal definition that Scientology does. Scientology has a better right to it because Scientology's at least copyrighted and trademarked.

The word "psychiatry" has no actual legal definition. And there is no bill on any legislative books anywhere which says a psychiatrist can practice in the field of the mind. That leaves them completely out on the limb. They have to be a medical doctor, they have to be a medical doctor, in order to practice in the field of the mind. And any medical doctor can practice in the field of the mind. They do not have to be trained to practice in this field, and therefore a fellow who calls himself a psychiatrist only operates in the field of the mind legally so long as he is an MD in good standing. This is something you should realize. There's this whole field, then, called psychiatry, which has no existence in legal fact. Isn't that very interesting There are no laws licensing psychiatry. There are no psychiatrists who are licensed.

Your certificate as HCA has far, far, far more validity than any psychiatric certificate ever issued. They do not have any certificate signed by Freud, Jung, Adler or any of them. See? Pavlov, so on. There'd be two ways of training or certifying somebody, is the person who develops the information always has a right to validate whether or not a student who has studied that information can use it in some effective way.

You see, now that is the oldest, by the way, the oldest method of validating anyone's training. That is the oldest. University substitutes for that. This person has been here and read the textbooks of the guy. And actually university certificate or diploma and so forth does not have the same validity that the—a certificate or diploma issued by a person who was an expert in his field directly teaching the student. That has validity. The other is just a detour. You understand that? All the university can say is this fellow's been here and has read the textbooks of Joe Blitz. So therefore he's a doctor of something or other.

No, I'm afraid that doesn't hold very well. So that even holds many types of training in severe question. But I'm not trying to beat a drum in that particular direction, I'm just giving it to you the psychiatrist does not have a certificate which has anything like the validity of your lowest certificate of most of you sitting here, is HCA, HPA. He's got nothing like that.

For instance, as close as he comes to anything of the sort, is he becomes a diplomate or something like that through having thoroughly studied and passed examinations on the

writings of Freud. In other words, he's been through everything that they have of Freud's and he can give you chapter and verse and date of everything Freud has written and said. And having passed that examination then some unauthorized body says he's a diplomate and therefore is valid in the practice of Freud's work.

Well, that's all very well. If this were a group of students of Sigmund Freud who were doing this, that would be different, you see. If that were a group which was perpetuating his work. But it is not. It is simply some body of blokes that set themselves up independent of Freud. And none of these people were ever trained by Freud. And he set up no such activity and none of the Freudian analysts originally set up such an activity, so actually today Freudian analysis is not practiced.

There practically is no practice of Freudian analysis. They practice things like Horney and other squirrel offbeat things and so forth. And perhaps Freud could produce a finite result in the field of the mind. And I know, having been trained to some degree by Commander Thompson, who was trained by Freud, I know very well that Commander Thompson could do some very wild things. He'd do such things as train cats and things like this. It was pretty wild.

I know that doesn't sound like much, but you really have to have a command of the mind to train a cat. He had a cat he called Psycho. And this cat would do most anything, on command. And it was quite wild, quite fantastic. And the way he trained the cat was directly from knowledge of the mind. He'd wait until the cat did something and then reward it. Now, of course here was a basic student also of Pavlov at work, you see. They'd forgotten the other half of Pavlov's work: What you must do is punish only, they think. But he would—he'd just use straight reward. He'd wait for the cat to do something, like jump up on a chair. And then he would say the command word and reward the cat. And he eventually had the cat so the cat would—you—he'd say, "Jump up on the chair," and the cat would jump up on a chair. And this really made everybody blink. And the cat could do a lot of these silly little tricks.

But there was just an applied piece of the field of the mind, do you see? Directly. He for instance told me things which I have never since found in any of the written works. It's quite interesting, these little bits of missing information which go to make up the body of data which becomes a practice are mostly, I think to a large extent, missing. Because they're the word—of—mouth things you pick up around the joint, you know?

He taught me things about association that I don't find—I find association is something else in the Freudian texts. But association, the concatenation of association whereby a person is actually able to arrive at some conclusion. I say concatenation, I really mean a string of things. And the association by libido theory of course is short—circuited onto the second dynamic, so that the person has certain things he associates with certain things

which then these certain things being the woof and warp of his neurosis and psychosis—then his neurosis or psychosis is recognizable by what he has associated with what, you understand? Word association tests, in other words, and so forth.

Now, some of this has survived through Freudian lines and they do talk about it, but not to the extent that Thompson talked about it. He talked about other things. He talked about a diagnosis of the actual incident through not just listening for five hundred hours to the patient, you see, but actually finding out what he associated with what. And this required a very active and imaginative practitioner. But you could see that a practice of this character whereby you sort of have to get an idea of what's wrong with the bloke, and then you have to look around and find things for him to pick up and ask him what comes to his mind instantly, you see, and you would arrive with this trauma.

Now, Freud didn't have in mind four or five years of an hour per week, you see, he didn't have this in mind, this wasn't his idea of a treatment. But this other is so imaginative, you see. We look at this fellow and we say, "That is a sort of type who has a fetish on—he's a fetishist"—keeps things or attaches wild significances to things—"been terribly dominated, probably his mother." You know, this is the practitioner, he's figuring it all out, see? "And he looks like that. Let's see, he looks arrested maybe at the age of three or four. All right, now, when I say—now when I say 'mother', what comes to your mind, now? Yeah." And the guy says something, you see, and he says "biscuits" or something you know. And the guy says, "Mm—mm, mm—mm," and then he—you know. Then he says some other word. And the next thing you know he's got a moment of punishment or mental conflict at the age of three, maybe, or something like that, when the fellow had an ARC break with his family, you see. And has been in protest ever since against the situation, was pretending to be ill or something of the sort.

In other words, it was all on the back of the practitioner. Well, this moved off from the practitioner being very, very bright and very smart and very alert, moved over into an entirely different aspect of if he goes on long enough maybe we will find out something. And you find out that a person who is very, very dull depends utterly upon simply amassing data to arrive at an answer. If he amasses enough data, he may find out. Actually, it never happens exactly that way. When you amass enough data, I assure you, you get lost in the data.

There's a danger in amassing too much data. I'm going through a phase like that in my study of study right now. I've just got through amassing too much data on a highly inde—of a highly antipathetic bit of the subject I'm studying and so forth, and I say good heavens, what wouldn't I give for some practical right now. Too much data. I'm getting confused, you know? Just jammed in with a sledgehammer. Too much data. No way to practice the data. No way to apply it. If you could just apply some of the data, you know, why, you'd feel better about it, you see.

Well anyway, Freud's operational basis may or may not be practiced. I wouldn't even know what it was, you see, very clearly. But probably I would have a much better idea than Doctor Sparkbreaker of the Bide—a—Wee Insane Asylum. In fact, I would have a much better idea than he would. Because my communication line only came through one via. And his communication line—oh, brother! See?

The only point I'm making here is technology, technology is very dicey stuff. The more vias it goes through, why, the more errors it becomes subject to. You—that's why you like to have me around when you're studying Scientology. You think, "Well, if it gets too rough and you get too confused, why, maybe he will pick up my despatch and so forth and give me the gen." As a matter of fact, I feed you a lot of gen back along other ways, too. Your Instructors are always at me and Mary Sue is always at me and Reg is always at me and so forth, about this, that and the other thing and so forth, and I lay it down. Tell them which is straight and which is not straight. You get it straight in these lectures, of course.

Now, the number of vias which 90 on to a line are proportional to the number of errors which are introduced into it. Interpretations. Some bloke didn't quite understand what the phrase was so he relayed that along as something else and then this caroms against something else and the next thing you know you have a whole new body of study called Freudian Analysis. And it today is a brand—new body of study.

For instance, I've collided with a bitter argument with a Freudian analyst, Johnny—come—lately, circa 50s, you know, a *bitter, bitter* argument on the subject of what transference was. And the critique of psychoanalysis and so on, one of our little booklets there, they're violent on that subject. All I've given them in there was what I was given to be true by Commander Thompson, see? But now they've got a different psychoanalysis, you see, so even a person who is announcing the original psychoanalysis is wrong and doesn't know what transference is, you see. We owe quite a bit to that particular field, but nothing to the body of knowledge or practitioners called psychoanalysts or psychoanalysis today. You should make that very, very clear. We owe something to Freud and nothing whatsoever to the existing bodies that call themselves psychoanalysis, see.

Now, that's as close as these boys have gotten to any wisdom on this particular subject and it has become perverted. So their right to practice in this field is very questionable. Now, the right to practice is based upon the ability to do. And if you ever permit that to be dropped out of Scientology, you will have a great deal of trouble from thereon. The ability to do regulates the right to practice. That's open and shut.

The right to practice does not depend upon a legislator, see. In the first place he's some hayseed that has been hauled off of his seeder by a couple of the local political bosses because he's such a sterling gent. And they shove him in the direction of the local legislature.

And I'm saying "local" legislatures because most of these laws are made in the little state legislatures and the little state parliaments. They're not made at—in Congress. One must say that with great awe: "Coonngress." Much less "the Preeeesident." These boys are not the fellows who make these laws. They're made—little pipsqueak state legislators where they make them clean their boots before they walk into the anteroom, you know? These are real corny, these little legislatures, you know.

My God, I had a state representative in Arizona one time trying to get plaudits from me on the fact that they had just read into law the Ten Commandments and that was now to be the law of Arizona. Oh, after all, my God.

Imagine it! They were actually trying to scrap all the laws of Arizona and in its place put in the Ten Commandments, you see. It was thereafter going to be Paradise. Well of course, their owners or their keepers, the moneyed fellows in the society who headed them toward the legislature and controlled them more or less got some wind of this and pulled them off of it, so they all agreed that it should be this way and made that into a law.

But these birds can be stampeded. They can be stampeded by almost anybody. They're not a high—caliber intellect in the first place, they're probably all right growing their seed corn or they probably were all right in the hardware business, you know, or iron mongery. But when it comes to this sort of thing, government is never granted the dignity here in the West that it deserves; government is a specialized skill. It is a science and an art. And these fellows are not very hot on that line.

So the way they govern is just people rush into them and tell them how bad it all is over there, see. It's government by "how bad it all is." Now this has gotten so prevalent that it's even in practice this way in Congress so that if enough people rush in and say how bad it all is—specialized interests, you see—they can stampede these legislators into doing something catastrophic in the way of a new bill. And this has gone further and has become highly commercialized. So you have promoters. Promoters for a new government department. He wants a few, a few more million to play around with and a few thousand employees to boss around and give him importance. He will then find how—bad—it—all—ises in the society, rush these into the legislature and get then a big appropriation by which he can found his new department.

After he's founded his new department he couldn't care less. That's why you see the ebb and flow of attacks on Scientology. These—Scientology is simply used as a how—bad—it—all—is. They rush in with unfounded and completely false representations into these legislatures, some promoter does, you see, some bird who wants his new department to help to get himself a new three or four billion quick bucks, you see. His wife is just fresh out of Cadillacs. That crude, see?



So he finds out, well, we'll paint it up one way or the other, and this is never tried, you see. This is all done in the office of the majority leader or sminority leader or something like that. And they go in and they make some kind of a dicker and they get this fellow all stampeded about how we actually are driving stakes through people's chest in the dark of the moon or something like this. It's never subjected to any contest, don't you see. And this fellow, next thing you know, he's out there saying, "Kill all the Scientologists! And *de—de—daaaa!*"

And so next thing you know, why, some bill slides through, "Mental Health bill with a five billion dollar appropriation was granted today to Joe Schmutz"—no, we mean the FDA, see. And then this guy Joe Schmutz, or whatever his name is, he couldn't care less about what Scientology is doing because he had no sincerity to begin with, you see? So all of a sudden it's all dropped like a hot potato and nothing more happens about it. And probably the whole Melbourne mess is just the medical department down there actually trying to get themselves a few quick pounds. That's right. This is—this is actually not even a cynical view of it. I mean, that's the way it's done.

So they've gone stampeding in there and they told this Galbatty it—no wonder the fellow's crazy, with a name like that. They told this boy, "It's terrible, it's awful. How bad it all is. The Scientologists are ruining everybody, while us psychiatrists are only killing people in windrows. But we won't mention that. But anyway, if we just had a big appropriation we could prevent these things, you see." And that's the little rider that the public never hears about, see. Oh, they get a big hoopla, they get it all going, and so forth, and everybody having found out how bad it all is, why, somebody appropriates a few hundred thousand quid. In a case like that, a thousand quid would absolutely buy the mayor, you know? It's not big money like it is in Congress. When they play this in the Congress of the United States, you see, it's worth billions. When they play it in the state legislature you'd be absolutely fascinated how small change it is there—a few thousand.

And—so all of a sudden, why, having started this tremendous campaign about how bad Scientologists are, and so they could make their quick bucks, you see, why, they—all of a sudden nothing else happens. Of course, they get the money and they buy the wife the Cadillac, and that's it. See, they're not interested in doing their job, they're just interested in getting some cash. Now, if you hit somebody with enough bad news—this is your important technical datum—if you hit somebody with enough bad news, force or duress, you can make him give you something. That happens to be a mental mechanism. Nobody ever really looks at this as a mental mechanism, but it is a mental mechanism. That's all it is. If you hit somebody hard enough—and that would mean a blow or bad news, or you know, a blow in the field of mass and bad news in the field of significance—if you hit somebody hard enough, you can

make him give you something. Blackmail is based on this. Government is based on this. Taxation is based on this.

You think those soldiers standing around with bayonets are just to fight the enemy, you're goofy. Because they're not there to fight the enemy, they're to keep the citizenry impressed so they'll keep coughing up those tax bucks, you know. Actually the dollar bill that isn't backed up with a bayonet is worthless. Hasn't anything else to back it up. It's got to be backed up with a bayonet. And that's all on the basis of—you can make somebody give you something, see?

Now, there's—there could be more to this mental law, and there probably is more to this mental law, but we're not interested in the whole mental law here. We're just interested in what law they are using. That is the law which is being used and it happens to be quite factual. So you rush up to somebody with enough bad news and you can shake him down for something.

I'll give you an idea of this. "Is seepage troubling your loved ones?" This is an ad of a mortuary. "Is seepage troubling your loved ones?" Wild, isn't it? Now, do you know how much they get for any of—for some of those sealed boxes that they put out there, those metal caskets, and then their—what they call a vault, and so forth? Wow! You talk about going bankrupt. The way to go bankrupt is to get the old man to kick the bucket. You'll go bankrupt fast. Not because of the depreciation of his income but the cost of the funeral.

So they can sell everybody then sealed—water—sealed, watertight caskets and water—sealed, watertight vaults which cost a great deal of money, don't you see? See, well, that's a piece of bad news, and they hit somebody with this piece of bad news and they can shake them down for several thousand dollars, you see, then, for some pieces of concrete and tin work. And that is an operating law. It operates in the field of commerce to this way, to some degree, but more aptly in the field of government and certainly in the field of healing.

Now the doctor, the medical doctor, knows practically nothing else as "method of how to get along commercially in life." And he's always coming up with a new disease campaign of some kind or another. Now, the funny part of it is his money does not come in the public appropriation front from curing anything, his money comes entirely from scaring people with how bad it is.

Now, I'm well datafied on this because pal of mine had had quite a case history book on the front of this. He used to sit around and talk to me by the hour. And the old—the old boy used to tell me about a surgeon—a surgeon who would rush up to someone—the guy had a specialty in appendectomies, you see—and he'd rush up to the relatives or he'd rush up to the person, you know, see, in a terrific rush, and say, "He won't last the day!" You know? "Appendicitis." Fellow's got some kind of a bellyache, he ate too much turkey or something,

you know. “He isn’t going to last the day. Dying. Gone. Emergency operation, must operate,” see, bang, bang. “Oh, yes, go ahead.”

“Well, these operations are very expensive.”

“Oh, that’s—spare no expense.”

So he’d double and treble his price for the appendectomy, see, in this particular line. He’d go down and whip out an old kitchen knife or something and go to work. And then, this guy, having brought out the appendix—quite normally they’re healthy appendix, you see—would take them and hold them together and squirt them full of air so as to make them four and five times the size, you see. And there they are, all covered with blood and terrifically swollen, and if any relatives were waiting in the anteroom, he’d keep his gory gown on, you see, with blood splashed all over the place, and he’d take these things with the air blown up in them and *rush* into the anteroom, shake *these things* in front of their faces, you see, and say, “We got to it just in time! They were about to burst!” And of course these people are terribly grateful and pay his outrageous bill at once. Method of collection, see. “Thank God you were there, doctor, thank God, yes. How much did you say the op—twelve hundred dollars?”

“Oh, well, we got there at once!”

“Oh well, twelve hundred dollars, yes sir, there you are.”

They use this as operation. So Scientology, Scientology is used to shake down appropriations for new psychiatric services. Those—new psychiatric policing, new psychiatric this, new medical this, new medical that. It’s just one of the things that is used. You wonder why is this good press or bad press and so on, it has nothing whatsoever to do with press. It has to do with who wants a current appropriation.

Now, you notice that the FDA has no further interest now and wish to God they’d never started this suit against E—Meters in the United States. They sit around with their head in their hands because it’s causing them trouble. It’s causing the election campaign trouble, it’s causing a lot of other trouble. Barry Goldwater’s getting very interested in this one. We’ve—this is one of the shots that’s going to be fired in the campaign.

Now, this was very embarrassing that some dumb promoter over at the FDA, and so forth, suddenly starts to beat the drum on how awful E—Meters are, don’t you see? Because they don’t want to bring the thing to trial. They’ll get it to trial, they’ll lose it like that. Now, if they lose it they’ll set a precedent. They’ll also get a counter—suit against the United States government for about a quarter of a million, half a million bucks, you see. Then this brings about another suit against the American Medical Association for having driven the FDA into such a state of frenzy, see? So they don’t want to bring it to trial.

They've already used it, it's a dead dog and it's one they shouldn't have used. They recognize this now. It'll work this way similarly down in Victoria.

There'll be repercussions both ways to, but there's too much vested interest in doing this in Victoria. I could not make a breakthrough or convince anybody down there they ought to wind this thing up. Everybody just calmly resisted the idea of it. Well, it was too valuable to one and all.

Well, we see the opposition didn't get in and folded up by the wayside, which we very possibly strongly influenced. But the conservatives got in again. But the conservatives are in for a new shock when they get things arranged down there. I'm going to throw a new brickbat into their vicinity and just work the game backwards on these fellows. "You see what happened to the Laborites when they attacked Scientology, now you be good to us. Now, we want *you* to introduce some Legislation or we'll defeat you at the coming election, as we defeated the Laborite."

In other words, we'll take full credit for the Laborite defeat. We'll tell everybody, "Well, you see, they—look, they lost." I'd have a little notice up—got to play these things a little tougher than a lot of people have guts to do so. I'd put a little notice up in the window, and it'll be an open letter to Mr. Galbatty, "I told you you shouldn't have done it," you know, that kind of a letter. "You shouldn't have done it. We very seldom enter the realm of politics, but when we do we're very effective, as you noticed in losing your last election." Very funny.

For instance, our biggest contender up here on the council that was raising the devil with our Town and County Planning Commission now happens to be in a beautiful state of having lost the election. He was the bird who started the "death lessons" thing, and so forth. And we finally moved him out of office.

Now, so these things can be manipulated from the other side, too. But this is a mental law—this is a mental law that you should pay some attention to because it's the basic law which is used usually in government, extortion, blackmail, medicine, any one of these things. If you understand that, how that law operates and so forth, then you'll understand why and what and usually think up a very nice defense and handle things much better. Because you'll understand who is doing what and why, you see? Why are they raising this much fuss?

Now, this works also this way: You're in a situation where so—and—so and so—and—so, you're in practice. Now, this law is just not worked by governments, this law is also worked by patients. "I had a this and I had a that and last night I could hardly pant and so forth and I'm dying today and so forth and therefore you have got to give me something," see.

Now, you could just discombobulate somebody terribly knowing that law, you could discombobulate somebody horribly, if when they came in and started telling you how bad it all

is, ask them what they wanted from you. Be more bald than this. “What am I expected to give you?”

Now, the person quite—of course quite innocently may simply be dramatizing at some vast extent, don’t you see. But you won’t get perhaps a sensible answer. But you will sure change the course of what they’re doing. Now, when you can shift somebody who is in a near state of hysteria about something or other, when you can shift their attention you can manipulate and handle the mind. It’s obvious that you can manipulate and handle the mind because you can shift and change their attention.

I had an old pal of mine tell me one time that if you—if you get a—if you can make people laugh when they’re crying and cry when they’re laughing, then you would know something about the human mind. Interesting statement, a rather—a wider statement than one would believe, but a rather challenging statement. If somebody’s crying, can you make them laugh?

If somebody’s laughing, can you make them cry? Yes, this shows then you would—you would know the buttons, right? If you would know the push buttons of the mind—but knowing the mind isn’t necessarily manipulating the mind. That’s where that definition falls down.

But here is a point of mental manipulation. “What are you after?” “What am I expected to give you?” And you’ll see them shift gears. They will shift gears with exclamation points. Because you’ve hit on the other end of the mechanism which they may unconsciously be applying. They may not be consciously applying this mechanism at all. They really may not want anything from you, you see. But by misidentification have you identified with something else from which they do want something.

But this really shifts gears. If you used this, for instance, as a Director of Training or Director of Processing and so on in a Central Organization, you’d have a ball. Registrar, and so forth, it’s a wonderful post on which to use this particular mechanism. “All right, what are we expected to give you?” see. How bad every—you all are and how bad everything is and how bad it is, “All right, well, what am I expect...” no matter what’s all bad, do you see. If it’s getting in your hair, if you just give this as the response. It’s not the expected response, but it is the actual response that fits on the other end of it.

See, they don’t expect this response, but it is the actual response. And you’ll get a discombobulation which is zzzz! It’s fabulous, the amount of effect that is produced by that shift of—sudden shift of attention, and so forth.

“And my father beat me and my mother beat me and everybody beat me, and so forth, and everybody hit me . . .” and you’re not auditing this guy, you see. “And so forth, and they forbade me to come down here and they’re going to have—so forth, and they tell me the police

are going to come down and mop you all up, and they tell me that so on and so on and they—so on, and it's all bad, and so forth.”

“What am I expected to give you?”

It generally will be something. And it just turns it all off, bing, you see? And it's quite interesting. That's not for use in processing session, of course.

Now, let's see what all this has to do with psychosomatic healing. All right, it has something to do with psychosomatic healing, it means the medical profession means something else by their term psychosomatic healing than you mean by psychosomatic healing. Because they think it's the mind influence on the body that is psychosomatic condition. Mind influence on the body. But this is different, because what do they mean by “mind”? Now, what does the word psychosomatic mean? Let's go down to—let's go down to cases here and I'll give you what I started to tell you today.

*Psycho*, named after *psyche*, or the soul—you know, that's little Psyche that was shot with the—by arrows, you know? This is Raphael's little doll, see? All right, it's the Greek symbol for soul. And you might as well put thetan, see, in the place of it. I mean, it translates that clearly, see? It's the same word, no difference as—in our field, see. Soma, body. Don't look for any more complication than that. Soma, body. Body, soma. I mean, that's all. I mean, that's all that soma means. It doesn't mean anything complicated; it's a very straightforward word. And then—atic of course is just your suffix, which means the action or condition of.

All right, now look, look at this: *psycho*, *soma*. A proper definition—now, understand me here—a proper definition of psychosomatic would be a thetan's influence on the body. You got that? That would be a proper definition and is our definition. That's our definition. Therefore it should probably be called “psychesomatic.” Get the “o” out of there, which has very poor connotations, see. It's more comprehensible if you said “psychesomatic,” see? *Psyche*, thetan, soma, body, see? And because it comes ahead of it on the cause—distance—effect formula, why you'd have psyche influencing the body. Simple.

All right, now, somebody somewhere along the line translated *Psyche* into mind. Now, that's the first downgrade. A thetan becomes identified as the mind. In other words, he doesn't know who he is anymore but he becomes these masses and that sort of thing, and he is this massy automatic piece of machinery called a mind, you see. So we've already lost the thetan and we have a mind. So then that would deteriorate into this definition: mind *influence on body*. If *psycho—psyche—psycho*, as it's used, has deteriorated to become mind, why, then it's mind influence on soma, body, see? So that would be “mental influences on the body” is what the word would mean.

All right, now, if we further deteriorated the word *psyche*, to mean “brain, and nervous system,” which is where medicine lives, we would have the influence of the nervous system

upon the body—influence of the brain and nervous system (brain merely being part of the nervous system), influence of the nervous system on the body. This is something like saying “the influence of Telephone switchboards on the government.” See, there’s nobody on these lines making any calls, the switchboard now is somehow or another conducting all of its business all by itself.

If you can imagine a society in which the switchboard is looked upon and the Telephone lines are looked upon as the causative action in the society, you can see—can you get that concept? We’re having a depression because all the switchboards are reluctant. That sounds pretty *ding—ding—ding*, here comes the wagon, to me. Doesn’t it to you? We are down then in the realm of the medical definition, which is the *psyche*, by which they mean brain and nervous system, influence upon soma, body.

They’ve gone the complete identification because of course the brain and the nervous system are part of the body, part and parcel, so they now are down to “body’s influence on body.” Body’s influence on body. So now this is a total identification, they haven’t anything influencing anything, so there’s therefore no cure for it. So they’ve solved it. That’s what they’ll tell you, there’s no cure for it!

Of course, they haven’t got anything causing anything either. So they should call it “somasomatics.” Because *psyche* has left. And they have absolutely no right to use the word *psycho* in their term “medical healing.” Now, when they treat psychosomatics, they think in terms of cutting up a few nerves or filing somebody full of a few shots that feed up the neurons or make the synapses snap better. They do something wild in this to handle the nerve or channel or brain fiber or something like this, which is then supposed to handle the body, but it is the body, so where are we? We’ve busily arrived nowhere. So the field then has become lost. Now the field’s a lost field.

Basically then a better term would be spiritual healing or spiritual influence on the body or spiritual illness, if you want to put it on the downgrade. Do you see that? See? This is the subject which you are then addressing when you address the fact that Mamie Glutz has got a stomachache, and that’s because she had a fight with her boyfriend last night. Mamie Glutz had a fight with her boyfriend last night, Mamie Glutz has got a stomachache today. You come along and you say, “Mamie, what’s wrong.” And she says, “Oooh, I’ve got a terrible present time problem, got an awful stomachache. Got a terrible present time problem.”

You say, “What happened?”

“Oh, I had a little de—terrible things. I had an awful fight with my boyfriend last night.”

“All right, what didn’t you communicate to your boyfriend last night? What incomplete communication existed last night?”

“Well, so—and—so and I didn’t tell him so—and—so on and I didn’t so—and—so and I didn’t tell him so—and—so and didn’t tell him so—and—so and didn’t tell him so—and—so and I didn’t tell him so—and—so.”

“All right, Mamie, how do you feel now?”

“I feel fine, thank you very much.”

There’re actual case histories. You express it as an auditor: We handled the pc’s present time problem, he felt better. And you actually are accustomed to somebody’s having his wits scrambled and therefore having a bellyache or having his foot hurt or having the end of his nose hurt, you See? You operate very easily in that operating climate, see? And that is so familiar to you as an auditor that you don’t realize that it’s a totally unknown concept to the society at large. Isn’t that interesting

They no more connect last night’s fight with the boyfriend, with the stomachache they had today than the man in the moon. And this is such a brand—new idea to them that in the field of preclear education did you say, “Did you know—did you know that your various mental difficulties or conflicts or your collisions with life in the field of getting your job done or so forth is affecting your body?”

“Well, I know I’m not getting enough exercise. I have to sit at a desk too much.”

All right, don’t interrupt him, because you made a sort of progress.

“Is there any other way it could have ... ?”

“Well, I don’t know. They tell me a fellow gets ulcers if he goes on worrying. I sure worry a lot.”

“All right, do you have ulcers?”

“No, but I might have them.”

See, he knows it’s basically true. But you could actually bring him up to a realization of this by a process. You could process a person to a realization of the source of his ills. But this is a slow way to do it, because he’ll recognize it fastest just by education. But I’m just giving it to you. It’s there to be found. It isn’t there because I say it’s there; it’s there to be found. In other words, you could say to somebody, “Tell me a time when you had a nervous upset and felt worse afterwards.” You say that’s a leading question. No, that wouldn’t be a leading question normally, it wouldn’t upset anything, if there wasn’t something there to be found, see?

So the fellow says, “Oh, *Ooooooh*. Never thought of it that way before, but I—there probably is one. Uhhh—uhhh—uh—oh, yes. Hey, what do you know, I was sick for over a year and a half after my wife divorced me. You know, I think I was sick because I was so



upset. How about that? Huh! Well, what do you know! Felt very degraded. Hm! You're trying to tell me that if I wanted to be healthy I shouldn't be mentally upset."

You say, "No, no, I'm not trying to tell you anything, trying to let you find out something. Is there any other time in your life when you were ill following a mental upset?"

And he'll locate three or four and he'll make a lot of big case gain and he'll go up in smoke. It'll be long comm lag stuff, you know. It might be almost the session comm lag. Might be next day he answers the question, see.

But that's because he's gone so far down from being a spirit. See, he now is thinking of himself as an animal or a neuron or a brain.

So it's no wonder that the society at large has fallen into these traps and has gone this low on the Tone Scale with regard to thetan—Caused illnesses, thetan—caused healings. See, so the—everybody's in that Condition out there in the street, see. They don't ... But they'll snap to this. Then they'll all of a sudden brush that away and they come up the Tone Scale quite a ways and they suddenly say, "Oh, yeah, yeah, yeah, yeah, yeah." At first they go around being very careful not to have any mental disturbances, you see, because it might make them physically ill. They get over that in an awful hurry. They get to a point, "All right! So I have a mental disturbance. I can process it out." Then they finally get up to a point, way up to the point of OT, "So I have a mental disturbance." See? Don't have to do something as a result of it.

But normally in the middle band you have to do something about it. You get—you get yourself in a big wingding one way or the other and you find yourself thinking and cursing obsessively about something or other and you're going around and around and around and around and around and around. And you suddenly say, "Whoa, whoa, whoa! Hold it, hold it, boy, here, hold it, hold it, hold it!" This is the mark, actually, of a Scientologist who's crossed over from—well over from being raw meat. "There's something I'm thinking that has something to do with why I'm thinking. And there's some incident that caused this. And it's possibly an overt. Now, what overt have I done lately'? *Uhh!* Oh, my God! That's what it is. Okay." Faces up to the responsibility of his own acts, in other words. Instantly, there goes this.

Well, the body operates this way so thoroughly, how somebody could not notice it is the puzzle. See? See, these guys—this guy goes down the street spinning, you see, he's going round and round, "My God, uhhh—uhh—uhhhuhhh—uhhhh—uhhhh," you know. And—he hasn't traced it to the fact that he just was told by the bank manager that he was a thousand pounds overdrawn because of the wife's draw—outs, you know? He hasn't connected with that. He's told this, he gets it as a terrific shock, he goes down the street, "I feel bad." A total mystery. "I wonder why I feel bad?" And he'll suddenly tell his friends, he tells his friends

the truth but he never looks at it himself. “I had an awful shock this morning, I feel pretty bad. I had an awful shock this morning. Told—the bank manager told me a thousand pounds overdraft.” So he’ll tell all his friends this, but it doesn’t do anything for him. Because he doesn’t know what he’s said. That’s correct.

You’ll hear a great many truths spoken by people that do nothing for them. Because they don’t mean anything to them. They never listen to themselves talk. They’re always cursing people who don’t listen. They should curse themselves, they never hear themselves speak.

But there is the upshot of where the society exists right now. Then there’s the upshot of a deterioration—a deterioration of recognition of a condition known as “thetan”—spirit. And as that has declined in word (meaning) so it has declined and become degraded in the physical universe.

I’ll trace it again for you very rapidly. *Psyche*, thetan. Soma, body. See? Psychesomatic. Bang. Thetan causing a sensation on the body is what the inference is there. Not only a thetan can do something bad to a body or a thetan can do something good to a body, but a thetan can cause the body to feel some way. And there is actually the way we use it. We use “somatic” with the greatest of abandon. You know, just—well “somatic” to us is a highly identified thing. A fellow feels hot, he could even say “hot,” he has a somatic, you see. It’s just somatic, he had a somatic.

You don’t ordinarily go so far as to say you feel good, so you’ve got a somatic of feeling good. Wouldn’t be very true, because it’d be you who felt good. All right, now that’s from “psychesomatic,” *psyche*, *thetan*, somatic, body, condition or influence, down to *psycho*, by which was meant ‘4 mind’ influence on the body, and Freud went quite upscale from the normal run and woof and warp of the society when he actually talked about the mind influencing the body. But he had the wildest idea of what a mind was. It looked like some awful old cave with wild men running around inside of it. This is a wild thing. I was going to build it up one time as a stage set and everybody sort of discouraged me, I guess they couldn’t confront how awful it was. You know, he has the censor and he has this and he’s got—that’s the most populated—he’s got the id and the ego. Well, this is a talking mass. The mind influence on the body.

And by which they mean mostly sickness caused by the mind. Body—bodily sickness caused by the mind. And there’s where the Freudian lives, you see, and his aspects of treatment. And that’s why you can’t quite talk to him, because he really means something else. When you talk to him about a thetan, he’s liable to think of the censor. And just on the other side of the censor is this fellow going around in a wild costume, you see, he’s got a lion skin on and he’s got a big arrow in his hand, you know, he looks like a big ape. And then the

editor's job is to say, "No, no, no, no, no, no." He's got four or five thetans in this—in this darn thing, you know.

So actually, a psychoanalyst didn't quite know what you're talking about when you talk about thetan, see. That'd be a bad thing to him, see? Because it's something that prowls and that you've got to repress. And he wouldn't think your aims and goals were good either. "You're going to free one of these things? Hm, over my dead body, brother, ooohh!"

You see, at that stage the middle ground of mind influencing the body, they've lost touch with the fact that they themselves are a thetan. See? And this mind is already an extraneous otherness. They don't have any responsibility for this thing, it's a lost thing, it's just random. And you might not be able to do anything about the mind. But it sure influences the body and perhaps if you could remove a psychic trauma from this mind, by which they mean a memory of a pain or experience or a shock or a mental conflict, and they're not as clear—cut as it—we were in Dianetics, by what they mean by trauma. We said an engram, we meant a moment of pain and unconsciousness imprinted and remembered in the mind, see. They had no such *rrrrp!* definition, see. Trauma, "Well, that means, oh, *wah—da—wah—wah—wah*, maybe." See? I wouldn't even try to define it because they'd never really have given it a definition.

So you see where the middle ground of this definition is: *psycho*, mind, *somatic*, body influence, you see, but mainly illness. Somatic has now become to mean "bodily illness, influence on." So it's a mind causing a bodily influence.

All right. Now, let's take it—take the elevator and go downstairs into the sub—subbasement, and we get the final meaning of the word where it exists today, which is *psycho*, meaning "brain" or "nerve channels." Same relationship to a living being as a Telephone switchboard would have to its living operator. But this is a *psyche*, or a *psycho*, and that—that influences itself a somatic, soma. So it is the part of the body influences part of the body, and you're right into the field of medicine now whereby if you've got a broken leg it'll give you a headache. Now they can understand it. Broken leg gives you a headache, yes, for sure. Because it's the body influencing the body and we have no more actual psychosomatic word, no more Condition, no more explanation. We have to get in there with axes, we have to get in there with paring knives, we have to get in there with drills, we have to get in there with drugs, we have to get in there with shock, we have to get in there with something or other that'll influence the brain, we will have to influence those nerve channels and we'll have to, string them up like taffy or we'll have to do something with them in order to manipulate that.

So please, after I—broken this down for you, don't go around in a confusion as to why medicine practices psychiatry. There's nothing else there to practice. See? There's nothing else present. There's just that brain and there's just those neurons.

And they think you're batty, because they're like the fellow who's in the bottom of a coal mine and he's told about the sun. And he's been in this coal mine all of his life, he was born in this coal mine. And it doesn't have any shaft up to the top. It's not only one mile deep, but he's in the channels which are one mile away from the—from the stope which is one mile deep. He knows you're crazy. You talk about the sun. You say, "Hey, boy, there's a sun up there someplace, you know, there's something causing this, you know, there's something going on. There's something going on up there, and if you walk down this channel here, you walk down this—this tunnel here, this shaft, and look up, why, you'll see *light*."

"Haa!" the fellow says, "Ha—ha—ha! Ahh!" He'll turn around to some fellow working and he'll say, "There was some nut in here the other day that said he walked ... Ha—ha—ha—ha—ha! Christ! He's crazy, should be locked up." And that's his attitude, see. It's a dead similarity, because the guy is, of course, under his ton of coal. He's got GPMs pushed down on his head till he thinks that all is mass, you see. And never the twain shall matter.

This boy is a total, depressed degrade. In other words, the thetan has run its course. See, it's down now to a totality of no presence. It no longer exists. Follow that?

Well, that gives you in essence the whole cycle of healing and so forth. Now, we step back in in the area of Dianetics and step back into "mind"—and this was not all we were interested in—mind influencing body. We were more interested in healing in that field than we are now. But it was mind influencing body. And we were up pretty high scale in that, because we knew that there was an eradication of this thing called mind. See, it wasn't then the causative agent. See, we had it not as a total causation. It wasn't the thing which was causing everything, see? It was something—something to do something about. There was that dim feeling there might be something there.

Well, we made a breakthrough upstairs on this thing, it was simply Scientology became Scientology out of Dianetics, because we no longer had this particular concept and we had to recognize now that there was something there doing something which was not the mind. And that was Scientology. That was the entrance point of Scientology. We had to call it something so we called it a "thetan" and further investigation and examination demonstrated what this was that we're dealing with the human spirit, and after about a year's worry and work and practice and research, one way or another, why, I found out this thing was totally separable from the body. And actually separable from the mind. And would turn somebody who was spinning into total sanity for matters of minutes, just by these actions and exteriorization drills or research drills. Exteriorization is something that occurs in the normal course of processing. And—but it can be forced for experimental purposes. I can tell you half a dozen ways to exteriorize people and demonstrate it for yourself and for their subjective reality.

But they get enmeshed again and embroiled in this thing called the *body*, they get embroiled in this thing called the mind again, and so forth, and they lose the subjective reality very often and even doubt that they have ever been outside. The guy down—goes back into the coal mine and he sits down, “I wonder if I ever did see the sun?” you know? After you’ve persuaded somebody to look at the thing.

Now, there’s then the entire cycle of deterioration of *psyche* to what’s medically called psychosomatic. And you’ll find that the various schools cut in at various levels on this scale I have just given you, the scale being from thetan to mind to brain versus the body. But in all of these things there is some idea that something is influencing the body and making it ill. That is the common idea to all of us, that something is influencing the body and making it ill. And that is the common denominator to all of these.

Now, nobody has been able to expertly knock out one of these illnesses, so man’s belief in psychosomatic healing is touching and pathetic. Because nobody could do it. Freud himself probably was able to do it. Some other few in his immediate vicinity were possibly able to do it. But they had more command of things than they are communicating or than they ever communicated if they were effective in it.

However, in using these things, and in sometimes working in this field, I have relieved some psychosomatic conditions. But it was too accidental for my engineering—educated and oriented mind for me to say that I had done certainly anything very certain about it. I’ve probably had a better percentage of recovery than is quite normal, maybe a 30 or 40 percent or something like this. Fairly high. But not predictable. Predictable in no way at all. Because I didn’t—couldn’t isolate the elements with which I was working. So this made it very difficult for me even to get the idea that there was a thing called psychosomatic healing. You follow that?

So, that man has carried through the Tradition is quite interesting. And that it has run the gamut to the extent that it has run is horrifying. Now, we have lost it to the degree that if you cut up somebody’s neurons and somebody’s brain, why, then somehow or another he will get healed. But the only thing they really cure him of is living.

But there is this field and there is its scope and extent, and where we practice is in the area, just the upper area, of *psyche*, meaning mind, versus soma, body. And we’re practicing in the upper area of that—that’s in ordinary practice—in the—in the—in the realization that there is something there beside the mind but that it is the mind that is influencing it and that there is a something there that can influence the mind, so we are practicing in a third stage. We’re practicing the *psyche*, influencing the mind, influencing the soma. So you are therefore very advanced beyond the basic Tradition of psychosomatic medicine.

You've got a *psyche*, thetan, influencing the *psycho*, mind, influencing the soma, body. And the Scientologist is actually treating this in three stages. And it has never been treated in three stages before by anyone. The early spiritual healers always addressed thetan to soma direct—direct instantly. Well, that's too big a gap for the normal being who is in trouble, and therefore he had no success to amount to anything. He'd have enough success to keep him hopeful and keep him going but not enough predictable success. Spiritual healing, which is spirit healing the body. Well, you're not really in the field of spiritual healing, because you're getting the thetan to do something about the mind, which is doing something to the body. Your recognition is, you realize the mind is doing something to the body, see, some remained—retained memory has held a somatic in place or has done something here, has held a pain or an experience in place. Well, however this has happened that the mind is doing something to the body, which is causing its illness.

That we realize that it predisposes this body to illness. Something is going on in the mind that predisposes the body to illness. We are the masters of predisposition. That field is totally ours. Nobody ever dreamed of it before, you see. This is how the accident gets predisposed, see. You don't have to—this is how the guy gets to the pub. See, we examine the predisposition of why he went to the pub, not the predisposition of the accident by pouring the alcohol down the hatch that then gave him an accident, see? We go ahead of this. And we're the only people who do.

Now, here's your next stage: We recognize that the thetan can influence the mind and make it stop influencing the body and knock out that cornerstone to get over to what we would call a real psychosomatic healing. And what had been omitted was the center point which is the thetan knocks out the bridge of pain or upset to the body. And we have found the thing that the thetan can influence. He can influence the mind. He may not be able to influence the body directly, but he can influence the mind, which is influencing the body, and then he can get up to a point where even he recognizes that he is himself creating the mind. But that's too much to ask of him. But we can have the thetan influence the mind, influence the body. And therefore this is a brand—new concept, this is something which is entirely different and very startling in this particular field. This is undreamed of It's never even been articulated before, you see? So there is where we fit in this particular line.

And although you've been doing it and I've been doing it and so forth, we haven't said in that many stages how that was and how that fitted into the Tradition of psychosomatic healing, and what our relationship was in that field. And therefore we are something brand—new and we are something quite startling and so forth. Because we have found a route by where we can make an effect on the body from the psyche down and we can knock out and detach the body, detach the mind, free the thetan.

So our vector is in reverse. Overall vector in Scientology is in reverse to all these healing vectors, which is mind to body. Our vector is let's do something with the body so it isn't troubling the thetan. Let's do something to the body so it isn't running up psychic traumas which then troubles the thetan. And reversewise, let's fix up the thetan so he can fix up the mind so he can do something to the body. So that knocks out the illness in the body or the upset in the body, which then takes it again out of the mind, which makes the thetan feel better. And we're always on a three, one, two, three; one, two, three up; or one, two, three down. This makes us brand—new, very novel and very effective.

Thank you.