

DIANETICS, SCIENTOLOGY AND SOCIETY

A lecture given on
4 August 1966

Thank you.

Thank you very much. What is the date?

Audience: Four August AD 16.

Four August – 4 August AD 16. Very good. I'm glad you know what day it is. Now, that's an advance. Now, I'm real proud of you. The – what else do you know? Come on, what else?

Audience: You are here.

You know me?

Audience: Yes.

Hey, good! That's all right. All right. Good enough. What else? Huh?

Female voice: Scientology works.

All right. Very good. Scientology works. That's fine. That's fine.

Male voice: Dianetics works, too.

What was that one?

Male voice: Dianetics works, too.

Now, now, you're not supposed to say Dianetics works. The next thing you know you'll have everybody doing Dianetics and getting – getting well, and so forth.

You know, there was one psychotherapist in New York completely packed up his practice in 1950 because he'd been looking for cheap psychotherapy and he had found it in Dianetics. He said, "That's it." He was – has been researching for it and he said, "Well, you've got it. And that's it." It was quite interesting. He had seen the various results of it.

It's also interesting to me that the medical world has not picked up the fact that psychosomatic medicine has been wrapped up now for some sixteen years. Oh, well, they're a bit slow, you know. A bit slow.

Well, all right. I haven't the least idea of what I'm going to talk to you about today. Not the least. I didn't bring any notes, no papers, nothing. I listened – I listened to Mary Sue on what she'd been getting on the lines, and she hadn't been getting very many errors through on her lines, and I was around looking at everybody today, though. They all looked rather sad. They were saying, "Hello, Ron."

But you don't look sad now so I can't even undertake to merely pep you up, you see. Well, it could be worse. I could give a – you know, it could be worse. You could be on some other planet. Of course, the real laugh is somebody who came to me the other day – "You know, I just feel just like a prisoner on this planet, you know." It was a wog. I said, "Boy, I – what do you know. Perceptive!"

Well, Dianetics – Dianetics is what I'll talk to you about. I could talk to you about a lot of interesting history. Dianetics has probably got more history per square inch connected with it than any other activity that's ever occurred on this planet. It hit something on the order of a battering ram and it completely disorganized all lines in all directions but the planet has really never recovered from the impact. That's the truth of the matter. Something did happen, and then because along about 51 or something like that I stopped shoving Dianetics as such, you see, why it sort of left the missing step at the bottom of the steps, you know, sort of feeling. But, of course, that's a sneaker because there is no intention of leaving it abandoned forever. Because it is this field and sphere which does disclose the anatomy of the mind; it is the entrance point to what the mind is all about. It gives very definite, if somewhat superficial, clues to human behavior

I say somewhat superficially – it's hilarious, you know, sometimes – somebody trying to find his aberrations in this lifetime. This poor bloke that just got – went on a mad jihad or amok – that's the word. The Malays go amok.

And we had an American university boy go amok the other day and got up in the tower of the University of Texas and slaughtered a lot of people with rifles and that sort of thing. It was interesting to me that he'd been to see a psychiatrist – just been to see a psychiatrist. Told the psychiatrist all about it, that he had impulses to do it and so forth. And the psychiatrist said, "Good boy." And the fellow didn't turn up for his next appointment. The psychiatrist never much bothered about it and then he went out and killed about 39 people or – I don't know what the figure was, 14 or something like that.

But it was interesting to me – it was interesting to me just as a little side comment, that if you read carefully into such cases – movie star commits suicide – just been to see a psychiatrist. Another movie star commits suicide, you know, Marilyn Monroe-type thing – just been to see a psychiatrist. What were those two guys that committed enough overts to blow – Burgess and who?

Audience: MacLean.

Oh, Burgess and MacLean, that's right. They had just been to see a psychiatrist. At the – just before they departed they went to see a psychiatrist.

Now, this bloke, he had just been to see a psychiatrist, you see. I don't like these statistics that go 100 percent.

Now, if a guy wants to sit around and be something called a psychiatrist, that's perfectly all right with me. Perfectly all right with me for him to draw pay with it, you know. Sit around back of the desk and look important and all that sort of thing. But I'm novel; I'm peculiar. I think somebody who's being paid to do something should do it. Of course, I know that's a new strange idea.

Now, if the world of mental healing and that sort of thing was all wrapped up in Dianetics – and with the refinement and smooth – out which you have in Dianetics right this minute, that does wrap it up. You're just using it for practice because let me tell you something – Dianetics is small game. That's like shooting rabbits when you're after water buffalo.

Now, that's the difference. It's not even that order of magnitude. It's like oh, I don't know, it's like digging a ditch by going out and counting the grains of sand that lie on top of where it should be. You see, it's very – it's very junior because when it was vivid and obvious that you were engaged in the resolution of the human spirit, the address of the surface manifestations of the mind became quite secondary. Do you follow that?

Now, heh, you don't head for a few hours relief from lumbosis when you can give somebody eternity. Do you follow? The order of magnitude, you see, between Dianetics and Scientology is hardly comparable but at this moment man is playing about, pretending he knows something about the mind, and he is playing about with shooting people in their gluteus maximus, hoping that they will suddenly cease to be schizo-paranoid or something. They haven't even got classifications that mean anything.

One day – one day – I've told this story before – but one day I was in an institution asking some of the psychiatrists some questions. And I walked around, and I'm always quite welcome in these institutions by the way, they never look at me with a sneer, they always talk to me very respectfully – it throws them – throws them for a complete loop, you know. They go, *huuh!* You know, like that. But then they're very nice and feed me tea, which I'm very careful to not drink and they talk to me about it and they show me all their records and they look at me sort of oddly out of the corner of their eye, and so forth. But you see, the secret is, is they know what we do works, you see. It is not a mystery to them.

Their backflash, where it exists, against Dianetics or Scientology is because it is a rival. They think of it as a rival and they think if it got ahead, everybody would get well and where would they be? We've had psychoanalysts, and so forth, quit being auditors because it wrapped up their practice, and it was too much work for them to get more and more patients. And they couldn't make enough money out of the patients. Fact. Fact.

One very prominent one up here in London. He almost went broke on the subject because his procurement lines were too bad and he'd been living off thirty – five patients, and then he started into practice and he cleaned up thirty – five patients and that was that and all of a sudden he found he was broke and he had to go out – and where they procure people is in social engagements. They go out and – parties and things like this, you see. And he – the social strain then had to be stepped up and this was very tiring and he complained to me about it very, very bitterly.

And what we miss in these chaps is they don't have any goal of helping the human race, and the psychiatrist who is seen merely just before the accident or the catastrophe is not there to help anybody or even prevent a disaster You would be very interested to have a discussion with such a bloke because he wouldn't make any sense to you. You know why you're processing people, you see. Well, he doesn't give you the same answers.

And these boys, however, are not all bad boys. They are wrapped up into some kind of a routine which they can't get out of In many states and areas it's against the law not to electric shock people. Now they've got a new one on experimental surgery that one has to weigh the value of the individual, I think it is, or the individual against the good that the research will do whether – before you butcher one up. And they call this equitable practice, you see, now that it – now ethical – it's now ethical to butcher up if you can resolve it in your own mind that this will benefit a lot of other people and then there's sort of shifty think here. Well, a lot of these boys are SPs and those that aren't soon become very PTS, and operating in an atmosphere of that particular character is quite – not to make any pun but is in actual fact quite maddening. It is.

Now, when I've walked in the front door of an institution – the early days, I used to be very covert about it – put a collar on backwards and so forth. But nowadays, if it entered my head to go up and call on one of the local spinbins and so forth, I would simply drive – drive up and walk in and hand them my card.

These boys, well, they don't understand what we're doing because they don't have the same goals. Now, if you want to help somebody, why, then you do something effective. But supposing you didn't want to help anybody. And supposing also, you had no mission of bringing law and order, and supposing you didn't want to help the society either. You'd say, well, why is he in business? Well, I don't know. Someday I'll assign one of you a project to go around and visit them all and find out why they are in business. But it's basically goals. There is no doubt in their mind but that Dianetics worked and that was what made it so fearsome.

From one year to the next there are all sorts of philosophies come out. They must come out at the rate of a thousand or two a year, you know, at least, that even get into print and so forth. Well, where do they go? They don't go anyplace. There must be new schools of psychology and so forth invented every couple or three months. It's quite rapid, undoubtedly. And yet one never hears anything of them. And here, sixteen years later, we are still going forward and growing and that sort of thing, well, that's what's frightening about us. We're making headway.

Now, if we stopped helping people, why, maybe they'd be satisfied. If we started to adopt a goal line similar to the goal line of the current representative state or a goal line that was representative of medicine or psychiatry or something like that, and we fitted ourselves into their goal lines, you see, and perverted the technology so that it would act in that direction, we would be very acceptable. Well, I think it's too high a price. It's not even thinkable.

So, I have a philosophy about all of them and it's very quickly stated – to hell with them! I rarely go around zoos wondering if I'm acceptable to the monkeys in the cage.

So Dianetics – Dianetics, if we went straight forward with it as it exists in its present version, would undoubtedly cut a fantastic swath in the healing professions, in the mental professions and that would be fine. And one of the things that restrains us to some degree is it's more or less owned territory. But you're rewarding a down statistic.

Now, you want to know – ask this question – how did medicine spin in? Because it's pretty spinny. How did psychiatry spin in? How did the old alienist go by the boards? You see, the field of mental healing is one field where every decade or so you get a change of title. You realize that? There's a change of title. Now, in an unsuccessful activity, you get these title changes as you come along. So that, well, in the 20s they were known as alienists, not as psychiatrists. Now, you go back down the line, you'll find out that they were known as different things. We've forgotten the earlier ones, but one day I was amusing myself and I thought, isn't this interesting? Since about 1850 on forward, they've been known as about a dozen different things. And currently they're known as psychiatrists, and I imagine that will fade out and one of these days they will be known as mentalists or some other title. Now, it isn't that the schools are going down, it's that the whole profession goes down, and that's because that profession is giving all of its time and effort to an existing down statistic and it becomes very enturbulated.

Now, were we to engage upon such an activity, we would have to be ourselves based so strongly, our feet would have to be so solidly on the ground, our economic framework would have to be so fantastically good and our success in other lines would have – in the – in what we are doing, you see, would have to be so great, that we could afford at that time to take an offbeat or even distractive activity and carry on.

Now that's a very odd frame of reference to look at this sort of thing in. But I wonder if you can envision standing on a rather slippery log across a roaring little brook with leather shoes on and trying to reach over, while standing on that log, and pick up a big heavy stone out of that running water. What do you think would happen to you? Now, if you are firmly planted on the bank and you had rubber boots, if you did step in the water and you were of a stature and strength that if you were hit with a 16 – inch shell it would dent itself – yes, you could pick up that great big stone with the greatest of ease, do you see?

Well now, an organization or activity which is going along in a somewhat barbaric environment – you know the West is a scientific barbarism. It is really not a civilization, not yet,

but it is very scientific and so on. But its usages according to many societies – what passes for politeness, for instance, in the West is so outrageously discourteous in more civilized societies that their hair stands on ends when they see people saying hello to each other the way they do in the Western societies.

I'm not saying that is anything very important, but a man has to be pretty civilized and he has to be pretty understanding and he has to know his business pretty shocking well to be trusted with very much power. Actually the society is unbalanced at this time to the degree that it possesses scientific power, without the gentler graces. It has power without humanity and that, to that extent, is not a civilization. Any group of cops can whistle up, or any army in the West can whistle up an unlimited number of machine guns, tear gas bombs, all sorts of materials with which to injure, wreck and ruin people, you see. But you know that they couldn't at this time whip up a single technology to make somebody who was crying, laugh or somebody who was laughing, cry.

They are attempting to alter human behavior with forte main. "If you don't change and act better I'm going to hit you on the head with a sledgehammer" You see, that is the approach of this civilization.

Now, into a scene or a view like that, it is very dicey to put technology broadly in the road of those who are already accustomed to the abuse of technology. You could only do it successfully if the technology itself advanced the state of case with such rapidity that it completely overcame the basic or any impulse to abuse it. I've had the maddest conversations with psychiatrists. Very mad conversations, very weird. I've taught them how to run an engram – taught them how to find and run an engram – I've taught a psychiatrist this. And the guy comes back to me absolutely bubbling over with enthusiasm, "Oh, Ron," he said, "this is marvelous. This is marvelous. You really have something in Dianetics. I've been trying for years and years and years with one of my paranoid schizophrenics to find the incident that was responsible for his insanity," and he said, "you just handed it to me on a silver platter".

And I said, "Well, what was the incident?"

"Well, his father hadn't changed his diapers."

"Well," I said, "very good. After you found this, what did you do?"

"Well," he said, "it was quite remarkable. He all of a sudden conceived that he was lying there in the crib with dirty diapers and he was starting to tell me something about being angry with his father at that point and that was just what I'd been looking for so I was able to tell him at that moment that that explained all of his symptoms and I explained it all to him and so forth."

And I said, "Well, is the guy sane?"

He said, "What's that got to do with it?"

And I think that was the first time I ever reeled on the subject. What's that got to do with it? This person was a sort of a guinea pig that he kept in a padded cell and he was able to find a point in this guinea pig that he'd been looking for for some time because he knew it was there and he used Dianetics, found the point in the guinea pig, reverted to psychoanalytic evaluation techniques and so on, and it put him right back in the padded cell again.

Well, I've had enough experiences this way that although I every now and then get an impulse – well, I ought to whistle up a whole bunch of psychiatrists and give them a course – huhhhh, I remember these things, you know. God!

For instance, I had an argument the other day with a medical doctor on the subject of the E-Meter He thought it worked because the auditor had a strong personality. He did! He explained the whole thing to me on that particular basis and what is shocking is electrogalvanometer in the detection of emotional responses have been known for 100 years. He should have known this in his own technology. But he had selected out the whole subject of the electrogalvanometer and had blamed it over on Scientology and then he had said, "Well actually, it's what the auditor wants it to say that it says."

Well, it gave you immediately his level of technical development. Now, that was as much technical insight as he was capable of. And he happens to be the most advanced physician in a very large district and is the most liberal one there.

So when I see these things, I say, well, we won't push in that direction – we won't push in that direction, not yet. We won't stand on this slippery log, halfway across this stream and try to pull up any great big boulders, like the totality of the health level of the human race, the totality of the insane population of the West and so on. I don't know how many heads of government there are in the West but.

Anyway, it's just a little bit – a little bit something. But now you, of course, you've got your hands on a refined, smoothed – out, highly experienced Dianetics. This is a sleeked – up Alfa Romeo compared to a Model T Ford of 1912, you see. And the Dianetics which you got your hands on, if you listen to the couple of lectures I have given you on it and studied the bulletin real hard, read *Dianetics: The Modern Science of Mental Health* for interest and background, but follow the directions in those tapes and bulletin, and you've got a very, very, very smooth – running proposition. You have your paws on an E-Meter which tells you whether or not the fellow is running or not. We didn't have those things in 1950. You've got all kinds of things to assist you in this direction. You have technical materials of the composition of the mind which are in actual fact senior to those we had in 1950. Great many unexplained things still existed 16 years ago. Well, they've all been solved in Scientology.

See, you're taking off from the tremendous technical background of Scientology and going back to its immediate entrance background. Of course, this is – this is – this is very, very

easy to clarify and it's very easy to do and I am very sure that more than one is going to get a terrific urge to get ahold of Mama and cure her lumbosis. Well, go ahead.

But don't, please, hang out a shingle. It's true, the world will beat a path to your door, but we have to modify that on the basis that it will be a very sick world that beats a path to your door.

Now, you say, this is a good entrance point. You can do this and you can do that. No, the best way to handle this is bring them into Scientology and then teach them Dianetics so that they can get a grip on the subject and tell them it's just a training procedure. Go ahead and let them get well. We're looking here at something – that something is going to happen. There's something going to come out of this that is different – that is peculiar.

We are advancing the most powerful psychosomatic technology on the planet out as a training technique, into a planetary area which never dreamed of anything that advanced. Now please, as it advances, don't lose sight of the fact that there is such a thing as Scientology, and that the salvage of a body is secondary to the salvage of a being. Now, true enough, it is great to be able to salvage a body so that you can salvage the being. And there you will find a use for Dianetics.

Fellow's just got through having an automobile accident and so you want to straighten him out so he can get back to his auditing – well, run the engram, you see. Some girl has just lost her husband or something, run the moment of loss as a secondary and spill it and you can get on with more serious auditing. It has a use. It has a use.

But the main thing – the main thing is, remember that you're in the field of the salvage of the actual being, not the salvage of his peculiarities. Now, if you wanted to trace the particular peculiarities of Joe Jinx or Bill Slats, you undoubtedly could find a chain of engrams which would match those characteristics, which when run would change his behavior to some degree. Do you know why? Because it's more fundamental – life has been dedicated to going wrong in that direction, so of course he's accumulated a tremendous number of incidents which demonstrate going wrong in that direction, do you follow?

This fellow – this fellow, he just loves to crack up airplanes. It seems like every time he turns around, he's cracking up an airplane. So you decide that those three crackups that he had in World War II which have got him all messed up – that these, if run, would of course solve his cracking up airplanes. Well, you're in for a big lose. You turn him loose and he doesn't crack one up for quite a while, but then he cracks one up. And this tends to give you a lose. Well, you didn't go fundamental enough. Actually, he's been cracking up airplanes for a very long time. He's probably been cracking up airplanes for an awful long time. And therefore if you don't accept the spiritual nature of man, you can't make Dianetics work, because it goes back too far. He was cracking up airplanes on Marcab and he was cracking up airplanes in the Galactic Federation and he has just been having a ball cracking up airplanes.

Now, there is a Scientology technique which gets him over cracking up airplanes and that's have him go out and do a Reach and Withdraw on airplanes until you get a free needle. Just bring him up to present time on the subject and bring him out of the masses which are making him crack up airplanes without bothering to inquire what mass is making him crack up airplanes. You get the different approach?

Now, the probability for cracking up airplanes probably be very slight – be very slight. He might go for several lifetimes before he gets stuck in it again and the possibility is that he would have – he chipped off enough of it that it ceases to be a game. But Scientology technology is just that much stronger.

Now, it is perfectly true that in one lifetime several experiences can absolutely ruin somebody. It is absolutely true that as long as the – use a Freudian expression – traumatic shock is contained in a broken leg, that is to say, the mental reaction to having gotten the broken leg, of the experience itself – as long as that remains intact, healing of the leg will be normal. You'll get a normal healing or you will get a long drawn – out healing. But if it takes six weeks for a broken leg's break to heal, if you ran the incident of breaking the leg, and if it didn't run, trace it back down just in this lifetime to the first time he hurt that leg, you would reduce the time of healing from six weeks to two weeks. And this is one of the wildest bafflers that medical doctors have ever run into with Dianetics.

You see, auditors for a very long time have been using Dianetics. It's one of the tools of the auditor Now today, with faster techniques and so on, why, we have auditors who have sort of dropped this to a marked degree out of the kit. But most of your old – timers will still think in terms of running an engram. “Ah well, the guy busted his head on the walk and so let's run the engram.” You know.

“I burned my finger” And he will either do a Scientology Touch Assist on it, but if that isn't working too well, he'll get more fundamental and run an engram. They still were using engram running as a patch – up mechanism. All of this is very amusing to look at healing technology as merely an assistive and somewhat unimportant activity, but that's what it is. But it comes into the auditor's kit at a time when injury or illness prevents auditing. And that's its use in a practice. If actual advance for the being is being seriously – *seriously* hindered, why, you've still got the running of secondaries and engrams to help you out.

In other words, you have a use for it. You can patch him up so that you can audit him on Scientology techniques. Well, this is possible – this is possible.

Somebody is so arthritic that they can hardly sit still – well, one of the things that running of engrams does and secondaries and so forth, is tends to cure arthritis. But it keys it out and a lot of people have recovered this way. There's a lot of these things, you see. You won't say it's a cure for arthritis; it isn't because the time would go on and the basic reasons the person had

arthritis might key back in on it again and he'd get arthritis again. But it would give you enough time to come out of it.

For instance, I know of an instance relatively short time ago, where too much overwhelm on a case had resulted in an illness which had to be addressed by running out some of the efforts to cure the illness. You know, efforts had been made to cure the illness and then they had to be run out. But this was on high level auditing and it was rather disheartening to find, in a very short space of time, that it blew anyway on the auditing which it had. But there was just this moment when it seemed to be too overwhelming to permit actual auditing and so a process of running some engrams was utilized in order to take the edge off and let the person go on with it. That was actual physical illness occurring. So it has some use. And it's certainly something that a fellow ought to know how to do.

I've seen some very spectacular things happen. I've seen a goiter about the size of a very large baseball visibly shrink and disappear in the space of one half of an hour right after an engram was run, and I will say this – the engram was not well run either I have seen several bad conditions of the body, and so on, disappear I've also seen mental conditions alter I have also seen the insane turn sane and that's one of the easier tricks. You'd be surprised how many insane can run engrams. Person is considered to be totally hopeless, you know, and yet they were just PTS – just potential trouble source, that was all. And you run a few incidents and you would be very interested how well they do run the incidents. It was up to a point where I concluded that being sane or insane had nothing whatsoever to do with the state of case. I know that sounds absolutely outrageous but it would just be a manifestation or a behavior pattern. It wasn't whether the person could be audited easily or with difficulty that determined whether he was sane or insane.

A person could be audited with great ease, a person was audited with great difficulty – it had nothing to do whatsoever with his state of case. I know that it sounds so funny, but the insane very often audit like a baby buggy and they'll run incidents. The funny part of it is they're usually try – they usually want to run the incident the psychiatrist has kept telling them it isn't true. They've run this incident and they tried to tell the psychiatrist about this, and psychiatrist just says, "Delusions, hallucination," won't even listen. So they ARC break him on it and about the first thing they do is present you with – is something and they'll run it off and of course, it possibly is by this state of the game a bit delusory and that sort of thing. The basic incident's gotten all messed up, you see, with so much suppression, but they kind of want to run that. Then they sometimes will be very, very, very thoughtful about telling you anything about it and you eventually can get it rolling.

But the alarming thing – the alarming thing in institutions and so on – I found in institutions, a very large population in the institution has been put there for different reasons than sanity. They've been put there by the family for this reason or that reason or the other reason and finally you get to a conclusion that families tend to be a bit suppressive in some cases, and they

get suppressive to the point of where even where a person isn't insane, they will get the person put away. That is the main danger of having an institution and of having civil rights suspended because of a condemnation of insanity. You mustn't suspend civil rights simply because somebody's declared insane. He hasn't ceased to be a member of the human race.

When you – when you look outside – the behavior outside institutions and behavior inside institutions and so on, you begin to wonder if the psychiatrist does know his job. You wonder about it.

The rising statistic of the number of insane in Western countries is so fantastic – it'd only be a very suppressive society or government that would ever give it another penny appropriation. They'd say, "Hey, you guys have failed, man! You failed in a big way!"

But going up against an activity that is already being rewarded, if it has a down statistic, tends to bring you into the picture as being rewarded because you make down statistics and the next thing you know, why, everything you're trying to do is corroded. So my solution for the whole thing is to leave it alone. Let them – let them go – let them go spin. Let them go spin, practitioner and practiced – on alike and so on and do what you can. Because you see, we are on a winning line, you see, making the able more able may not be as profitable financially as it could be made but it is much sounder on a basis of personal and organizational repute and growth. What do you wind up with? You wind up with a bunch of able people. Well, how able can somebody get? Ah well, this is not a lecture on that subject.

But the main – the main thing to keep in mind about this, and there is something here to know, is that if you, for instance, set up someplace to cure lumbosis on all comers, you yourself are standing on a slippery log across a roaring stream, because trying to pick up one of those *guys* – *aa – aa – aaaaaah*, man – it's picking up the black rock out of the middle of the roaring brook. It's very slippery. You find yourself being caved in on from all quarters. Not the law. You find yourself being caved in on by the family and the friends and by the guy himself and so on. You are in immediately – in an enturbulated area. Your own case tends to park up.

I have seen – I've seen an auditor, attempting to handle an insane person – auditor, despite one's remonstrances not to and so forth just went out and tried to handle this insane person, and either out of the goodness of his heart or because of the size of; in one case, of his brother's fortune – auditor was being paid a fortune to do something for this insane brother – and in every case I have seen the auditor solely and totally tied up completely, utterly and so forth for months on end doing nothing else but holding some – body's hot hand and trying to carry through and do something about it. Wow! You talk about the investment of effort! Terrific! And at the end of that time, I've never seen it otherwise happen that the auditor that did it, even when he's got the guy slightly out of the woods or has brought him out of the woods, I've never seen him otherwise than get a kick in the teeth.

My case histories on this sort of thing is that it doesn't pay to award the down statistic. So here are five guys walking down the street and one of them is as mad as the hatter. Now, if that bird, who is quite mad, had a brother who had 80 million pounds who was willing to pay an auditor 10,000 dollars or 10,000 pounds an hour to cure him, and the other four fellows didn't have any money at all, I can assure you, you would be much further ahead to audit any other of the four. You'd be much further ahead to audit any others of the four. It's just experience. Pure, unadulterated experience.

Now, institutionally, I've gone into jails and gone into institutions and looked at people. I've had lots of discussions with doctors on their patients and so on. I'm not quite as ill – informed on this subject as psychiatrists.

If you or I went out and shot somebody dead, they'd throw us into the electric chair or the gas chamber or something like that and we would be dispensed with, with great rapidity. No, but not an insane person. Not an insane person. No, he can go out and he can take a pistol and shoot 15 people and if he doesn't get killed in the process, why, he comes into court and his friend the psychiatrist comes in and says, "The man's insane.

"Oh, he's insane, is he! Well, we'll put him in a nice institution and he can sit there for the rest of his life or as long as it takes the doctors to do something for him. Well, we'll put him over there. We take all – care of him and get all the social workers working on him an appropriation of about 18,000 bucks and so forth and there he is and good."

And do you know that in some of those cases nobody ever bothers to follow them through. Do you know that in as little as three days, the guy is right back on the street having been sent to the institution as insane, for murder. Just give him an electric shock and put him out in the street and sometimes not even electric shock. The psychiatrists look him over and say, "Well, the man isn't dangerous," and let him out in the street again. It happens at Saint Elizabeth all the time, Washington. It's got the Washington police absolutely groggy. Guy beats up about three cops and busts up a whole bar, they send him in and some psychiatrist drooling and *buhrgling* and *blibbling* comes in and says, "Oh, he's insane, Your Honor!"

So, this guy is just shipped across the river to Saint Elizabeth's and walks around there for two or three days and then the doctors let him out and he's back on the street again.

And it's gotten so the cops won't arrest them anymore. They say, why bother! Why bother? How can we keep law and order because if a guy's good and insane, he can get away with anything.

That's a pretty steep reward for a down statistic, isn't it? Pretty steep reward, for total lawlessness, and so on. Yeah, man, you start doing that very long; you get all kinds of wild things happening. Very unpleasant things start happening in a society.

I notice now that every time the US police try to stop a riot, somebody in Congress or somewhere in Washington will be very critical of the police handling of the situation but won't

say very much about the ringleaders. They're working up to a point now, where the creditable action is to riot. This is the rewarded action. If you riot, you get a prize. They pass a bill in Congress to reward you. Well, that's rewarding the down statistic. The fellow is not supporting the country, not keeping law and order, busting things up, looting stores, tearing everything to pieces.

So, what do we do with this? Well, let's give him more, let's give him more social workers, let's give him more dole, let's give him more votes; let's give him more rights. You get the idea? Rewarding that down statistic. Hey, how about all of the citizens around who weren't in riots and who weren't looting stores, you see. Well, they have to pay the tax that rewards the guy who did. So, the penalty of an up statistic.

Now, a suppressive society always penalizes the up statistic and it rewards the down statistic. So, in a society such as this one, you could make yourself very agreeable by awarding the down statistic of illness and insanity, and penalizing the up statistic, saying – going around saying, “Well, we don't know that young – that boy in school seems to be awfully bright. He's probably very abnormal. We probably ought to put him in an institution, he got through his classes twice as fast; there's a great liability to genius, you see, they always go to pieces – uh...” you know. I mean, if we went along with a total agreement like this society would love us. Well, I don't care to be loved in that framework. We're swimming against the stream, but we have to ask the question: Is it any kind of a stream you want to swim with? Because by swimming with the stream you'd go over Niagara Falls with no barrel.

Now, therefore, in some peculiar way we are able to hold a constant, and we are holding a constant of ethical conduct; we are holding a constant on the subject of doing the best we can and *helping* other people. We – our impulses in this direction are very good. They are not neither getting better nor worse. They're very good, they've been constant for about sixteen years. Always tried to help our fellow man, keep our own nose clean and so forth.

And while we have been doing that – if we were just doing that we would get someplace, you see. The rest of the society has been kind of going by the boards. You didn't see riots like this ten years ago in the United States. Twenty years ago they weren't quite handling psychiatry the way they're handling it today. You didn't see millions of dollars being appropriated to the reward and housing and feed and care of a bunch of nuts. If we were merely holding a constant we would win.

I remember Fred Allen, the old American comedian, and he said one time that the quality of humor and humorists had sunk to such a low ebb as to leave him on a pinnacle. And we would sort of be like that, you see. I mean if it was just constant and we kept on true to our own ideals and so on, we'd still be holding the fort. As the society decayed, we would remain pretty well where we were, and it would leave us on a pinnacle and we would then be turned to eventually. Now however, that is not what we're doing. Although our motives and so forth are quite constant, our state of case or size of the movement is not. That's growing! That's with exclamation points.

Now, everyone connected with it is getting more able individually, and we have at this moment 22 Clears. Well, they're just now being enrolled in Part I of the OT Course.

And I don't know if it'll ever cost anything or not, but I have said just as a start so that we can get the enrollment done, that the first 30 Clears got Part I for nothing. We reward up statistics. Early up statistics, we reward. But, actually the curriculum on it is all mapped for Part I, and so on. It's very precise, very sensible. We do things in a very straightforward sort of way.

Now, this of course, doesn't present a picture of us remaining on a constant plateau with the society sinking away. It presents us on a rising plateau while the society sinks. Now, where do you think that's going to leave us as far as control and influence in the society is concerned.

It right now, my whereabouts and activities are a source of worry to governments, and they are; and if a government which recently said I shouldn't stay, then refused to make any statement on the subject time after time and even in their Parliament refused to all the parliamentary members to give any reason why Hubbard was not permitted to stay. It's rather interesting, isn't it? Compounded with the fact that a communication has just been received sort of around the back door that if I would request a permanent residency now, it would be granted. Second thoughts are occurring here. This is proving embarrassing.

I got a letter the other day – “If they reject you, then I don't want anything to do with them.” Some chap there, you see. And I found out that it has caused a split in political parties and a new party is being formed. Yes. And somebody sent me through a document the other day and asked me to rewrite it for this new political party. Weird things are happening.

Now, what is the importance of this? The importance of this is we are of a concern. Not me, we. And what I do and so forth, is well is – well, is two, three years ago, when that FDA thing was on – probably nobody has ever told you what happened to the FDA thing. I don't think the thing was ever finalized because the government doesn't dare finalize it because we've got a suit against them for a million or a million and a half if we want to place it. And I don't know what the final outcome of that is or if any more recent news than this is – exists on it, but we're no longer being obstructed and there were two Senate hearings, pardon me, two Congressional hearings, one Senate and one House in which the government came off second best. The courts all found in our favor and so on. And I keep hearing that our lawyers are supposed to have a conference with the government lawyers so that they can find some resolution to the problem of how do they give us our materials back without themselves getting sued. And I keep hearing about that.

I wish somebody would do something about it because I don't think the government should be permitted to stand around like that if it – I think it should be brave enough to say, “All right, you can sue us.” Or, maybe we could make a deal with them, and so forth – they give us the Pentagon or something, and...

But that was a fiasco to end all fiascoes. And when it was at its height, why, they said you have to be awful careful about this fellow Hubbard because he's liable to appear almost anywhere. There's no telling where he will pop up. And this was evidently of considerable importance. Although Australia was willing to knock us all over the place and say all sorts of things and so forth, the one thing they wouldn't permit was my appearance. *No – uh*. They knew they were safe as long as they didn't do that. They knew somebody – it could all be made look silly, see, unless somebody started talking sensibly, see.

So their whole strategy was to keep me out while it did it. Well, actually libel and slander in Great Britain in the Commonwealth is to – exists if a fair trial has not occurred. Of course, I wasn't on trial anyhow, but Scientology was. But a fair trial. If a fair trial occurred, it can then be reported in newspapers. But, if it was not a fair trial, it's libel and slander. So, the poor old *Daily Mail* and the rest of those papers, *heh – heh – heh*, there they go. They're right over Niagara Falls. And they're very worried.

Naturally, because they reported something where the principal was not permitted to appear. And you can't get a less fair trial than that. On the principal's request to appear to the Attorney General, the head of the Inquiry, the like, said, "No, no, couldn't appear" And even went so far as, "I couldn't – we couldn't guarantee his personal safety if he did appear" And then wrote letters and signed them to this effect. So, of course, the second that this is presented in the court in Great Britain obviously everything has been written since that time is libel and slander, and the judge cannot help but find in that direction for the excellent reason that, by definition, if it was not a fair trial, it mustn't be reported.

So, the only contest is not whether Scientology is good or bad but whether or not that Australian Inquiry was a fair hearing. In view of the fact that it's very easy to demonstrate that it was not – they perjured, they – the QC was sitting there scratching himself under the armpit saying, "Well, yes, we know you lied and so forth, and it's all right, yes, go ahead." He did, it's right in – it's right in the transcript. He knew that it was perjury and he knew the fellow had been lying throughout the whole thing and said, "Good, good." Didn't strike it from the record – nothing.

Intimidated witnesses. One psychiatrist started to testify in our favor The QC instantly called a recess, got ahold of the guy, took him out in the lobby, talked to him. And the guy went and sat back on the stand and became a hostile witness. We don't know whether money or threat changed hands. But it's in the transcript. And this sort of thing. Their irregularities were as great as you would expect from a bunch of criminals.

And so therefore, that's very easy to win. But you look this over, you'll find out that as we go along the line and so on, we win these things. But it looks like we're not doing too well because nobody ever announces in the newspapers that we win.

Now, East Grinstead up here, on their planning, heh, or whatever they call it – its planning... They always played this gag in the *Courier*: “Doctor Hubbard Refused Planning.” That’s headlines, see. And several years ago the society and the little community here had gotten into the opinion that we just were turned down all over the place and all of a sudden the manager of the Felbridge Hotel said – took a look down here and he said, “How do you people get all these planning permissions?” Because the truth of the matter was that every time we got a planning permission it was buried in the last paragraph along with a bunch of others in minutes of the local committee, see. But every time we were refused one, we were given headlines.

The fact is that we get more planning permissions than anybody else in this entire area. They frankly just shovel them out to us. This is very peculiar, you see, but the attitude of mind is that we fail along this line all the time. That’s very funny.

So, you get this on an international basis. It must, at length, appear very surprising and very peculiar that these Scientologists who are always being knocked around – everybody says how bad they are – in the press and that sort of thing – how they keep on being there and keep on growing.

Now, the end result of all this, regardless of whether we do anything or not, will be for people to realize that that’s been nothing but a pack of lies the whole way that’s been said about us. The truth will eventually out, don’t you see.

But we, of course, are a source of terror to suppressive type activities and I was told by the *Rhodesian Herald’s* chief reporter that the only thing their government, some of the SPs in the government were worried about – he didn’t use that terminology, but he said the only thing they’re worried about is I might teach Scientology to the Africans. And they considered this would be something they would not like. And we just had a visitor from there yesterday came up, had a lot of interesting news. Nothing we didn’t know really.

But it doesn’t make any sense in the final analysis that if you’re so bad, how come you keep on getting better? See, that won’t make any sense. So, you could probably – we could probably go on up the track and live that out and everybody’d forget about the rest of it anyway, regardless of what we did about it.

In the last result, entheta can normally be dropped. You can normally drop entheta, enturbulated theta. You can just normally drop it. It looks bad for a while and it might have some lousy consequences to drop it that way, but if you use this rule, why just remember that the only person who would find this a hard and fast rule – the neglect of entheta – would be an OT. He can always neglect entheta. He couldn’t possibly be hurt by it, you see. But if you’re way down the line and somebody is doing this, that, and the other thing and so on, why if you sometimes – if you don’t take some action, why, you find yourself very much in the soup.

And sometimes you have to act rather rapidly. But, the higher you get, the more you can ignore it. Now, I go too far. I’ve always – have gone too far, in this, because I don’t think – I

don't think that – I am known for what the newspapers say about me, nor will I be known for what the newspapers say about me, and I don't think a fool talking requires any attention.

Now, this of course, sometimes makes it rather hard on other people occasionally that I don't get up and make a thorough steamroller campaign out of something or other I made a campaign out of that FDA thing. I backed it right straight up and they did a great job backing me up in Washington and we settled it. The only reason the Australian Inquiry went so far is that was really being shoved over and badly handled by the persons who were handling it for us there on the ground at the time. They wouldn't obey any of our instructions. That was what made that a rough one.

Now, the problem of what you do with what you know is determined by the framework of the society in which you are working, and it is not – it's not always the same solution. You don't always get the same answer because you get a different society. You get different environments, different surroundings into which you can use what you know.

Now, you can imagine a violinist from the philharmonic orchestra going out to a lumber camp and playing for the lumberjacks. Now, I'm sure he would amuse the lumberjacks, but if he did not monitor his action or exhibition of skill against the environment in which he was performing he would probably be quite unpopular and might even become damaged.

So, although it is very well to have a constant of action and we can really congratulate anyone who is sufficiently powerful to always act constantly and apply the same solution to all situations – this is quite admirable – when you still got one foot in the human race and human yourself, you won't find that this is too easy to do. You're not strong enough yet. So, you monitor your use of technology against the environment in which you find yourself – your application and use of it.

Now, I've just had a sort of a roundabout invitation from another African country. We get invitations every once in a while. We've had an invitation from a communist country within the last year to train some auditors for them. We didn't care to reward the down statistic and we didn't do it. But another country has just been heard from. It's very nebulous; there's nothing concrete about this.

But you speak of different environments. If I were operating in that country which is a – the African has taken over there, the operating atmosphere would be entirely different, I can assure you of that. But what I'd probably have to teach them would be Dianetics. Very fast, very easy to grab, very few misunderstood words could occur, because you could teach them solidly. You could bring about the results with definitely that, and the possibility of there being any obstruction to your activities or necessity to take counter – legal action I mean, ethical action, to safeguard what you were doing, is practically zero because the proposal comes from the Minister of Health.

Now, this sort of thing tells you that you won't always act or operate in the same way in every society or group in which you find yourself. Now, I'll give you a good example. Don't go in amongst a group of people dedicated to the fact that there is no God and no eternity and man is meat, and try to pull a gradient that they can easily reject, because they can reject an abrupt approach that man is a spiritual being, etc., etc., etc., see. Once more you would find yourself way ahead by using Dianetics. That'll give you a very good entrance point.

But I seriously doubt amongst Moslems that Dianetics would be much of an entrance point. And I can tell you from experience that amongst Asians, it would be hardly any entrance point at all. The head – on entrance point amongst Asians would be, is, “Well, actually, you can achieve bodhi now in about 30 seconds.” And they'd say, “Hey wait – wait, hold it, hold it, hold it. Where's the red carpet? Where is...” And then your main problem would be trying not to choke to death in the midst of joss fumes, because they got the early technology on this 2,500 years ago very choked up with the subject of burning incense and casting brass idols. See, they'd be different approaches.

Now, a medical doctor will in actual fact listen to Dianetics and so will a psychiatrist, where he can't even begin to grasp or handle any part of Scientology which treats man as a spiritual being. It's so slight that you couldn't even teach him really a Touch Assist so that he would be convinced that it

was working, see. Touch Assist belongs to Scientology. Scientology are the broad shotgun techniques that got things done, you see. Dianetics is running it out bit by bit.

Now, when you try to disseminate Scientology, you're really up against a problem today of not how do you stand up and suffer all the slings and arrows, but how do you tailor – make what you know to fit the group to whom you speak to. Because listen, it isn't false to do that. You have the whole vast panorama of existence, the mind, the spirit, religion. You've got the entirety of life as a bin out of which you can pull fragments out of the subject to offer people, and it is simply in actual fact our dullness that prevents us from disseminating. We just don't select the pieces which would come near enough the case and social framework of the person we're talking to in order to bring a reality.

You see, you're trying to sell him what he already knows. See. Down deep, he knows this. But this is all covered by a tremendous amount of false information. But somewhere there is an entrance point. In every case really there is an entrance point, and there being an entrance point, all you have to find is that point of a gradient of what you know about existence which he does not have to protest and which he does not have to argue with, in order to preserve (quote) his own integrity (unquote).

That's it. So, at what point or what point can we enter, see, the problem? I talk by the hour to medical doctors about Dianetics and Scientology. I don't have to talk to them very long but they're sitting there with their mouth dropped, very appreciative of the whole thing. Is that so?

Oh, yes. You know. And they fit it into their framework and run with the ball and you're all set. You know, if you can't get the other guy to contribute somewhat to the conversation, it's ceased to be an agreement.

So, in actual fact, if you wanted, with malice aforethought, to disseminate broadly, madly, in all directions, and so on, you would simply estimate the persons or groups to whom you were seeking to speak and having estimated, would then give them something with which they could agree without violating their own mores, without violating their own fixed ideas. And also, never give them something which is false, just to agree because your force and impact consists of the fact that you speak truth.

Well now, truth is such a fast arrow that it can go through without the fellow ever finding out he'd been shot. He merely experiences a tiny little shock. It's below his level of reality and inspection. He merely feels uncomfortable. And any resistance that you get in any conversation and so forth is you're just machine – gunning the guy down, and some of the bullets are going through and they're making him very uncomfortable and so on. He's not quite sure what's happening to him. He recognizes – he begins to feel that he's under attack. He doesn't recognize he is. He doesn't think he's being helped; he thinks he's being attacked.

I remember a person that was properly approached by a Scientologist. It was actually, the Scientologist sold it to her mother – sold Scientology to her mother. That's almost impossible in most cases, you know. That's very hard to do. And I remember now, she gave her mother, sighting the problem that her mother was having, gave her the Scientology datum that resolved the problem that her mother was having and persuaded her mother to use it, and her mother used it, and from that time thereon actually can't be made to advance or anything else because that was too good and then the girl since that time has not found – never flattened the process, see – never found another problem mother was having to give her the Scientology datum that solved that problem.

But of all things, you see, Scientology is useful and unless you give people things they can use, you know, that you can use data, you don't have to use processing all the time – unless you can give somebody something that he can use, why he's not likely to have much use for it. He's not likely to be terribly interested in it.

But you have to estimate your audience, very, very accurately and if you do that right, your proper response is – short of you're having confronted an SP – your response, of course, is “Gee, where's this been all my life!” It hasn't really anything to do with their religious fixations or convictions. It hasn't any – thing to do with their social mores or anything else.

Now, there is something about the road to truth. It can never be traveled partially. So, if you do not provide some way in which to let them go on travelling on the road, you can also get into trouble. If there is not – no matter how tiny the crack in the door is left open, there must be some way for them to go further Don't just leave them totally parked. That's tantamount to a sin,

to introduce somebody to the fact “Hey, here’s the broad highway by which you go to glory, eternity, you become eternal life, and you know yourself that you are immortal and there you are, and there are certain technology is known about this and there are certain books and courses that are taught. I don’t have the address just now of where this is taught. But, anyway it exists and good – bye.” You just sentenced somebody to no auditing, you see.

But an estimation of to whom you are trying to speak, and an estimation of where they sit on the Tone Scale, and an estimation of what problems they have, and what use they can have for the data and so on – all of these things come into the whole field of dissemination.

Now, Dianetics – Dianetics definitely has a dissemination role. And when I tell you not to practice Dianetics on people, I’m being very, very factual but I’m not telling you the whole statement. Let *them* practice Dianetics. You digging it now? The greater truth lies in the field of Scientology, but the experience lies in Dianetics.

So, for a Scientology auditor to go and run Dianetic engrams on somebody or hang up a shingle on this, in fact would be silly. But to get together a group of people, teach them all about the fundamentals of the mind and get them to run secondaries and engrams – that wouldn’t be silly. Just tell them you’re getting them in practice so that they can go on and practice, so that they would know something eventually about the mind.

Now, we have a use for Dianetics right now and it’s a very positive use for Dianetics. We’re trying to get auditors so they can have some auditing time and get some practice auditing, because in Scientology you don’t get any practice auditing and that’s its positive and direct reason. But looking this over a little bit further, you’re also absorbing a lot of very valuable technology, and that valuable technology comes into the field of dissemination. And so, that if you get very slippery and very smart with this technology, it’s just about the most interesting sales technology or dissemination technology you ever had anything to do with. And you can say, “Well, what do I do with a group of people that I gather together?”

Well, you actually had passed out of the field where that you could give them an auditing technology, because you couldn’t give them Scientology auditing technology, they overran it and abused it and that sort of thing. But you can give them Dianetic technology. And you might find that it would be very, very difficult for you to stand up and have many people stay around if you simply talk to them about their souls. Whereas you might find they got very, very enthusiastic indeed, if you taught them how to run engrams and secondaries. Do you follow?

So, it’s a dissemination technology. Now, you’ll find there’s many points fit in this. I’ve done a lot of drills with this myself I’ve even sold Scientology to newspaper reporters *with* Dianetic techniques. Take a meter – take a meter, tune it in, put the guy on it, say, “Here, I’ll show you how this thing works. Yes, that’s good. Fine. All right, good. Now, I don’t want you to say anything. You’re not to say a word. Don’t answer any of my questions, and I’m going to tell you about your last accident. And have you ever been in the news – in an automobile accident?

Yes, all right. You've been in an automobile accident. And, let's see, how many years ago was that? Was that more than five years, less than five years. It's less than five years. Is it one year, two years, three years? It's three years. All right. Now, let's see, three years ago. Okay, that's fine. Now, were you driving? Were you not driving?"

The fellow, all of a sudden, he can't be – he can't be prevented from speaking any longer and he simply tells you all about it. He gets the somatics turned on and so forth. And he suddenly realizes that he had never known before that he went into the dashboard with his knee, you see. Guy walks out of there sold. There's a lot you can do with this sort of thing.

Well now, I didn't tell him he had lived before; I didn't tell him he was a spiritual being; I didn't tell him anything. I just found a piece of his experience. Almost as featherweight as being a fortune teller. I was mean enough in that instant not to run it out. I just left the somatic on.

Dissemination and what you're learning right now in Dianetics is your finest dissemination technology. Now, it has the liability that if you tell everybody they can cure up everything on each other with it, you're in trouble. The odd part of it is, I never wrote that forward to Book One, and I never made that statement about any two people. It's very interesting, isn't it? They were both publisher promotions. It was a medical doctor who wrote that – 'Any two people can cure up 70 percent of man's illness.' Actually, went into their first literature without my permission. Medical profession is saying that is what is wrong with it. Well, it was one of their honored members who invented it. He invented that statement. I never agreed with it particularly.

Now, you have a terrific dissemination tool. When you talk to people about Scientology, why, go on talking about Scientology. Don't tell them this is Dianetics. Don't try and get technical and deny everything, and explain it all sideways and so forth. Say, "Well, Scientology has a great deal to do with the mind. I want to show you something about the mind and so forth. Have you ever been worried about anything?" You know, as though this would be rare, you know. Don't solve it for him with Scientology technology of overt act-motivator sequences. People can't accept that much responsibility. Solve it for them quite otherwise. Say, "Did you ever have a member of your family that was worried like that?" The old Straightwire technique.

"Aunt Agatha." "Do you ever remember Aunt Agatha being worried like that?"

"Yes, as a matter of fact, I do."

"Good, how are you now?"

"Gosh, for God's sakes, I ceased to worry about it."

Well, what have you done? You've just – you've just attracted his attention to a picture and keyed it out. There are some tricks of this particular character – very interesting tricks. There's also the tricks of incidents. You've explained to somebody, to me – you should hear me explaining how an engram prevents blood circulation in the area of an injured limb to a medical

doctor. They buy it every time. I say, "Well, it cuts down communication, so of course, that cuts down the blood circulation, too, doesn't it?"

"Oh, yes, I see. Oh, that's how it speeds up healing."

"I say, yeah, that's the way it speeds up healing. Of course, there are a few other things in connection with it, but we won't go into those just now."

Now, I want you to think along this line while you're talking to people and trying to explain it to them and so forth. You have the raw materials that are very close to the surface in any human being. If he could see his first picture, he would make a terrific case gain.

You're handling, then, not just an auditing practice drill and so forth, you are in actual fact handling the most powerful dissemination tool there is. Your knowledge of the anatomy of the engrams and secondaries of the mind, and so on, put into your hands terrific absorbing interest on the part of any human being you talk to.

Now, I want you to get a little practice using them that way and stop telling people that they're immortal thetans who will be OTs tomorrow and have lived before.

Okay?

Thank you very much.