

GOALS OF DIANETICS AND SCIENTOLOGY

LECTURE 4

DISC 7

A LECTURE GIVEN ON 26 JANUARY 1955

61 MINUTES

Thank you very much.

About 1932, a nuclear physicist, myself, got interested in the field of the human mind. And this, according to some was somewhat catastrophic, according to others a good thing and the question at this moment has not been entirely settled.

There are people who sit back and say, "Well, Hubbard, that's really too bad. I mean, you know, he got born and so forth and medicine, psychiatry, things like that are all upset. And comes forward and pretends he knows something, whereas we know what's best. We know what's best for the insane and for the neurotic and so forth. We know what's best. You give them an electric shock and kill two thousand of them per year. And that's best."

And the other school says, "Well, that's a good thing. We should be good to people, we should be kind to them, we should try to make them happier in life, we should make them more able, we should take a hand in the responsibility for the affairs of Man and carry them forward to a higher culture and civilization."

These people say, "Well, that was a good thing Hubbard was born." So you just take your choice. Take your choice.

I myself am nonpartisan about the whole thing. [laughter]

We have in our background a great deal of advance and a great deal of chaos.

The earliest introduction the United States had to Dianetics was a book called *Dianetics: The Modern Science of Mental Health*, published May the 9th, 1950. This book exceeded the expectations of one and all, including myself, by promptly climbing to the top of the bestseller list in the *New York Times* and staying there. It fluctuated, it went to third and fourth place occasionally, but it stayed there week in, week out. Various books by such people like—not necessarily his books—but people like Archbishop, or whatever he is, Sheen and so forth went down to the bottom of the list and stayed there.

And it just upset every bookseller in New York. It upset them very thoroughly that a book which was written by a physicist on the subject of the mind, where he had no business being at all, should suddenly be sold across the bookshelves of the nations.

Now, actually it was a wonderful thing that the book sold at all, because practically every bookseller said, "Well, you know, this isn't quite the thing to read."

And somebody would come in and they'd say, "Have you got a copy of this thing called *Dianetics*?"

And they'd say, "Well, um . . . If you've got to buy it, you've got to buy it, I suppose."

And the reason for their attitude was very, very reasonable. They could not see that somebody who obviously belonged in *this* field should be writing in this field. That was the basic confusion. Actually, I had also written a great many other things in the country, one thing and another, and mostly, by the way, adventure stories and so on, financing research. But I had gotten a little bit of a name as a science-fiction writer. And they said, "Well, a science-fiction writer shouldn't be writing about the mind."

I don't know who is better qualified to handle a human mind than somebody utterly indoctrinated in complete fantasy. I mean, that's—obvious qualification. [laughter] But they overlooked that and the book went on selling.

And oddly enough, the reports I get from the publishing house today still demonstrate this book to be selling. Of course, it isn't selling on the bestseller lists. It's merely selling as best it can right along with current bestsellers. But of course, it's a good thing *Dianetics* is dead. It's a good thing it's been buried, because the world is now safe for the electric shock machine and medicine.

It'd be a bad thing, wouldn't it, if we could take a group of people and by understanding them and by working with them for many nights, many evenings through a week, have at the end of that time people who were not worried about their illnesses, about their jobs, about how horrible the world was to them and who could then do a better job and be happier and help other people. That would be a bad thing, wouldn't it? Well, that is exactly today what *Dianetics* stands for.

There are two types of processing. One is individual processing and the other is Group Processing. Of course, these things basically do not compare. A professional Dianeticist or Scientologist is called an *auditor* and this auditor works with an individual individually. And he works with him to bring up what? His psychosomatic illnesses? Does he work with him in order to make him rid of lumbago? No. Those things are too easy to handle, so we don't pay any attention to them anymore. All we work with an individual to do is to make him more able and more capable in life. And how do we do that? It's very simple. Just by knowing all there is to know about life—very, very easy.

Now, the actual fact of the case is that *Dianetics* actually was the forerunner, you might say, of *Scientology* and *Scientology* came afterwards when we had ventured out of the field of, simply, humanity. As soon as we started to pass out of the field of humanity, we went off into another subject—*Scientology*. So we have here, actually, two sciences.

According to *Funk and Wagnalls Dictionary*, "*Dianetics* is an organized system of axioms developed by L. Ron Hubbard for the resolution of certain problems of psychosomatic illnesses and human thoughts." Now, that's *Dianetics* by definition.

Actually we call today, *Dianetics*, the science of humanity. It is the science of what makes Man tick. Well, what then is this *Scientology*? *Dianetics* by the definition of its word means, through mind. *Dia nous*, Greek. Through mind.

And when we get over into the field of the spirit and the actual energy, life production unit of life, we are really not any longer going through mind, are we? We're over here in another field, and this other field is the field of the spirit.

Now, that's a very funny thing for a nuclear physicist to be minding his own business and looking at what he finds in the field of energy and space and studying these things very nicely and then all of a sudden finding himself over here in the field of the human spirit.

Well, if that's perplexing, remember I was there too and I was confused.

But Scientology turned out to be something that you could call today the science of spiritual advancement. Now, what is spiritual advancement as different from human advancement?

Well, a human being is a composite.

Now, it's all right for some old Greek philosopher to come along and say, "Well, life is composed of several different things and so on—we think." But it's quite another thing to be able to demonstrate all of this on good, reliable electric meters and with good charts and prove every point along the line.

That's the horrible state we're in today with Dianetics. We can prove that it's so and people have a habit of looking at it and saying, if they look at it at all, if they can look, they say, "Well, that's true, that's true, it is composed that way."

So the human being is a composite. Well, what sort of a composite? He's a composite first of an awareness of awareness unit. This is a unit which is capable of producing space—yes, that's right, space—capable of producing energy and capable of producing matter. Now, do we mean thought matter? No. We mean this stuff, matter. Energy just like runs through an electric light bulb, except it's lighter and less wavelength and so forth, but if it got solid enough, why, it would be just like the energy in an electric light bulb.

Now, there's this unit—this space-energy production unit—which is awareness of awareness, which does not itself have mass. We've discovered perpetual motion. That's right. As long as this awareness of awareness unit knows and is conscious, it can produce space and energy and matter. That's number one.

Now, that unit has created, and is served by, a number of mechanisms. And these mechanisms are the mechanisms of memory, of pictures—yes, eidetic recall—the mechanisms of sensation, and it's served with a set of mechanisms. That is a mechanical thing. This first thing we started with is *not* mechanical. These other things *are* mechanical. All right.

4 Now, we have the body. Well, you say, "Wait a minute. Aren't these things part of the body?"

No, they're not. They are separable. Number one, the awareness of awareness unit is separable from this machinery. Number two, this machinery that I have just described to you is separable from the body and we still have a body there. It can still be alive. Therefore a

body has a sort of a life of its own, and it does have, but the body is served by a type of machinery too—very interesting machinery.

Let's take the most basic type of this machinery, let's take the heart. The heart has a machine there that goes lop-dop, lop-dop and so it beats. Then we have the lungs and individuals breathe and—back and forth, all on automatic machinery.

So there's the body, served by a certain type of mind. And this mind—just to simplify the thing, we could call it a somatic mind as well—we call the *reactive* mind. So here we have the body, here we have a certain type of mind that serves this body, called the reactive mind.

Now, that mind is the stimulus-response mind about which the psychologist talked, upon which he conducts his experiments, and is the limit of that which he ever studied. And that is the reactive mind: stimulus-response mechanisms, associative memory, other such things as this. That's the high peak of nineteenth-century psychology.

Medicine addresses itself (it tries occasionally to get over into psychosomatic illness but actually doesn't), addresses itself to the body. And this structure that we call the body is that thing which medicine addresses—the various parts of the body. Medicine is *entirely* concerned, actually, with that, but occasionally says, "Well, there are strange things that can happen to the body which probably happen to it because of the mind. But people know very, very little about this, particularly Hubbard, and so therefore nobody knows anything about it and that's that."

All right. Here is this body, then, and it has a cult to serve it. And here is this mind and it—the reactive mind—and it has a whole organized corps amongst humanity which devote their attention to it. And we're left—we're left, I'm afraid, with two units, one of which has never had any attention from anybody. Here's this awareness of awareness unit and the machinery which it serves. Nobody has ever paid any attention to the machinery of this awareness of awareness unit. It's entirely different kind of machinery than that which operates against the body. And it's separable from the body and separable from that other mind.

All right. But we do have this awareness of awareness unit attracting the attention and being served by another unit in the society, and that unit is religion. Because there we have described in the manner that a physicist would adopt—the human soul.

Well, we look these over and we find out there is this area of machinery which has never been thoroughly investigated that surrounds this human soul, but the second we began to study this awareness of awareness unit, this thing that could produce space, it could produce energy, we found we were studying the individual which you are and I am.

The individual that we know is *not* the reactive, stimulus-response mind which was studied by psychology. It is *not* the body which is studied and treated by medicine. These are not the individual. It's not all this machinery which serves this awareness of awareness unit. The individual, which you and I are, we are aware of being aware—that is, we are this unit which is aware of being aware. And it's detachable from the body.

How do we know it's detachable? Well, because we do it every—I imagine it happens probably at least on the average of once every hour throughout the world of Scientology that somebody exteriorizes somebody. Technical word for it. It's a very curious thing. Here was not unsuspected, but unworked-with fact: that the individual can be sitting there in the chair saying, "Well, I am a body, I am this stimulus-response mechanism. When somebody says, 'Boo,' I know what 'boo' means, so therefore I feel 'boo' and . . ." you know? "When I am hungry, I eat," and it's just working away.

You say, "I am this body. I am all this machinery. I think a thought, I get a little picture of the thought. This is me. This is myself."

And then a Scientologist comes up to him and he says, "Be three feet back of your head."

5 Well, with some 50 percent of the human race this happens instantly. [snap] And the fellow finds himself standing up here in the air, back of the body, totally aware of being aware. In fact, more aware of being aware than he ever was before, looking at this body. Curious thing. Curious.

Now, we all expected, a few hundred years ago, all of us expected this to happen when we died, didn't we? We expected to go to heaven. I said a few hundred years ago. We expected to depart as a soul and go off to our reward. Well, I don't know why everybody kept waiting for death. All one had to do was say, "Be three feet back of your head," to somebody, and he was three feet back of his head. How easy. Didn't have to die. Body didn't have to decompose, decay. There didn't have to be anybody around crying. And that was that. He was three feet back of his head.

But what could he do while he's three feet back of his head? He's abandoned the body, hasn't he? Oh, no he hasn't. He can now control a body better than he ever did before, because he doesn't think he's part of it.

By the way, did you ever meet anybody that thought he was part of the automobile he was driving? Did you ever meet anybody who thought he was part of the automobile he was driving? Well, if you haven't, you haven't been very observant. On these Arizona highways, one of the finest sights you ever wanted to see is one car climbing up on the radiator of another car—two cars with drivers who thought they were the car and thought the motor did all the thinking.

I ran into a fellow the other day, he looked very, very surprised. He had come up to a stop sign and the car had not put on its brakes and a truck had hit the car and turned it around. And this fellow was standing alongside of the ruin of this car. And I was just mean enough, vicious enough to stop and find out whether or not I could be of assistance. There was nobody dead, worst luck [laughter] nobody even badly off. The truck driver was glad. He would have had a morning's work ahead of him if he hadn't had the accident, now he could stand around.

But this fellow kept saying, "The car wouldn't stop!" "The car wouldn't stop."

And I asked him there, giving a little bit of what we call Straightwire, I asked him, "Well, did *you* put on the brakes?" Brand-new thought. [laughter]

This fellow had automatically been driving cars. When the car headlamps or something saw a stop sign, this gave a signal to his leg which stopped the car. Now, when we got this individual out of the car, he could consider the car, couldn't he? Well, how would you like to drive a car, lying under the floorboards? Would that be an interesting way to drive a car? Lie under the floorboards and don't look around or really—or have any opinion, but just kind of push levers now and then at random, expect something to happen and have the rest of the car operate automatically. How would that be? Would you do a good job of driving the car? No, you wouldn't. Not until you get up back of a wheel with the instrument panel in front of you and that you *know* there's an instrument panel there—something a lot of drivers could learn: there is an instrument panel in front of them, they do have *their*

hands on the wheel. When an individual gets into that situation, he can drive the car easily with his body. Well, how do you suppose . . . What's driving this body? Well, *he* is.

Well, it's just as silly for an individual to be inside of a body running it as it is for an individual to be lying under the floorboards of a car, letting it drive itself. We exteriorize this fellow from the automobile by just having him open the door and get out.

We exteriorize this fellow out of his body by telling him, "Be three feet back of your head." And he is.

Of course, 50 percent of the human race has difficulty with this. They're mired down. They're not under the floorboard, they are under the pavement as far as the car is concerned.

But the odd part of it is, the odd part of it is, that if we work long enough with these people, why, they're three feet back of their head, too. Very interesting.

But when they get there, they no longer worry about their aches or pains. Why don't they worry about their aches or pains? Well, the bulk of their aches and pains were of their own devising, something that a lot of people have been trying to convince a lot of people of for a long time. You know, "it's all in your mind, you're doing it yourself, you're responsible for this, you're the one that's making yourself sick"—you know, that sort of talk. Well, it's true, but the fellow didn't know it was true. He didn't know he was doing it. And he doesn't find out that that horrible pain just back of his ear that he's had for years was himself leaning against the back of the car.

6 Great discovery. Three feet back of his head and he starts looking at his body and recognizes he's in better shape. Now, an auditor of course has many technical exercises which he can cause an individual to perform which straighten out the individual perception. But we're fond of believing that all of this world in which we live is totally an illusion. Well, you know, that's an awfully dangerous definition, awfully dangerous definition.

We could say, "All the world is 'pumwa.'" Wouldn't mean anything, would it? But we say, "All the world is an illusion." Comparable statements. Because who defines this word *illusion*? *Illusion* means basically "it's not there, but you think it's there." It's not *quite* the definition we're looking for, "all the world is illusion."

The fact of the matter is, the world *is* here. If anything is at all, the *world* is.

And if anything is here at all, you and I are. And if you and I are illusions, then the world is illusion. But if the world is a solid world, then you and I are real too. Well, pinch yourself. Are you here? All right. Then the world is here. That's all you have to decide about that. So all is not really an illusion.

Now, people think that they need eyes in which to see this world. They're sure this is true: that this world is a sort of an hypnotic, manufactured thing and these eyes see this world and that's all that sees it. And if they use a pair of eyes (they sit back of the eyes, you know, back like this) if they look down these two sights at a lot of things, the world will stay there. But if they ever got back here, they wouldn't see anything. And it's the most shocking thing in the world to somebody, because when they've been using eyes for a long time, they've forgotten they can see. Very shocking thing to people is to get back three feet back of their heads and look around and find out the walls are really there and the floor is really there and people are really around that they can see. This is a very shocking state of affairs.

They could before say, "Well, it's just because the body sees this sort of thing is why I see it and I need a body in order to see it." But if we take them three feet back of their heads and clear up their own personal perception, why, they suddenly realize that they couldn't have seen anything through these optic nerves called eyes, unless it'd been there. All eyes really do for somebody is cloud up his vision. And then he hangs glasses on. You know, and he looks at everything with these glasses and then his eyes get a little weaker, they say. I don't know how his eyes get weak, they're not lifting anything. But they get weaker, so he gets another set of glasses, you know. And he gets trifocals and quadrifocals and keeps adding glasses out here till he looks like Norbert Wiener up at MIT.

Glasses, glasses, glasses. What are these glasses doing? Well, they're not—they—first place, the fellow's vision is being wobbled all around by the eyeball. And the eyeball is a little too flat here or a little too long there, and so that twists incoming rays to this individual out of shape. You see?

Now, if you put a pair of glasses in front of that so the rays will be out of shape before they hit this shape and so go back into shape, it seems to me you've lost something. Because the fellow's eyes being out of shape now will go further out of shape, and we have to get

stronger and stronger glasses. That's actually all there is to vision. Another thing, this fellow gets three feet back of his head and he says, "I can hear a sound. I'm sure there are some sounds around here. Yes, in fact, I am no longer listening with my ears, I am listening to you from up here in the corner of the room."

And he can ask himself the question at that moment, "Then *what* am I doing with ears? Let's see. There must be some reason to have ears. Well, of course. Of course. It's to keep strong sound waves from hitting me too hard. And the ear can then protect me from being hit by strong or blasting sounds.

"And the reason I have eyes is to keep strong light from burning me up. Here I am, this little tiny energy production unit and I'm very weak." [laughter]

And he gets three feet back of his head and you say, "Get in the light bulb."

The individual feels something like a small firefly or something, you know. He feels like Tinker Bell in *Peter Pan* or something. And he gets into the light bulb. The electricity is going by and you say, "Well, get on the electric line."

"It's red hot."

You say, "Well, get on it anyhow."

"All right." Clonk. "Ha. It tickles." [laughter]

And then he asks himself, "Well, if I need these eyes to protect myself and these ears to protect me, then what am I protecting if I can't be hurt?"

And that is the interesting question in life. But the only thing that you can say *is* an illusion, is pain. An individual can protect something so thoroughly from being hurt that it goes into agony. You get the idea?

He gets the belief that something can be hurt or that something *can* hurt. And don't tell some neurotic person that his headache is just an illusion because he just believes it is, because although that's true, he's also *forgotten*. That's why he has it. And so it's not true that he can just change his mind and he won't have any pain. In most of the states you find people in, why, they have to change their mind in eighty different directions before pain stops in some area.

7 But nevertheless, he has the idea that he has to protect something, he has to shelter it. And it's very interesting. These people, this 50 percent who do not get back of their heads,

are protecting the body so hard they're killing it. They've got a solid grip on the body. They've usually got it right around the front of the face and they've got it against the back of the head, see. And they've got a beam, an energy beam that they've mocked-up, and they have hold of that body here.

Then they usually have mocked-up another beam and kind of got it in the stomach there. And then life comes along and says, "I'm going to hurt this body. I'm going to get it into . . ." You know, a truck comes along to hit the car.

And the fellow says, "Oh, no. We mustn't hurt this body." *Crunch*. "I'm going to protect it." *Crunch*.

And then if the body is struck, they say, "No. No. This force mustn't go any further," and stops it right there in agony. And holds, then, carefully, so it won't happen again, that whole pain pattern, and says, "Now, there it is and it's going to stay that way. That's good." And we have what is called psychosomatic illness.

That's really all there is to psychosomatic illness. It's an awareness of awareness unit capable of producing energy, capable of producing beams, capable of producing or eradicating spaces, operating against a body in such a fashion as to continue any pain which it has. Sounds horrible, doesn't it?

And yet, if you were to find somebody with a bad throat, you would find that this individual is protecting this throat against everything. He's protecting it to its death.

We take somebody who has a chronic sore throat: he's got himself mocked-up a flock of beams—like this—energy beams. This is why it's in the field of physics, by the way, and *never* could have been solved in other fields, because physics is the study of space and energy.

All right. And he's got ahold of this thing and he's saying, "Well, we mustn't let anything touch this. And we don't know why it's hurting, but we mustn't let anything touch this. And I don't know why I can't breathe, but we mustn't let anything touch this!" It's a very interesting study of efforts and counter-efforts.

Well, human behavior is a composite behavior. We look at this awareness of awareness unit controlling a body, the awareness of awareness unit itself influenced by its own machinery, and the body influenced by this reactive mind. And those four pieces make what we call *Homo sapiens*.

And these four pieces, when we start to split it apart, we get something else. We get something else, definitely. We straighten out this individual's reactive bank—his reactive mind, the stimulus-response mechanism—so it's under his control and we don't any longer have Homo sapiens. I don't know what we've got now—Homo novis or Homo nonpsychologist, I guess. And we would have this individual, then, changed in just this one degree and he would be better for it. All right.

Now we take this awareness of awareness unit and we put him in a condition where he is not terrifically influenced by all this automatic machinery which he himself thinks serves him. (When I say machinery, I mean machinery, too.) And we alter that so it doesn't influence him, we no longer again have Homo sapiens. We have somebody who is less susceptible to illness, we have somebody who is more capable of control or handling things, we've just altered this other factor. And now the odd part of it is, we set this fellow's broken leg and we've still got Homo sapiens. You know, a fellow breaks his leg, we set the broken leg, we've repaired the body, haven't we?

This individual has a bad tumor or something and we cut it out, we've still got Homo sapiens, haven't we? This individual gets frostbite and we cure up his frostbite and we've still got Homo sapiens, haven't we?

Looks to me like the least way to change possible would be to operate upon the body or to work with the body. And so it proves to be true. But of course the body, being an object, can get disarranged and displaced and upset in various degrees and so a medical doctor is necessary to perform mechanical operations on the body. In other words, you've got a body mechanic—is absolutely necessary to the care and handling of these bodies.

But don't think you're going to change or better an individual—you're still going to have Homo sapiens. Of course, you take somebody who is chronically ill and you feed him some penicillin, you fix up his body, he'll feel better. Naturally. But you've still got Joe. You get the idea?

8 In order to change Man you had to do something to either this automatic stimulus-response mind or you had to do something to this machinery that surrounded the awareness of awareness unit or you had to take this awareness of awareness unit back here three feet and have it handle the body from there and at that moment you no longer have Homo sapiens.

So, there were three things that we could have changed and thus altered Homo sapiens. And one more thing of the four, which no matter how much we really changed, we would still have had Homo sapiens. You see that? So the problem—the problem which faced us in Dianetics and Scientology is how do you take Man and not just make him well, how do you take him and put him on a little higher plane? How do you make him more sociable? How do you make him more capable of getting along? How do you make it so that he can control tools and airplanes and other things better?

Well, the way you would do that, you'd have three factors you could work on—but don't work on his body. It takes a long time and you've got the same thing when you finish up.

Well, the fastest way to do it is tell the fellow, "Be three feet back of your head. All right, you there? All right. Now move your right arm. Move your left arm. Move your right leg. Move your left leg. Can you control this body from there?"

"Yeah. Think so."

"All right. Walk it around the room."

What's the direct therapeutic result from doing this, completely aside from ability?

Well, I'll give you an actual case history. A pilot came in one time and he says, "I don't dare tell my flight surgeon because they'll send me to the mental hospital, but lately every time I get into an airplane, I go into terror." And he says, "I have to take hold of my wrist in order to turn on the necessary controls to get the engine on. I'm shaking that bad."

And he said, "And if I turn myself in to the flight surgeon, they'll send me down to the psychopathic ward and that will be the end of me and my career."

So I says, "Well, let's see what we can do about this. Be three feet back of your head."

He was.

I said, "Okay. Now, what are you looking at? Make some copies of it." And went through other routine drills to rather stabilize and get him used to the idea.

And I said, "All right. Now, let's change your mind about being scared."

He says, "Okay."

That was the end of session, actually. And that individual went back and he won a race of fast airplanes. Now, why didn't this individual immediately go into tremors, fits? Actually, you know, what we're trying to get at is why he's so scared. So the second we would really

touch this reason of why he's so scared, you see, the second he'd really touch that, we know he'd be scared again, wouldn't we?

We've been carefully taught by Freud and others that when we hit that button that's going to change this case, we're going to turn on the dramatization or phenomena which the individual is fighting. We know that, don't we? Only it's not true. This is true only if we're adjusting the thetan's machinery or the body's reactive mind.

We adjust this reactive mind so the old facsimiles of all the crashes, the old copies, energy pictures, patterns of all of the crashes he's witnessed—sure we start to run those out, the individual will go into fits. But we tell him just to change his mind about crashing and what happens? He changes his mind. The wavelength on which these crash pictures are situated goes off, so they disappear. That's very simple. Therefore, it really isn't necessary anymore for a fellow to go around suffering and feeling horrible and feeling very upset and getting into—you know, he gets afraid of things, so we have to make him afraid of things in order to make him well and so on.

9 In modern Scientology, this no longer works this way. All we do is get the individual up to a point where he can change his mind about anything and then have him change his mind.

But an individual has to know he is or has a mind in order to change it. That would seem to be fairly obvious, wouldn't it?

Now, some fellow who doesn't know he has a mind—take Aunt Sophie: she doesn't know she has a mind. You come up to her (and she does have this awful disease called lumbosis) and we say to her, "Now, Aunt Sophie, you change your mind about this, it's all in your head, it's all . . ."

It's not in her head, it's in the small of her back. She knows that.

And we say to her, "Now, Aunt Sophie, it's all in your mind and all you have to do is change your mind about the whole thing and you'll be well." Well, give her all due credit, she'll try to change her mind.

She says, "I don't have lumbosis!" *Erk!*

You say now, "Now, Aunt Sophie, you're not cooperating here. What we want you to do is change your mind about wanting to be ill."

She'll say, "All right, I don't want to be—*ow!*"

What's happening? She is up against the entire control panel of the human body, without knowing where she is or what she's leaning against.

How would you like to operate the switchboards of this city in the dark? Just wander around through a dark room where all the switchboards are located, shoving in switches at random. Would you think that was fun—huh? Providing you could find the handles. That's what Aunt Sophie is doing. And so when she tries to change her mind, she doesn't know whether she's throwing a switch or changing her mind or leaving for China.

Now we tell her, "Now, Aunt Sophie, be three feet back of your head."

So, she goes "Yap." And goes out three feet back of her head and, "*Whew.* What am I doing out here and . . ." She goes through the usual reactions, so forth, only she knows where she is and who she is. She is Aunt Sophie.

Now you say to her, "Change your mind."

So she changes *her* mind. Well, she doesn't change the reactive mind, she doesn't change anything about the body, she just changes her mind. And simply by changing her mind, she'll let go of all of her switchboards. And her lumbosis will turn off. This is fabulous.

But you could gain from this that obviously this is a highly technical subject, Dianetics. A terribly technical subject over here, Scientology. You're darn right! And what somebody had business monkeying around with the mind who didn't know anything about space and energy and matter, I will never know, because it's a study in (1) the considerations an individual makes and (2) in wavelengths, spaces and matter. And we haven't sponsored this law yet, but we're about to sponsor this law where every psychiatrist has got to have a degree as an electrical engineer.

But you see how this could be? If you're handling electrical phenomena, if you are handling the phenomena of space, if you're handling energy manifestations, you certainly should know something about these manifestations and the energy involved. Right?

You should know that energy, for instance, flows between two poles. You'd be surprised how many medical doctors wouldn't know that. One of them—a surgeon—one day, so a young man could walk better, drilled out all the marrow out of his right tibia and put a steel piece of something or other in the leg.

Auditor got hold of this young man and made him change his mind and got him all straight, and the individual could have walked perfectly except he had a piece of steel inside his leg. There wasn't really anything wrong with the steel inside—we had four or five cases like this, by the way—there really wasn't anything wrong with the steel inside this fellow's leg except it was making an electrical current.

Well, that surgeon hadn't counted on that, had he? It was making an electrical current and so there was a constant and continual sensation because the neurons of the body run on electrical current, so you put an electrical current near some neurons, they're going to act. So his foot all the time was doing *this*.

And the auditor audited him and this was all very well and actually got him quite a way up along the line, but there was one thing wrong with this one preclear, just working with just this one person, it was not possible at that moment to change all the electrical laws in the universe. You see, if we could have changed them all just by having this preclear change his mind, why, it would have been a very easy thing to have cured the case. You see how easy it would've been. Of course, your electric lights on your car or everything else, the laws would have been repealed about those, too.

So we've been thinking about making it necessary for anybody fooling around with the body to have a degree as an electrical engineer. We think that would be fitting. They study twelve or fifteen years now to learn how to use an electric shock machine, they might as well go on the additional four or five to learn the laws of electricity.

- 10 Now, you might get the idea from that we feel our contest is with psychiatry. It isn't. Psychiatry is a joke with us. It's a private joke in the organization. It's kind of a pitiful thing if you go around an institution and find a bunch of patients with broken backs. Yes, electric shock breaks the backs of a great many patients. Causes them to have fits, spasms. Kills about two thousand in America every year, just misapplication of electric shock. And by record, according to psychiatric findings published, has never done anything for any patient yet, beneficial. Psychiatrist says this and yet he goes on using this machine.

I asked one, one time, "What do you use this electric shock machine for?" I started out the conversation—by the way, very interesting—I said, "What's the voltage of that machine?"

And he says, "The what?" [laughter] He says, "I generally turn it up here to number 2."

I said, "Well, what voltage is that?"

We weren't talking the same language. So we just abandoned the whole conversation.

But I asked him, "Now, do you have—do you have a record of how many of these patients have been released because they've been electric shocked? Do you have records about this?"

And he said to me, "Yes. We keep perfect scientific records. You could take a good model from that. You—you could take a good example. You know, you—you ought to really keep scientific records like we do around here, we really keep scientific records." So he says, "Look-a-here, here's one of these records right here. It shows when the patient came in, it shows what they were fed, what was done to them, it shows where they were treated, it shows what nurse took care of them, what doctor took care of it and so forth, and it shows down here when they were released."

And I said, "Well, that's fine. That's swell. Then you keep everything scientific."

He says, "That's right. Scientific."

This guy thought *scientific* meant write it down, orderly, on a piece of paper. That was the definition of being scientific.

That's *not* the definition of being scientific, but anyhow, we looked over his records and I said, in analyzing his records, I said, "Well, it looks here that those patients that you electric shock would have gotten out two or three weeks earlier if they'd never been electric shocked."

And he says, "That's right."

I said, "Wait a minute. How do you know this?"

"Well," he says, "because patients who *aren't* electric shocked get out on the average of three and a half weeks before anybody who *is* electric shocked."

"Oh," I said, "then you electric shock a particular kind of case."

"No, no," he says. "No."

"Well, why do you electric shock these people?"

He says, "Well, it's the law."

"What law?"

He said, "Well, you know, you could be accused of malpractice by not doing the standard and routine thing for a patient which you're supposed to do."

And I said, "Where's the law?"

"Well," he says, "it's a custom."

And I said, "Well, who started the custom?"

He said, "Psychiatrists."

And I says, "What are you?"

And he says, "I'm a psychiatrist."

I began to realize at that moment, in more ways than one, that I was in a sanitarium while I was doing this talking with this individual. I was in his—I was in his private office conducting an investigation of some of his patients. He told me how to be very scientific. But I'm very happy that we're not *that* scientific, because after we've kept a pile of paper like this we generally draw a conclusion. And the conclusion which we draw from the various experiments and the thousands and thousands and thousands of cases run in Dianetics and Scientology is that they work. And that's the tremendous conclusion that we draw. And it is a conclusion.

We are in the interesting position today of having thoroughly validated a system of human improvement, which you could call a psychotherapy, except it's not a psychotherapy since a psychotherapy is something you do to this reactive bank over here. And we're not working with that very much so we could hardly call it a psychotherapy. Of course, that's very confused too. A "psychotherapy" means *soul* treatment. Did you know that? "Psychoanalysis" means analysis of the soul. Did you know that?

That's true. They've just lost the word. They've just kept on using it beyond the time it meant anything. So we have this situation of the individual who is a space-energy production unit and who is capable of controlling matter and controlling his environment. And if we treat this individual directly—since that is the individual—we find immediately, and so does he discover, that he's immortal.

Well, everybody has been saying he's immortal, what's another word for immortal? Indestructible. This individual is indestructible. Things that are indestructible are immortal. But of course he can change his mind and say, "You know, I'm in terribly bad condition." So he is. He's in bad condition.

You see, if he were three feet back of his head and said, "You know, I am in terrible condition," he would then be in terrible condition.

Now he says, "Now, I'm in good condition." He's now in good condition. You see, bang, bang, bang. His ideas stick. In other words, what he says goes!

But the fellow who is lost in a labyrinth of skull, walking round and round and leaning up against switchboards and wondering what's going to happen now, he changes his mind and he doesn't know whether it was him that changed his mind or the switchboard that changed its mind or that one that short-circuited. So he doesn't get a positive result. He says to himself, "I'm very unhappy," and then laughs. Wrong reaction.

He'll say, "I feel bad enough to cry," and laughs. And then he says, "Well, I'm going to tell myself to be hungry now, so I'm going to be hungry," and he laughs. And he gets the idea after while he must be leaning up against a button over here or something that's short-circuiting his orders. You get the idea?

All right. Now this individual three feet back of his head says, "Hungry." Boy, is that body hungry.

He says, "Laugh." It laughs. See? He said, "I'm sad." Sad. Bang, bang.

But he gets inside and lost in the dark, you might say, and leaning up against everything and stumbling over old garbage cans and he doesn't know what he's hitting and what he's not hitting and he gets the idea—after a while he says, "I'm . . . I'm . . . now I'm happy." *Wboob.*

There he goes. He gets the idea that his postulates don't work anymore. He gets the idea that what he says doesn't go. He gets the idea that he's not able, so therefore he can't control anything. So therefore he can't do anything. So apathy, apathy, apathy. Get the idea?

We have him three feet back of his head and we have to coax him along considerably. We have to coax him along. We have to say now do this and do that. An expert auditor runs it on certain drills and gets him more and more alert and more and more alert and more and more capable of seeing the room.

Oh, he does many things when he's in this stage, he's a very—very queasy. He doesn't know whether he is him or whether to believe himself or not or whether this is actually himself back here or whether or not he hasn't just put something back there, but he's fairly sure that he isn't . . . Oh, he's in a terrible state.

Instead of looking over at the wall, what he does is take a big energy picture of the wall and brings it in four or five feet from the wall, you see, and then he looks at that. That's safe,

isn't it? That's a safe thing to do. Looks at this energy picture, only the energy picture is pink. And he gets back in his head again or he opens his eyes and takes a look with his eyes and he looks over at the wall, "Green. And there's a clock up there. And I didn't see the clock. Oh woe, I'm wrong again. Why should I ever go outside? I can't be trusted, I'm unreliable. My mother was right."

So, the auditor has to get him outside again and say, "Take a look at the wall."

Fellow looks at the wall. He knows it's not the wall. The wall—the wall is pink according to that picture. The auditor has to run various drills on him, gets him up to a point of where he really can see—he isn't looking at pictures of what he's looking at. He's got cute little machines. And the machine puts a point over here and takes a look for him and builds a picture. And then *he* looks at the picture. Cute, cute, very cagey. He loves a game. An awareness of awareness unit is nothing if not a sportsman. [laughter]

So, anyhow, you get him cleaned up so he's no longer looking at his own energy pictures and he's no longer surrounded by blackness and strange rockets aren't pouring in front of his face. And he looks over there and he sees just exactly the wall that you can see, with just exactly that clock and that time and everything connected, that's what he sees. And this is a great relief.

And he says to himself after awhile, you know, he says, "It might be, under certain conditions, if I were a good boy and did not abuse the power which has been granted unto me, that possibly, if I kept my nose clean (having no nose, this is possible), what I say might for a very short space of time, if not too thoroughly questioned, go."

And *that* is such a tremendous state of certainty, compared to the certainty of the human race, that there's no comparison.

Now, do you think you would be able to go down to city hall and tell them how to run the government and have them run it that way? Oh, you're not certain that could be done. Well, this guy who can look at the wall figures he can. Get the idea?

He said, "You know, if I took a real interest in it and I went down and I said do so-and-so, believe me, they would." They would too.

Only the individual who's looking at the wall doesn't have to be hungry—he can't be hungry for recognition because it's very hard to see an awareness of awareness unit which has no mass and which does not reflect light. That's an interesting fact.

Well, the old stories of ghosts, good fairies, bad fairies, demons, things that go *boomp* in the night, all stem from these mechanics about which I've been talking. They're actually not very technical. I'd say a few thousand years ago much more was probably known about this than Man has known till now. But I'd say that now we know quite a bit about this.

We know more about it than they probably did a few thousand years ago because we know how to restore this awareness of awareness unit to the level of beingness it should attain from where it was. And where was it? It was dead in the head of Homo sapiens, saying, "I am a body. I don't know what switch I'm leaning up against, but one thing I am certain of: if I say something, it won't go. Believe me." That's a rather confirmed opinion. We know in addition to the actual fact, the technology necessary to straighten this up.

Well, within this framework (and I've talked to you about a tremendous breadth here of advancement), within this framework, what do you think—the terrible problem it would be to a practitioner, an auditor, in Scientology to have somebody have a chronic neck ache? You think this would be a problem? Sure wouldn't be.

Somebody who chronically has a cramped foot. That's not a problem. Somebody who has ulcers. That's not a problem. Somebody who has eye trouble. Well, that with some Scientologists can be a problem. Because they get so busy looking out here themselves, so forth, they don't see eyes are necessary and they don't even bother to straighten them out. Or they have already had something happen to their eyes which was physically damaging and they've got to put it back together again and they haven't. That can be a little bit of a problem—perception itself.

But the psychosomatic illnesses, the illnesses which occasion today a great deal of publicity for Foundations to solve them (a little joke between ourselves), have been fairly well solved.

What is more interesting to us—far, far more interesting to us—and the only thing that's interesting to us, really, is that by making Man more alert, by making him much more alert and aware of his environment and able to see his environment and to know who and what is in his environment, that his ability immeasurably rises. And that's what we're interested

in. We're not interested in his ills. There's a different slant. We're not interested in how sick he is or how fast we can cure up something he has. Actually we can cure it up usually so fast that it doesn't even present a good problem. The main thing is, how would we increase his overall and general ability so that he can perform and function far better in the society, be happier himself and actually add something to those in his environment. And that to us would seem to be a worthy goal.

And that in both Dianetics and Scientology is where we try to operate. And the exact *modus operandi* of that operation is this: we make the individual more alert by making him more aware. And by making him more aware, we make him more able. And when we've done that, we've done practically everything you can do. There's a gradient scale of how able he can get and nobody to date has even vaguely determined the top of this. But with a few hours in Dianetics and Scientology today, the individual usually goes off the top of what we call the "Chart Homo sapiens."

Fixed up a young man the other day in riding a motorcycle. I was a very disappointed fellow right after I did it.

We were out on the desert doing a little bit of racing, individual hurt his ankle. I fixed him up so his ankle didn't hurt. But in the process of fixing up his ankle so it didn't hurt, I made him aware of the desert, stone by stone and his motorcycle, part by part and processed him, what we call auditing, for about, oh, about forty-five minutes, something like that, made him very acutely aware of this motorcycle. And up to that time, I had been able to beat the tar out of him.

Well, it just shows you. I'll have to figure some way to run into him next Sunday, so . . .

Well, the goals of Dianetics and Scientology today is to increase the level of responsibility and ability amongst the peoples of this country and Scientology and Dianetics are winning in this. They have offices on the five continents of Earth today. We have a *great* many people interested in this subject. And the other day we had an interesting thing occur: An individual that you wouldn't have vaguely have thought of knowing anything about Scientology slipped during a television speech and used one of the codified words, which is only to be found in Scientology—Bishop Sheen—so even *he* might be getting more able.

So we have gained a considerable distance into the unknown and made it known. And those of you who would like to come next Wednesday night, and those of you who would like to participate in a little group exercise here this evening after a fifteen-minute break would be very welcome.

Thank you.

