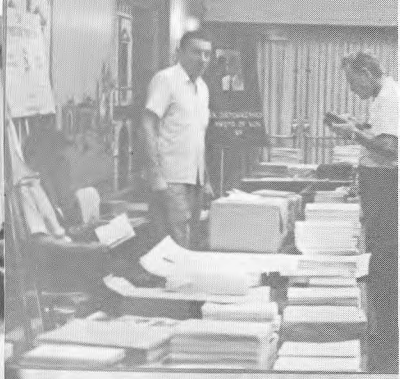


















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Editor: Eleanore Turner
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ABILITY NEWS

In this issue of ABILITY we bring you THE HOPE OF MAN from a lecture which L. Ron Hubbard gave at the July 1955 Congress. It is just as timely today as it was then, if not more so, and we hope that your hope will be increased by it.

. . . . . .

JOSEPH BREEDEN, Class VI is newly returned to Washington, D. C. and holds the post of Director of Enrollment. His work as Franchise Secretary while on staff at HCO WW is well known to all Scientologists. As Director of Enrollment, he will assist everyone who is interested in receiving Scientology training and processing. We are proud and happy to have him returned from England and carrying out this important work in the United States.

Andrew Bagley, long time Org. Sec. of the New York Church, is now Director of the Personal Efficiency Foundation in Washington.

Expected to return soon to D. C. after completing the Class VI Course at Saint Hill are John Fudge, David and Sheila Aldrich and Pem Wall.

. . . . . .

WELCOME TO THE NEW CITY OFFICE --- The Founding Church of Scientology of Florida - SCIENTOLOGY MIAMI - became a City Office in July 1964. Evelyn Hacker is HCO Area Sec., Miami and the Organization Secretary is Stephen Hacker. Saint Hiller, Wilma Johnstone is Technical Director and Edward Noyes Campbell is teaching P. E. in addition to administrative work.

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DEPENDANT
ENTIRELY
UPON
A
GREATER
AND
BETTER
understanding
OF
THAT
FIELD
OR
AREA
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WHICH
ONE
CARES
TO
BE
MORE
ABLE.

L. Ron Hubbard

from
Dianetics '55

SCIENTOLOGY: The Hope of Man

by L. Ron Hubbard

The things which have been happening in Scientology by reason of research and development, have removed Scientology entirely from any classification as a psychotherapy. The facts behind Scientology today are that it is doing things which nothing has ever done before. One of the things which I am very pleased to announce is that we have seldom failed to raise the intelligence quotient of any individual undergoing twenty-five hours of processing at least ten points. And for those who have undergone as much as seventy-five hours of processing we have raised it as much as thirty-five points and we consider twenty - five points routine.

This is something that never happened before. Therefore, it is important that we take a look at this. According to psychology, this is an impossibility. I want to tell you why it is impossible in the field of psychology.

Dianetics, our earliest beginning, was a mechanistic science - very mechanistic, but very precise. Without Dianetics we could not have proceeded, but we had Dianetics and we did proceed.

All Dianetics was, was a very exact analytical approach to problems of the mind and in Dianetics we were closely allied, of course, to psychotherapy. We couldn't help but be, because all of the data upon which we were depending, all of the proceedures through which we were going were in one way or another related to psychotherapy.

But when we moved out of this mechanistic approach, back in 1952, it was necessary to distinguish the fact that we had moved out of a mechanistic approach. We were no longer considering Man a robot. We were no longer considering Man something which you wound up and set upon the track of life and he ran for a number of years and ran down. We no longer considered Man was doing this kind of thing. We graduated from that.

We recognized that Man was basically a machine only as far as his body went and that Man was otherwise a spiritual entity which had no finite survival. It had, this entity, an infinite survival.

One of the basics of Dianetics was survival. The basic principle of existence is survival. That is only true for the body.

A spirit cannot help but survive whether in heaven or in hell or on earth or in a theta trap.

That is the saddest thing to most people. It is so sad that they very well like to forget. They say, "I am going to live a number of years and they I am going to die. And that will be the end of me and you should all feel sorry for me and send flowers."

This is an interesting game but it is not true. If a person thinks of this at all in the Western hemisphere, he ordinarily thinks of it in this wise: "I am going to live a number of years and then I will go to my reward. And I hope it won't be what I deserve."

Now this is another game. This is not to frown in any way upon the principles and beliefs of other religions. But it is nevertheless too accurately demonstratable that an individual is not finished with the game once his body dies. We are on a much higher level in Scientology than the Western religions have been, but we are not on a higher level in Scientology except in our technologies, except in the exactness of our understanding, than those great religious leaders of India who kept the spiritual side of life alive for thousands of years against all materialistic ingression.

When we consider that a great deal of what we now know with great exactness was already known and lost thousands of years ago, we begin to see that we are not dealing with something new when we deal with Scientology. It is not something new. What we are doing with this data IS new. The way this material is organized is new. The technologies with which we can bring about a new state in Man are new. The basic idea, the basic hope of Man as it appears today in Scientology is thousands of years old. If we call Scientology a religion we are calling it a religion out of a much deeper well than the last two thousand years.

This is an accomplishment of material studied over a long period of time, over a quarter of a century, which is a long time to study anything. We today can honor the great spiritual leaders of the past. These people handed along enough tradition to make us aware of the fact that there was a spiritual side to Man. These great spiritual leaders have been hanged, reviled, mis-interpreted, badly quoted, have not been at all comprehended, but nevertheless they are the hands through which a torch has been handed through the centuries so that we could culminate with a greater ability for Man and some hope for his future.

These great religious leaders begin with a monk, a legendary, mythical monk, whose name is probably not, but is said to be, Dharma. That word has meant wisdom ever since. Some many thousands of years ago in the highlands of India he handed out or handed on information which was taken up and carried forward by someone who might never have existed, just as they say Christ might never have existed, and that person was Krishna.

And we go forward from there and we get to Lao Tze, who in his Tao, again handed on knowledge and said there was a spiritual side to life.

All of these people were saying something that was much more important than there is a spiritual side to life. They were saying, "There is hope". People can come to you and tell you that all is lost and that you are dead, you are trapped and there is not hope for you. They can come to you and say this but this is not true.

There is hope. You do go on living. This life is not all there is. There is some future life in which you can do better, succeed more worthily than you have. That is all these great religour leaders said. Whatever trappings have been hung on their words we don't care. Whatever technology they had has certainly been lost. Nevertheless, they did hand on this message to Man. They said, "There is hope. You can do better. This life is not all there is and somehow or other it is all going to come out all right in the end". Without that hope I do not think Man could have survived this far down the track.

Another one of these leaders, Gautama Buddha, who oddly enough never pretended to be a God, pretended to be nothing but what he was, was a man inspired with the wisdom which he had gained and which he taught. At one time one third of this earth's population knew of and was better for Gautama Buddha.

In the Western world if you walk up to a man casually and you say, "Buddha", he'll say, "An Idol", which was the furtherest thing from Buddha's thoughts - to be an idol. He would have laughed and probably did laugh after he exteriorized and came back and took a look around and saw everybody building temples, burning joss to Buddha.

This was not the attraction of the buddhist; the attraction was again wisdom and hope. People poured out of China for centuries over torturous and dangerous mountains and snow-filled passes to drop down into India just to come close to the area where Gautama Buddha had taught that there is hope and that the endless cycle of life and death does not have to continue, that an individual can be free even from this.

The ignorant deified him. But due to him a great deal of this work was handed on and an enormous amount of what we call religion in this Western hemisphere today was given to us directly by Gautama Buddha. It was filtered through the Middle East. "Love thy neighbor" was one of the first lessons he taught and it is that lesson which we have received from the Middle East.

What I am telling you is that these people handed on the torch of wisdom, of information, generation to generation. It was handed along geographical routes, and one of those geographical routes was the Middle East and one of the people who handed it on was a man named Moses. And again it was handed on to a man named Christ. And he handed it on, and even the Arab nations benefited through their own prophet, Mohammet.

These men I consider great spiritual leaders because they gave to Man on down through the years the hope that life could go on.

They gave Man the knowledge that there is a spiritual side to existence, that the business of barter and gain was not all there was to life. And today, sitting in a materialistic society which almost vilifies anybody who speaks of the fact that you don't die right away, and when you're dead you're dead, you see; you're dead! Right on down to this time we are indebted to them.

(continued on page 16)

Scientology Books

By L. RON HUBBARD

Dianetics: Evolution of a Science	$1.25
Dianetics: Modern Science of Mental Health	$4.50
Dianetics '55	$3.50
Scientology: The Fundamentals of Thought	$1.25
Advanced Procedure and Axioms	$2.50
Handbook for Preclears	$2.50
Control & the Mechanics of Start,Change,Stop	$1.25
The Creation of Human Ability	$6.00
History of Man	$3.00
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Child Dianetics	$2.75
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This is Life by Reg Sharpe	$1.50
Scientology: It's Contribution to Knowledge by U. Keith Gerry	$2.50
Ceremonies of the Church of Scientology	$2.00

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Future Leadership in Scientology - a lecture by L. Ron Hubbard	$3.00

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A BOOK CATALOGUE will be sent to you on request.

8 ON BECOMING A SCIENTOLOGIST

Never ask a man 'why' he argues with his wife. The fact is he has or does. Better ask him 'who argues first?' or 'how does an argument begin?'. Don't ask a man 'why he doesn't take a more active role in his community or government?'. Better ask him a question that can be answered with fact. Ask him 'what can he do for them?' or 'how can he contribute to them?'.

Facts, that's what unconfuses people, not theories. Facts alone increase order, bring about higher levels of activity and develop into a greater understanding of purposes.

If a Scientologist is a 'student of knowledge about life and the living of it in a physical environment' - then asking 'why do people become Scientologists?' is to ask an unanswerable question. One is unable then to separate his facts from his theories and so is a bit confused. He's in a wonderment.

Better by far to ask 'who become Scientologists?'; 'what for?'; 'when do they?'; 'where?' and 'how?'.

People want the facts.

- - - - -

One could say that becoming a Scientologist is a factual, or better a fact-full experience. For Scientology, in essence is a study of the facts of Life as we have seen them, as we have found them to be.

Almost everyone alive today has been studying, applying and reorganizing their facts of life, as they see them. Thusly, almost everybody is a scientologist of sorts. Right?

There is a difference however. Although apparantly small in detail, it is an important difference. In fact, it is the prime difference.

Man is today living in a statistically oriented society. Industry, Management, Government, Medicine and the Sciences all are busy collecting facts. Annually billions are spent on research projects. Millions are hard at work collecting and searching out facts about life, the living of it, and the environment we find ourselves in.

By and large though, aren't most of these endeavors for some of the facts, aimed down the avenue of 'effects'? Granted those who are researching are probably well intended - but aren't they more concerned with isolating and labeling the symptoms, the materials and the environment's components in an effort to name everything that has a possibility, no matter how remote, of effecting life?

Take a look around. Some say the first seven years set the pattern for a whole lifetime. Others say, t'aint so, it's the teens. While others have stated and charted and convinced many that it all depends on the various cycles of the moon, electro-magnetic force fields, maternal bloodlines or what-have-you. Aren't each of these theories the result of studying the effects the environment may or may not be creating upon Life?

The general consensus these days seems to be that Life is much the effect of just about everything that is known to exist, and even some of those things which are not yet known.

A Scientologist studies Life too. But with the idea that perhaps Life has had something to do with what is happening to it. People who study Scientology study an orderly resume of what Life has caused in its lifetime, and its existence.

A slight difference, covered in one sentence - but oh! how important for an impartial look at life while still living! For while the rest of the world is studying the facts of life, studying through the isolation and definition of various effects created upon life, we in Scientology have approached the problem from a different side.

We've been studying with the idea that if the living could see, and realize and understand a good portion of what we have caused to happen, good and bad alike, and if we could get it off our chests - to people who wouldn't punish us for telling them nor clack their tongues in disapproval- then perhaps Man would be able to effectively cause better things to happen for himself, his family, his group and mankind.

Who knows but what he might even go along with the posture that ' a Civilization can Survive '.

And we've been comforted all along the way these past 14 years in the belief that Man wants to help himself and others. He wants to do what's best for the most. That he doesn't like to harm and stagnate himself or others, and that he is willing to talk about it so that he can get it all straightened out. And that basically - no matter whether studying the effects upon life or the causes from life - we all want a better or higher purpose in living, as the tangible results, preferably while we're still living.

- - - - - - - -

You ask - "who become Scientologists?"

People like you. People who have an inkling that Man does not survive on bread alone. That all that money cannot buy happiness. That constant devotion to career or community alone do not define one's whole purpose.

Those who become Scientologists are people who hope there's a better more workable way to a more predictable life. A way that does not have death as its first gradient step to a higher state of being.

And you wonder 'what people become Scientologists for?'

To increase their inate abilities and thus enjoy life more. People become Scientologists for the most part, as a direct result of their contact with our various levels of training and processing, other Scientologists, and our books. What happens that's so special? As one studies Scientology, one begins to realize he was right about a whale of a lot of things, even though others said he was too far out, or suggested he was wrong.

Many come and stay and grow because here they find their deepest thoughts and ideas about themselves and their fellowman, their world and the universe - are easily understood, indeed have been readily discussed and written about for over a decade. These are the reasons, the facts of what people become Scientologists to do.

'When do people become Scientologists?'

When they recognize the orderliness and factuality of this philosophy's scientifically gathered data, and determine for themselves they can win in spite of whatever their individual shortcomings may seem to be. People decide they are Scientologists, when they see and experience a win, in some area of life's activity where they had previously been stopped or at an impasse. And when they realize that a win for them is a win for all.

People become Scientologists, by and large, when they finally snap that one need not be an only one - nor a lost soul in a nameless group to help himself or others. The key point around which such a decision is made is this - when a person can put his whole attention on a specific project or course of action, stick with it til completed, and win - having all the way the feeling that he was going to accomplish the feat, someway.

'Where do people become Scientologists?'

In a variety of places. In a coffee shop discussing a chapter in a Scientology text or a restaurant drawing the formulae for Communication on the table cloth for a friend who wants to improve his business' capabilities.

People switch from studying Life from the effect-side to the opposite view, studying from the cause-side, when and where they find their personal understanding of Life in this physical environ validated and understood by another living being. Not before, and rarely much long afterwards.

It's an instantaneous thing, this rapport between humans who understand or cognite on the same parcel of truth together. An Introductory Course is a joy to attend for that reason. Many living entities, all of a sudden, realize together that they know what they know, and have known for some time, but had never really thought anyone else cared much, let alone knew too!

And 'how do people become Scientologists?'

That my friends is the crux of the whole thing. This is the one question only the individual can answer. It is the only one that puts the full load of doing something on the individual.

We've got courses that give information and courses that give instruction in the basics. We've got group activities. We've got mutual participation programs where people get together and apply the newly understood basics in supervised co-audits. There are Academies to train those who want all the skill and know-how necessary to the professional auditor. But 'how' rests not on our programs. Nor on our advice, technical assistance, books or willingness and availability -- but rather on the individual's decision and his subsequent action.

Having found answers, having learned workable techniques, having an increased level of causation in one's life and having sensed, measured and experienced within a group working toward easily recognized goals for himself as well as mankind - one asks, 'how can I become a Scientologist?'

No - no, the question is not how to become! For he is being a Scientologist. Right? There's a difference in being a scientologist-of-sorts, a student of knowledge about life from the effect-side, and being a Scientologist. The first is one who is studying the effects that have been created on him. The student of knowledge about life from the effect-side is collecting data and statistics only, and the Scientologist is studying life from the cause-side ONLY!

The difference is actually only one of consideration. Right up near a fellow's chest he must decide for himself - whether to study the effects things have on him, all the effects possible that can be made on life, or to study the causes Life can create upon its environment.

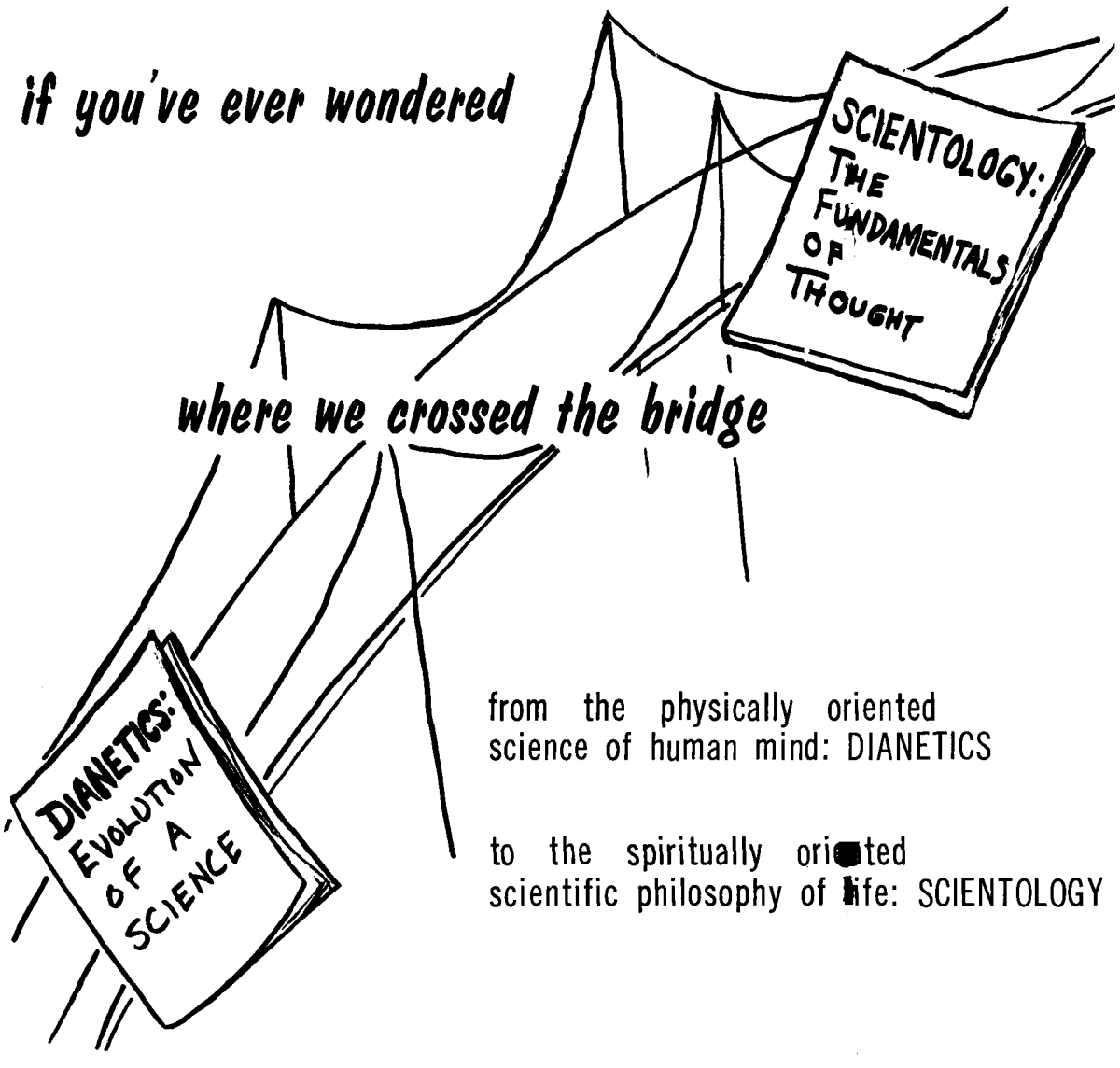
And it's not hard to distinguish those who've decided to really BE SCIENTOLOGISTS. They move. They uncover a fact, and they spread the news. The facts get spread about - and to that small degree Man is less confused on the subject of Life and the living of it. And we all move forward another notch.

If you want to find out what we have been shouting about for such a long time -- c'mon in and get some FACTS about Life as we see them -- a Life that begins with the consideration, 'I feel that I might someday reach a state of being where I could create a few good effects on this old world'.

That's the basic reply to 'how to become a Scientologist'. C'mon in, the water's fine, not near as deep as you might have thought, and besides - the more the merrier! After all, it's our postulate, that "A CIVILIZATION CAN SURVIVE".

See you soon?

by Michael Moran, HPA III



from the physically oriented
science of human mind: DIANETICS

to the spiritually oriented
scientific philosophy of life: SCIENTOLOGY

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CONGRESSES AND LECTURES .....

The Levels of Awareness Congresses held simultaneously in Washington and Los Angeles were a great success. There was great interest in the selected tape lectures by L. Ron Hubbard on recent technical developments - particularly well received was Ron's lecture on International City, the Scientology Plan for World Peace. In Washington, two films in which Ron demonstrated Level VI materials were the crowning feature of the Congress.

Wing Angell lectured on dissemination in Chicago and conducted a seminar on Assists. Other lecturers in DC were Beth Fordyce, Eunice Ford, John Farrell, James Pinkham and there were many short descriptions of their achievements by field auditors.

The week following the Congress, another large audience gathered in Washington to hear Jack Horner - the first Class Six graduated from Saint Hill and the first returned to U.S.

Jack has been making his presence felt and his voice heard in many cities from New York to Los Angeles in the past two months. He has progressed, as a pc, to the point of having 56 GPMs run out and the reality of his case gains is very evident!

ANNOUNCING THE NEW YORK FILM CONGRESS

on October 17 & 18, 1964

in the Tudor Room, Henry Hudson Hotel 353 W. 57th Street, New York, N.Y. for the public and Scientologists.

subject: The Anatomy and Practice of Understanding

with SOUND FILM DEMONSTRATION BY L. RON HUBBARD of advanced Class VI material.

$10 for two days, $5 per day, $3 for one morning or afternoon (plus $2 for films on Sinday afternoon.)

Nursery for children during Congress hours: Free.

For further information phone: WA 4-1142.

The next big Congress in Washington will be held on January 1, 2, 3, 1965!

SCIENTOLOGY ORG NEWS

HAD YOU NOTICED? The Founding Church of Scientology of New York has become one of the big Scientology organizations in the US. There is a full-fledged Academy teaching HQS and HCA, the students' progress being closely supervised by Director of Training, Harold DeFord, D.Scn., Class IV. Stanley Stromfeld, Class Six, newly returned from Saint Hill, is Director of Processing and personally supervises the auditing of each HGC preclear. Plans are afoot to provide many more auditing rooms to meet the growing demand.

Harold Ladas, Class IV, became Organization Secretary on August first, at which date the franchised auditors of the Scientology Center closed their doors on 3rd Ave., and joined the staff of the Founding Church on 24th Street. Denise Seeley has left to go on the Saint Hill Special Briefing Course - and Bob and Joan Thomas will be going to Saint Hill in November.

Eunice Ford continues as HCO Area Sec, New York.

Introductory courses, supervised co-auditing, training to professional level and skillful HGC auditing produces the gains you have wanted to achieve from Scientology auditing! All of this can be obtained in New York.

Write, phone or come in to see the Registrar, 200½W. 24th St., New York. Telephone WAtkins 4-1142 (Area code 212).

HASI TORONTO TODAY....

Canadian Scientologists can expect a full fall schedule from HASI Canada's expanding staff, which now includes Edith Spiller, HCA, a recent Washington graduate.

John and Tuc Farrell have been quite busy these past few months in the Toronto and Montreal areas re-acquainting many long time Scientologists and Dianeticists up north country way with the latest programs and training procedures.

Judging from the planned activities at this HASI outpost for the next few months - starting with lectures by Jack Horner, D.Scn. Class VI, just returned from Saint Hill, on Labor Day weekend and a visit to the area by HCO Continental Secretary, Eleanore Turner - HASI Canada will be growing rapidly.

A top-notch staff, top-notch technical training and top-notch disseminators are the common denominators of a successful Org. Throw in the willing support of such people as Lu Bautenheimer, HCA, who works a full time job nights and helps on staff days -- and you get the picture of the potential in Toronto now.

Canadians! You have a HASI now. John and Tuc and their staff are ready to help you with Scientology Training and Processing. Their phone number is 533-1253 (Area Code 416).

THE HUBBARD GUIDANCE CENTERS

What is the most predictable real gain you can expect from an intensive in the Hubbard Guidance Center?

From a recent survey of preclears and auditors, the prevalent answer is -- you can expect to be able to handle your problems with greater ease. An unsolvable problem will no longer be unsolvable. The survey also indicated greater stability in maintaining this gain.

The second outstanding recent achievement has been the full repair of cases that need repair -- and particularly in opening and nearly clearing two that hadn't been cracked in 14 years of auditing. Free needles have been occuring on and off as barriers to living are destimulated. Achieving a state of Release is a matter of routine.

The third predictable gain is finding out that auditing and Scientology work with great certainty.

Fourth, many report clearing up of psychomatic troubles.

Predictability of gradation, stability of gains, and reality on your own case are major factors in the successes current in the Hubbard Guidance Center. The auditors are trained and supervised by Saint Hill graduates, who also assess the cases individually.

The Hubbard Guidance Center, as does all of Scientology, exists to increase the causativeness of human beings, making the able more able.

The realization that you can handle your problems and the resolution of those problems that you had considered insolvable is a routinely expected result of an HGC Intensive.

The gradient raising of your cause level is your assurance of freedom to understand and carry out your intentions for yourself, for the people you associate with, and for your environment.

The Director of Processing of the Hubbard Guidance Center in Washington, D.C. is David Aldrich, Class Six, newly returned from the Saint Hill Special Briefing Course. Sheila Aldrich, Class Six is a Staff Auditor.

In New York the Director of Processing is Stanley Stromfeld, Class Six.

A Class Six auditor is a new level of being, well above Clear. Come in now to achieve auditing gains greater than any you have ever experienced. We want you to join us in this greatest adventure of all time - the creating of free spirits!

For information on costs, scheduling and living accomodations, write, phone or come in to see: The Registrar, 1812 19th St.N.W. Washington, D.C. or 200½W. 24th St., New York City or 2005 W. 9th Street, Los Angeles, California.

(continued from page 6)

Today we came into possession of an enormous amount of magnificent information: the physical sciences. Although these ran off and pretended to be an end-all in themselves completely divorced from spiritual existence, nevertheless, they furnished a modus operandi by which we could analyze the teachings and understand them better. Out of the analysis and understanding we actually achieved a gread deal. Don't think for a moment that when I put together Dianetics I was not completely aware of practically everything any one of these men said in his own district and on his own home ground. If I had not had that information, we would never have had Dianetics.

But what did I, a Western engineer, do? I said, "Well, these men are too sold on the spiritual side of life. They're overboard. Nothing practical. We want everything workable. We want wheels. We want cogwheels. We want a standard proceedure by which we can take a look at somebody on a couch and say, 'Zip, zip, zip'." I was persuaded to this to some degree by my engineering friends - to some degree.

I could not completely tolerate looking this picture in the face. And I dare say that there are some Scientologists who cannot tolerate looking this picture in the face directly, because it's too much truth. They like a few more vias. If you look at something too straight it's likely to look back!

So I said, "They're too spiritual, they're too unworkable. They themselves, the Eastern cults, religions and so forth, are themselves in poverty. They cannot handle their own problems, therefore they do not have an answer except, perhaps, that there is hope." I was wrong.

The biggest mistake that I have made, and I have made mistakes, believe me, was the day when I said, "All right, we'll call this a science. We will agree that the Western hemisphere is not ready to accept anything spiritual or religious. We will call it a science. And this science we will call Dianetics, which means, 'through mind'." That was myself approving with society and I never should have approved. Why? Because we went on a wide, large via. We associated ourselves with psychotherapy and that was not good. It's not that there's anything wrong with psychotherapy, it's that they already have a tremendous background of failures and so we failed to some degree ourselves.

It was only in 1952 that I recognized that we must be dealing with what we called right there in Dianetics the Awareness of Awareness unit. We must be dealing with an awareness of awareness unit which had tremendous survival power because, by very scientific, unquestionable means, I could track back the life of this awareness of awareness unit life after life after life.

You or I or any scientist worthy of his name - I mean a scientist, not a psychotherapist - I mean a man who is educated into exact mathematics, who is educated into precise, disciplined ways of thinking - could discover this. If any such man or any thousand of them cared to go over the backtrack of this research,

they would have to come to the same conclusions.

These conclusions are that Man is actually a body run by an awareness of awareness unit which has infinite survival power, even though it can get into a great deal of trouble.

We have today a little turbulence which stems immediately from the fact that a lot of people were saying, "Dianetics was all right, but this Scientology, we don't know. Dianetics was fine, I liked Dianetics. But Hubbard went crazy or something and he moved out of that and now we don't have anything". That's right. They've got a handful of nothing called a Thetan. And that nothingness contains all the life there is and all the experience there is.

We knew, once upon a time, that we had to raise people's self-determinism. We knew that by raising their self-determinism, we would have better people.

Well, let me tell you something. If we do anything BUT raise their self-determinism, if we do anything else but better their self control of their environment as a spirit, we've failed - flatly. Remember, I have watched a long, long parade of cases. Thousands and thousands and thousands of cases, more case histories than have ever been examined by anyone in the field of psychotherapy. Because, believe me, we collect them. People are anxious to be processed. They are not anxious to psychoanalyzed. In the few short years that Dianetics and Scientology have been alive, we have processed more people than were ever treated in the sixty years of psychoanalysis. These are exact figures.

But we were not in the business of psychoanalysis. Whenever we have neglected this factor of raising the self determinism and ability of this awareness of awareness unit, wherever we have stressed machine reaction, wherever we have attempted to heal the body at the sacrifice of the man we have gotten a leg, maybe, that worked better, we have gotten a nose which maybe twitched better but we haven't gotten a better man. Now that's interesting, isn't it?

The culmination of this material, a study which has included intelligence testing and personality testing, has brought me to the conclusion which, as far as I'm concerned, is THE conclusion: that we cannot lose if we stress the spiritual side of man and that we always lose if we stress his material side. It's taen me twenty-five years to come to this conclusion and I give it to you just that way.

Why didn't psychotherapy ever raise anyone's intelligence? Why do they cut up men in order to heal them? They do that for just this reason - that they know they can get nowhere by doing it. They can get nowhere by handling this mechanical object called Man. The mechanical object is not handleable by other mechanical objects. Here is the same proposition. We have two cars sitting in a garage and one of them has a flat tire and the other one sitting alongside of it is without a flat tire and we

come back three months later and those cars are still sitting there, one of them with a flat tire. Did the other car ever repair the flat tire?

Man is better than that, which is baffling. He can always grow a new tire, one way or another through the genetic line or something. A car can't even do this. But as long as we treat Man as a machine, he is capable of doing all the things a machine can do and no more.

It is a fantastic thing that today in the twentieth century thousands of years of belief in the field of religion have materialized into an actuality which can be put into effect rather easily by the average individual. We have brought at last this material into the category of the practical. The oldest material Man has - hope, the spirit - has come to a culmination of being intensely practical.

Now, let me say something about this word religion.

You know that religion has a great many meanings. It can mean an enormous number of things. And where the public at large turns away from religion, they don't really know what they are turning away from. Where they are turning away from it, they are turning away from its impracticality and that's all they are turning away from. If you ask some avowed atheist, "Why are you mad-dogging on the subject of God? Why do you talk, talk talk on the subject of God?", this man says, "It started out when I was a little boy and I asked him for a new bicycle and he didn't give me one and my father beat me with the bible". He's telling you what? He's telling you it didn't work.

I practically cleared a preclear the other day by asking him just one question. Of course, this was just a freak case; he was a well educated man in Scientology. The preclear sat back and he did a sort of dazed look at his past on this one question and all of a sudden heaved a deep sigh of relief and was in beautiful condition.

What was the question? "Which of your parents," said I, "would you rather have run 8-C on you?"

Now 8-C, you know, is a little process by which you have someone go over and finish a cycle of action on one command.**

** 8-C was originally the designation of a process series, SOP 8-C, first published in the Journal of Scientology, Issue 24-G, January, 1954. It became identified with the first process of this series, "send the preclear to various places in the room, one place at a time". It was then further strengthened as a process by the auditor making sure that the command is carried out by the preclear and acknowledged by the auditor before another command is given. The term has become more and more broadly used to mean "good control".

This preclear took a look at his father and said, "Well, my father would probably be the best". And then he said, "No, my mother sure would have made sure that I went over and touched that wall. No, but she wouldn't have let me touch that wall. She would have said, 'You go over thare and touch that wall, no, I mean the other wall. What are you doing that for?'" All of a sudden the preclear said, "About my father, he just would have said, 'What wall?' He never would have ordered me to go over and touch the wall." The preclear said, "Gee, with the kind of auditing I got when I was a kid no wonder I got messed up!" He accepted it as an explanation and revived. Remarkable, very remarkable.

Do you realize that where religion has been used for the self-centered and selfish control of other human beings, it has been defamed? When papa was a member of the bible class, and he came home and he said, "If you don't be a good boy, yak, yak, yak, you're going to hell". If you don't do this, if you don't do that, threat, threat, threat, punishment, punishment, punish-ment, threat, threat, threat. You know that's awfully bad control. That's not good 8-C, is it? And where something has been used as bad 8-C, we can then expect that a great many people in the society are going to rebel against it, just as they will rebel against any auditor who said, "Now look, there's a wall right over there in the air. Now walk over to it and touch it. All right. Now feel the floor two feet above where you are standing. That's fine." Then he'd close the doors very firmly, and he'd say, "Now there being no doors here, walk out into the hall." Supposing he did this, however, "Now if you don't locate your chair at once a lightning bolt is going to originate somewhere in the vicinity of your head and you're going to be very sorry." Does this sound like good 8-C?

There are two kinds of control. There's good control and there's bad control. I can show you a process which demonstrates that a total absence of control is sickness itself. A child who has no one in his vicinity to control him as much as he is controling things is on a stuck flow. He is incapable then of proceeding. He gets upset. The total absence of control is itself sickness. I could demonstrate that to you but you'll have to take my word for it. The most aberrative person in your bank is probably the person who should have but did not control you. If you try to run out that person this way - what did this person want changed, what did this person want unchanged, what did this person want changed, what did this person want unchanged - you'll find your preclear becoming quite ill. All of the tiredness, the upset, the confusion and the hectic necessity to make an effect upon someone will suddenly rise up and haunt him, because that person should have controlled him - his mother, his grandmother, his father - and did not. This then left a sort of hole in existence which was timeless,

because time depends upon change. And change is part of control.

Without control, without moving particles, without being one's self moved, do you know that you would just float forever in a timeless void? So, there is something to control.

But the word control has been so much misused, and control itself has been so badly done that control is almost a curse word.

There is good control. It would be a type of control where we had some agreement and knowledge of the goal to be attained. Do you see that? Some agreement and knowledge of the goal we were trying to reach, that would have to be there. It would have to be knowing. At least one party would have to know it very well and both parties would have to know it somewhat, for control to be functional. We would have to have an agreement of goals. Another thing we would have to have would be completion of a cycle of action. Once a command was given it should be completed before a second command was given. We shouldn't tell somebody, "Now pick up that bunch of flo-- no, leave it there." What I am describing to you is bad control, and that is very bad because it scrambles and confuses.

Bad control is done when one of the parties is totally unaware of control being accomplished. Usually the person who is being controlled is unaware that he is being controlled or something of the sort. But, when the person who is doing the controlling does not know it but is merely acting compulsively or obsessively, we get a situation where cycles of action are not agreed upon, the cycles of action are not completed and we get chaos and we get bad control.

We look at the spectacular, unreasonable stunts. We look at some young man saying, "I could run this country better than everybody else, all you have to do is tell everybody to believe in God and therefore the country will run well." He gets up on the Capitol steps in Washington and forty-five thousand people come to hear him say that and he says, "That's all we need and that solves all our problems - and be good or you'll go to hell."

We look at a stunt like this and we say to ourselves, "Religion!"

But when we say religion the way we are saying it, we are talking about the spititual side of existence. We are talking about this strange fact that if the awareness of awareness unit is not itself in control of the body, the body is sick. In other words, if we neglect the spiritual side of existence and we do not recognize the existence of a spirit, we don't recognize the part which this plays in life. We are making an open-armed bid for all the evils which escaped from Pandora's box. We're just asking for it.

A little child goes to school and they say, "Be careful now, eat your vitamins, be careful how you walk across the street, wear your clothes, wear your rubbers, don't play in those mud puddles...." on and on and on in a constant tirade of what he's not supposed to do with his body, reasonable or not.

And nobody ever says to him, "Son, your self-determinism depends upon your ability to tolerate the actions of others or to direct them at will. It depends upon your ability to have charity toward your fellow men. It depends upon your ability when in a position of trust to demonstrate mercy. It depends upon your ability to make postulates stick on that body. When you tell it to walk, it walks." Nobody tells him that, and by not telling him we have forecast for him a life of turmoil, confusion and sickness and I would say that is a dirty trick to play on any kid.

If the awareness of awareness unit is in control of the organism knowingly, we can expect a healthy body and a successful life. And if a machine is thought to be in control of the awareness of awareness unit, if it's all just figure-figure and you-are-what-your-body-is-and-no-more and everything runs for the body exclusively, we have sickness.

Scientology is knowledge. That's all Scientology is. The word Scientology means knowledge, that's all it means. Scio means knowing in the fullest sense of the word. Many people believe that this is named after science. No, it's scio, knowing in the fullest sense of the word, studying how to know. This is the same word as Dharma, which means knowledge, Tao, which means the way to knowledge, Buddhism, which means the way to spiritual knowledge. It's an old word, a very old word. It happens to contain within it today possibly the bulk of what is knowable in terms of theory, that is immediately knowable to anybody anywhere.

It contains in itself something else. It contains a positive direction, a positive goal, and is itself committed along a certain path - and this is the first time that this has ever been committed along this path.

There is no doubt any longer in my mind that a postulate made by an awareness unit is a higher manifestation than any energy-space manifestation and that the postulate is totally and entirely in control of space-energy manifestations, a thing which would be news to a nuclear physicist but which could be proved to him.

A thought is the most senior thing there is. It is senior to any and all masses because thoughts can handle masses.

Thought handles mass. Of course, they have all been saying this for years but they couldn't prove it. A fellow says, "All right, there's that big truck running right at me and all I have to do is say, no truck. Is that the way it is? Right away that handles the whole situation?" What are you doing in a mass that can be run over? That's where you enter that problem. Since you could be there just as easily in no mass at all. That is what is startling and what is new.

Scientology contains a direction and it contains a goal and the goal is simply greater freedom for the individual. When we say the individual we are talking about something as precise as an apple. We are not talking about a collection of behavior patterns

which we all learned about in the study of rats. We are talking about something which is finite. We are talking about somebody. The somethingness that you are and the capabilities that you can be and this is what we are talking about. We are not talking about the color of your hair or the length of your feet. We are talking about you.

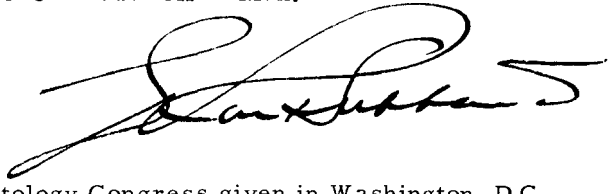
We know what we are talking about when we talk about you - and therefore, a greater freedom is indicated for this individual, you. Why? Because this individual, you, is today threatened by one of the greatest cataclysms Man has been called upon to face. He is threatened by a lot of bodies running around, evidently on total automatic, doing and planning interesting things for the demise of the race. The next few years are going to be nerve-racking years.

If we understand what we know, we can go a long way in assisting or mitigating the effect and onslaught on a society of weapons which exceed the imagination of any of us in their destructive power and which are going to cause on every hand a decline of the state of Man unless some of us know what we are talking about. Fortunately we do know what we are talking about.

It will depend upon us to a very large degree whether Man will become an animal in earnest or will continue to be a spiritual being. Because Man is today threatened by men who have become animals, who have no thought of any other thing than this.

This work does not represent a revolt; it doesn't even vaguely represent a desire for the demise of any of these beings. All it represents is the hope that Man again can find his own feet, can find himself in a very confused, mechanistic society and can recover to himself some of the happiness, some of the sincerity, some of the love and kindness with which he was created. If Man can do this and if we can help in any way then all the years of my life and all the years of yours will have been well paid for, and none of us will have lived in vain.

We have a practical religion. It is a practical religion and religion is the oldest heritage that Man has. The fact is that we do not fit at all or have any real contact with medicine, certainly not with psychiatry. We do not exist in the tradition of psychology. We can only exist in the field of religion. It is up to us to make religion a much better thing than it has been and to use it to run much better 8-C on our fellow Man.



(From the Scientology Congress given in Washington, D.C. on June 3, 1955.)

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Donna Fisk is returning soon to Seattle from Saint Hill.

We wish to acknowledge the good work done by Irving Garfield in Puerto Rico this summer. Thanks to Irv, this Carribean neighbor to communist Cuba is becoming well acquainted with Scientology.

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