Issue **Ability** 37

MAN'S RELENTLESS SEARCH

L. Ron Hubbard

THE OFFICIAL PUBLICATION OF
DIANETICS AND SCIENTOLOGY

ABILITY Magazine
The Official Publication of Dianetics and Scientology
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Circulation Manager: JIM GOSS
Produced at the Distribution Center, Silver Spring, Maryland

Scientology, New York

PERSONNEL EFFICIENCY COURSES
ADVANCED COURSES

Personal Auditing Church service Sunday, 8 P.M.

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New York City, New York

RON'S HOME AGAIN !!!

This Issue of ABILITY Magazine CELEBRATES the return of L. RON HUBBARD, so long in England, to AMERICA and to SCIENTOLOGY, UNITED STATES, with the printing of "MAN'S RELENTLESS SEARCH". The text is taken from Ron's Welcoming Address to the great British CONGRESS ON HUMAN PROBLEMS just recently and so successfully completed in London.

It means a great deal to all of us in America to have Ron home again.

He is now personally teaching the Fifteenth Unit of the Advanced Clinical Course. This means the creation of a large corps of new, top-trained, key Scientology personnel for America and for all the countries represented in the Course — in other words, the world.

The Hubbard Guidance Center is now personally and closely coached and given technical direction by L. Ron Hubbard and the H. G. C. staff are as yet the only auditors anywhere outside the 15th A. C. C. who have in hand the processes of S. L. P. ISSUE 8.

At the ACADEMY OF RELIGIOUS ARTS AND SCIENCES many are the benefits of Ron's return, and not the least of these is the return with Ron of the Academy's wonderful Superintendent, Mary Sue Hubbard. Susie is looking more beautiful than ever and brightening the comm-lines everywhere.

At the ACADEMY also is the Weekly Lecture Evening with Ron talking to all the students. This always means TWO-one hour lectures. The lectures on these evenings follow a definite pattern of training and in themselves comprise a special course for professionals.

At the Distribution Center, Inc., we decided that something had to be done special to celebrate Ron's return. So:

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tion to this never-before material. Man's relentless search is ended and the game at last begins.

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MAN'S RELENTLESS SEARCH

L. Ron Hubbard

We have now arrived in Scientology at a point where Man should have been for the last five thousand years. And because we haven't arrived until now Man is in the condition he's in, and it's ALL OUR FAULT — we just take ownership of all these difficulties because we don't mind owning them. The history of Man is studded with a number of errors. I think that if you will look it over you will find that there are quite a few errors on man's track, and I think you will also discover that each and every one of these errors is due to the fact that man did not understand himself.

One might say that man made these errors because he was seeking TO understand himself.

In seeking to understand himself he excluded the rest of the world out.

Most of the philosophic searches that have gone into man's history have been quite interestingly on the First Dynamic — an individual looks into his own cranium, sees some neurons synapsing and says, "Ah, that is what the world is like!" - and they didn't bother to look over at their next-door neighbor and discover that he also was looking into his own cranium full of neurons going "synapse."

He didn't bother so he invented gunpowder. Before that he invented catapults. Greek fire. Before that he invented pebble throwing and stone axes.

Now what forced man to invent all these things? Did you ever see a replica of a catapult in a museum? (Of course I won't ask you if you ever pushed a catapult.) A huge wheeled contrivance with enormous arms and springs and so forth. Quite a fantastic instrument — the high point of Roman warfare. The roads which we travel on today right here in London have nine-foot road beds. Nine feet deep simply so that somebody could run a catapult over them. (So we can't say that the catapult was entirely a dead loss. The busses don't bump as badly as they would while going around Oxford Circle.) And so man made history with his catapult.

Now, when we look over that amount of effort, that amount of hugeness and ingenuity I wonder if he'd put as much time in on trying to understand his fellows he wouldn't have found it unnecessary. But he evidently did find it necessary. He built catapults. He went around to do what? To batter down the cit-

adels of other cities and nations. He wanted to batter down their walls. Crash through. So that he could do what —

So he could MEET somebody.

Well, now YOU figure it out. He was on the right track but doing it rather crudely. He did know there was somebody on the inside. And he went at it the best way he knew how, with a catapult.

This survives into modern times. The mathematics of James Clerk Maxwell, the various contrivances that people built - wet batteries. And they made frog's legs jump. And so forth. And these things today are running huge plants and industries and producing things and helping man out in all directions. THAT, TOO, has become the modern catapult. What's done with it? They use electricity today to batter in somebody's skull so they can do what? So they can meet somebody.

Now it is obvious that this must have some point to it. The electric shock used in psychotherapy must be some kind of an effort to better something down. So, whether we're using ancient weapons or modern scientific developments, apparently the goal is just about the same as it was.

The idea seems to be that if you can throw enough stuff, if you can hit hard enough against an obstacle, if you can press home far enough — man is evidently convinced that he will meet somebody.

And in Scientology without any such extraordinary measures we have finally met somebody.

* * * * *

Man's relentless search was Where is he?

His search which continued over lord knows what length of time has consisted of simply this, where is he what is he doing what is he going to do. Always the other fellow. What is he going to do? Where is he? What does he consist of?

Now the most preposterous theories have been evolved by man to answer these questions. There is no theory that you at present I am sure could think of that has not been advanced as a solemn scientific theory. Just think of a silly theory about life. Well that's been seriously advanced. I'm sure of it.

The facts of the case are very very elementary — what he was looking for was evidently not easily discoverable because he

didn't think he'd found anything unless he could see it and what he was looking for was invisible — a *thetan.

It's very interesting and rather amusing when you look over the extraordinary efforts the huge universities the enormous monasteries and the great illumined tomes which have been written just to avoid having to answer the question of where is he and what is he going to do. Fantastic. If you put together everything that has been written or inscribed on the subject of man, what is he and where is he, of the last two thousand years, it's very possible that Earth would kind of start to wobble. It would be topheavy in the one spot where you've piled up all this. It's quite a bit of stuff.

Now for two thousand years man held one of the more INTERESTING ideas. He said that there was such a thing as the human soul. That was pretty close to the truth, it went a long way. Then he tried to use this as a control mechanism. In the auto da fe he tried it. A few hundred years ago the British nation was in thorough protest against some of this sort of thing with "what will that fellow Torquemada do next" as one of the common questions in the streets. A British ship would go into Cadiz and suddenly a flag boat would come out and haul off all the crew and take them to a dungeon and put them on racks and make them confess and then because they had confessed, to make them sure to go to heaven why they would burn them at the stake. It was quite an interesting system they had of exteriorizing people.

You can always exteriorize a thetan by leaving nothing left in which he can be.

When they tried to use this as a control mechanism, this discovery of the spirit, it corroded. And people rather fell away from it. And some people went so far away from it as to completely negate the whole subject and they went back to battering down the walls of citadels but these fellows were battering down the walls of citadels for a very peculiar reason. Just to batter down the walls of citadels. They didn't think anybody was there.

And our modern curve, you might say, is "There's nobody there, knock the wall down anyhow."

Once, they had discovered this knowledge of the spirit, and then they abused this knowledge with very poor *8-C. Torquemada ran very bad 8-C. I looked over some of his records and

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*THETAN - the individual, the individual life unit as distinguished from mass, body, energy or phenomena. Term taken from the word THETA, the LIFE STATIC. See Axioms One through Ten in SCIENTOLOGY: The Fundamentals of Thought, by L. Ron Hubbard. Available from Silver Spring.

I had one of his books at one time. It was bound in human skin (naturally). It's all about demon exorcism and it's very bad 8-C. For the life of me I've been looking around for one of these demons ever since and I haven't found any. I've exteriorized a lot of preclears out of some funny looking clothes, that's for sure — they wear black energy sheets, white energy sheets, rusty mental image picture chains, I have found thetans in chains but haven't found any demons. Therefore I think what we consider a demon must be a thetan in chains. I think that must be more or less what the combination is. Well, Torquemada was trying to excorcise all demons. And we're just trying to exERcise thetans. Entirely different procedure.

But having done this bad thing then what was the natural reaction of the world at large? It was "this thing looking for spirits or being a spirit though an interesting game is not so good, you get burned at the local stake, something bad happens to you".

When we look over this activity we can see that man sooner or later would negate against it, but one never expected him to negate against it to such a degree as he did. He finally stopped the search entirely, and this happened at an exact specific date. It happened at Leipzig, Germany in 1879. The whole thing came to a dull, grinding halt. Psychology, which is the study of the human psyche, which is the Greek for spirit, became a study of PHYSIOLOGY. This sounds like a gag, it sounds that way to many people, but the funny thing about this is that it's absolutely true, it's exactly what happened. A fellow by the name of Wundt — the Only Wundt — invented what he called Wundtian psychology. And all that psychology proceeding from that time forward, until now, which is taught at Oxford, which is taught at P r i n c e t o n, which is taught in jails, is totally a PHYSiological study. Each one of their t e x t b o o k s starts out glibly and says, "well of course psychology is actually difficult to define to a layman — you really have to know the full history of the subject before you can define it." And thus having expertly defined it they go on and say that psychology does not have anything today to do with the human spirit or even the mind.

What it has to do with is the nervous response mechanisms of the body, the physiology of the brain, the humber of curliques you carry around in your skull because you had no other place to put them.

In the newspaper the other day a psychologist had this to say

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*8-C — Technical term for Opening Procedure of Standard Operating Procedure 8-C. Get DIANETICS 55! by L. Ron Hubbard for complete run-down on the term and on the process. Available in the new hard-cover edition for $3.00 at the Distribution Center, Inc.

— the well child is far more prone to mental illness than a sick one — because he's more active in the environment he gets more bumps so therefore a sick child is better off mentally than a well one.

You make something out of it — I couldn't. You can see that we are not mentioning this subject out of a desire to kick it out or anything of the sort — it's doing a good enough job of that itself.

I am remarking on this because it is a symptom of the total negation against the human spirit. The motto of this symptom called modern psychology is: "We want no more of this human spirit which led us into trouble, so now we are going to invent and study a spiritless individual who consists of neurons, bones, blood, sinew and stimulus response mechanisms, but no soul."

No livingness within it which can rise above its environment and meet circumstances and situations. What a deadly philosophy!

Having invented this spiritless thing and called it man, man is then adjudicated in psychology as a totally stimulus-response fellow who when you show it black it shows back black, when you show it white it shows white, when you say jump it jumps. What is remarkable is that nobody seems to have noticed that these things don't occur. I don't know whether you have tried to handle anybody lately — when you showed him black he said gray and when you said jump he loped or just looked at you amused.

So, what about this stimulus-response mechanism? Does it exist? Yes it does. It exists as a MIND. But, is it much of the person?

Well, it's enough of him to give him some trouble. That's how much it is of the person.

* * * * *

What do we do about this? How can we look at this fairly? Well, the best way to look at it I think is to realize that man in his studies over a long period of time got into very serious trouble by following through the theory of the human spirit. This is how we got into trouble. And so at length he invented the philosophy which would abandon that whole aspect entirely, and that would be a materialistic study.

So that then, he could go on battering down walls without having to meet anybody. I think that he actually negated against the whole thing and invented something called Wundtian psychology and modern psychiatric approach and so forth mainly because he thought that it would lead to less difficulty rather than to greater triumph.

A thetan who wants to stand out in the open and breast the world is a pretty brave guy. And enough of them have done this and gotten into trouble that they have said well, we'll pretend so thoroughly that we're not here that we'll not BE here at all and then we won't have to worry about this.

Let's look at the nobility of man and draw its curve right along with this same thing. The idea of a better nature, the idea of a high purpose, the idea of being able to override your own troubles. That, too, must have gotten man into a considerable amount of trouble for him to abandon it, because to a large degree he did abandon it. In World War One you still had the chap who would go over the top with a crash, verve and enthusiasm. In World Two I used to drag up my junior officers out of the lower part of the ship and say, you'll have to stand a watch now, and they would tell me all about how they were no heroes. Quite a remarkable difference. Where was their pride? Dignity?

Now, we are watching the entire Anglo-American society go by the boards for its lack of pride. Once upon a time a fellow used to stand up and say, I'm a Briton! or, I'm an American! and he doesn't do that now. He says, well sorry, I really don't mean to be British. Do I look too awfully American to you? He's really not too willing to get in there and make his way felt. He's not really willing to be self-sacrificing and noble. If you were to get a fellow off of the streets and start talking to him about how self-sacrificingly and how nobly he ought to conduct himself he would, to be colloquial, give you the bird, although once upon a time he would have listened to you very raptly and said, well there's a lot in what you say, I know I ought to snap into it and get under way.

We have then a deteriorization of man's better nature, you might say, into a more stimulus-response conduct and behaviour. And the past sciences of the mind have not dominated this curve. They have simply followed it, and that's probably the only criticism you could make of psychology — that they've not dominated the curve, have not taken a leadership. They have simply sat back and said, this is what man currently thinks. He doesn't think he's here at all. We'll agree, then. We don't think we're here either.

And somebody would have developed that theory and it would have gotten popular whether it had been developed in Leipzig, Germany or Tokyo, Japan, whether it had been developed by a fellow by the name of Wundt or a fellow by the name of Chrishnamurti. It would have come along anyway and we still would see this philosophy extant in the world today and popular.

Why? Because when man came UP on a spiritual curve, when he started to really mount high in the spiritual values centuries and centuries ago he <u>didn't know enough about it</u>. He

fell on his face. Not knowing enough about it he could be victimized. His fatality was not, being a spiritual being. His fatality was not knowing enough about being. It's odd that he didn't, but he never pushed through. In the days when man was far more spiritual than he is today he obviously knew far more about it, but it was left to us in a period when the total popularity was mud — "We're mud and we came from mud, we go back to mud, when we breathe we make some more mud, the conservation of energy is all about at all times and when we get better we will be better mud" — we had to come along in THIS period and do the impossible. We had to go all the way through and find out more about man than man knew when he was a noble spiritual being. Probably nobody in those days was in his head — why didn't somebody write it down? Why didn't somebody say, you know, when I'm looking at a body down there and running it, when I am doing such-and-such I think so-and-so and so-and-so and I can do so-and-so and so-and-so.

But nobody did. The nearest writing approach we have to it is a complete and utter nonsense written about a chap who was a hemlock addict named Socrates. Socrates talking about a little demon that sat up some place and told him what to do. And that's about the only mention we have to this sort of thing in the high philosophic works.

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Once upon a time a fellow by the name of Gautama Buddha over in the foothills of Tibet did a lot of thinking about this and a lot of things were written down and a lot of people followed in his way but he unfortunately never gave out a method of doing this. He simply said that all you have to do is conceive "mind essence", and they're still sitting there. This particular body of truth is dwindling in numbers rapidly. Fewer Buddhists today than there were. Our guess is that they left too many of their people sitting there trying to conceive mind essence, since we know today that that would be just exactly the wrong way to go about it. How sick do you want to get? — the sickest you will ever get you will get simply by sitting down for about a year conceiving nothing but mind essence. In THE CREATION OF HUMAN ABILITY it says in no uncertain terms: conceiving a static — process not advised. It is simply there as a process that we have to be able to refer to, it isn't there being recommended. *

Well, what is this thing called conceiving a static. That would mean looking at only a spirit, a spirit only, without any mass of any sort. It is apparently almost beyond modern man's

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*THE CREATION OF HUMAN ABILITY by L. Ron Hubbard. The comprehensive manual of Scientology theory and processes. Black leatherette binding with gold edges, pocket size, $5.00. Available from the Distribution Center, Inc.

ability to do. He himself has to be pretty cleanly exteriorized and pretty accustomed to mass before he can even bring himself really to think about this thing. But then he can think about it.

Now, man's search has really been for himself, but when we say a series of words like that they become prone to complete misinterpretation. The spirit of one man looked at by that man poses an impossibility. Can a stream look at its water? Can a diamond admire its own glitter? — that's the question we'd have to answer. It's not possible. So when we state this we would have to say — the individual man's search was really for the spirit of others. He used catapults, he used all manner of interesting devices, he used electric shock machines and torture chambers and fire. He used all sorts of things but, standing alongside someone expiring during an auto da fe, did he really see a spirit ascending on high? If he was there as a recording secretary he said immediately "so I saw his soul go to hell". That's what he was supposed to say, he didn't observe it at all. Nobody was actually observing anything and we are left without any exact information on the subject of the other fellow.

Now, many people came into Scientology to know more about themselves, they thought. But just confidentially between ourselves — there isn't anything to know about you from your standpoint — there's a bunch of stuff that you dreamed up so that you could thereafter know it. But there is really nothing for you to know about you. The reason I have to tell you that is because self inspection is the oldest mechanism on Earth to attract people and interest. You must be curious about yourself. You must know yourself better. Work well thyself in order to counsel others clear. This is all quite amazing. What does it make man do?

It makes the lake look at its own water. It makes the diamond look at its own sparkle and when a diamond wishes to see its own sparkle it has to catch the spark going out, grab hold of it and bring it back and look at it. When it does that often enough it of course introverts thoroughly.

And the perfect — and I do say this — PERFECT control mechanism (bad control, get everybody down, keep them under the heel, etc.) is: "You have a lot of advise for other people why don't you take some of it yourself?" "You think you are competant, have you ever really looked at what you do?"

You get the idea. That is the common denominator of all control which is bad, unknowing control. It says "Introvert! Look at yourself! Curl back on yourself. Don't reach any of that space or this mass out here. Hold 'em. Pull them back. Pull everything into your own chest. Don't outflow. If you catch yourself starting to outflow you must at once inflow. If at any

moment you find yourself being overtly friendly know there is something wrong with you. If you ever start to outflow in anger you should realize that that anger belongs against your own breast, not somebody else's."

You get the idea — it's every spirit's effort to keep some other spirit from prying down his nest. It's an actual mechanism.

If every one of the couple of hundred people in this room made a complete MEST Universe and then we took these two hundred MEST universes and superimposed them one upon the other and then without any limitation at all kept on producing mass, we would after a while have something that looked faintly chaotic. Two hundred mest universes crammed into one, none of them quite fitting. I doubt if anyone could get into the building. So we sort of agree to agree on what the room plan will be for this building and then we all like goodfellows use the same doors and don't go high handedly mocking up doors of our own.

In other words we're fairly sociable about the whole thing, and to that degree we do check ourselves. The ordinary concourse of living does require a certain amount of outflow. You must pay your fare when you travel on a bus, and so forth. The boss requires at least a "Hm?" from you when he speaks to you. It's all very well for a man to check himself and be social and to live with his fellow man, knowingly. He knows he's doing this, he knows he's playing a game. As a matter of fact it won't hurt him a bit.

So, what if he's doing it unknowingly and doesn't know why he's doing it and actually believes he's pulling back and looking into his own eyes and the windows of his own soul because there's something wrong with him?

What if he does it for that reason? What if he feels there's really something he doesn't know about himself? And therefore had better keep a very close watch on himself and his own actions?

Well, this could go on to a degree that he becomes a very sick man. Anybody can have a little bit of this and get along fine. Somebody can start worrying about, "Let's see - I was out there paddling that canoe and I was talking to this girl and we were paddling along all right and all of a succen I shifted the paddle to the other side and upset the canoe. There must be some reason why I did that." Certainly there's some reason why you did that. Maybe you were tired of talking to the girl. But WHO CARES what the reason is? The point is, did you handle the situation well from there on - that's what counts. But people won't have you believe that that's what counts.

They'll have you believe that what is necessary for you to know is why you upset the canoe at that point. A fellow by the name of Signumd Freud would have had eight volumes of ans-

wers as to why you upset the canoe. Symbologies of the paddle. Symbologies of the canoe. You didn't know all those things. You say, "Gee, are all those things in MY head? Boy, I'm trickier than I thought!"

But let's take a close look at this mechanism of look into yourself. In essence what is it?

It is actually the rather aberrated activity of the other fellow trying to make you pull back your space, your outflow, your anchor points. If he can get you to make nothing out of yourself, he doesn't have to.

Suppose you knew all about yourself but didn't know anything about the other fellow — the final result of self-inspection. You didn't know whether he was like you or unlike you.

If you knew all about yourself you would have had to have had a lot of inventiveness stacked up for you to know about yourself. You would have had to have created a lot of thinkingness and creativeness and reasoningness to know about yourself. And what would you then know about? Would you know about yourself, or would you know about the thinkingness and creatingness of it? You would know what you had mocked up to know and that is all there would be TO know about the whole thing. So you see what a tricky trap this is, this introspection, this self-searching.

Let's look at what a pointless kind of search that is. Let's say somebody kept h a m m e r i n g and pounding you and saying, why is it that every time you try to kiss me, George, you hiccough? And maybe George is feeling a bit low at the moment having just missed again, or something, and he says to himself, I WONDER why I did that. WHY do I hiccough every time. Do I know anybody else who ever hiccoughed? Did I know any girls that hiccoughed?

And then he says, "This is efficacious, to remember in this way." And look at his conclusion on it — "I have to know more about myself."

Was it himself? No, he had to remember SOMEBODY ELSE hiccoughing before he could stop hiccoughing.

He isn't knowing any more about himself, he's knowing more about the other fellow. The various tangles that one gets into in this wise are almost unlimited. One can go on a completely championship self-entanglement of knowing about self. But let me assure you of something. There IS something to know about the other fellow and there isn't anything to know about yourself and I know that sounds funny.

It gets very slippery. A person says, Look, I am myself to

the other fellow, right? I am myself to the other fellow and he looks at me and there is something for him to know about me but there's nothing for me to know about myself. There's something wrong with this whole thing.

No, there isn't. There's something for him to know about you, that's for sure. The FIRST thing is you're there (and that he almost never finds out). Well, if YOU don't know you're there, you're not there.

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Man has depended, for his writings on this subject and for his learning on this subject, upon the philosophers. Philosophers are very interesting people. You can just go on and on about philosophers and never repeat yourself. Of all the involvements you have ever heard of, the philosophers have been in all of them.

One of these was Spinoza. This fellow had an awful lot to say about anything and everything. But really the truth of the matter is that he was a very very introverted person. He was soul-searching with a vengence. He and Tolstoi are probably the championship soul-searchers. If there was any labryinth they had not carved in their own selves by the time they finished their lives I'm sure they attended to it in their next life.

But here was this chap on the First Dynamic, you might say, writing about the Third Dynamic, the other fellow, and also talking about the EIGHTH Dynamic, of all things. Now I've written many adventurous things but I am here to tell you that I would never sit down and take my pen in hand and start writing page after page and chapter after chapter on the subject of the Supreme Being. I don't know anything ABOUT it. (Probably the only honest statement that's ever been made on the subject!) But here was a fellow, introverted into the First Dynamic, writing about the Eighth.

And we look over the rest of the philosophers and we find that they, in the main, were tremendously introverted people. They never knew about the other fellow. And then Nietzche, a much better point in what we are talking about, a philosopher on the First Dynamic, here was this chap — he had chilblains, hay fever, he threw up at the thought of seeing blood — he was quite a boy. Very puny. I hope he's none of your favorite philosophers. He had a lot to say, too. He was a good poet. But we're talking about him as a philosopher.

And what did he write about! HE WROTE ABOUT THE SUPERMAN! Now what the devil would Nietzche know about Superman?

I think he went toward a war once and they put him in as a hospital attendant and he couldn't take it and they sent him home.

Thus Spake Zarathustra might have been good poetry but it was very bad reporting. Along came a fellow who had a moustache he never knew how to trim right, opened up a book of Nietzche with great expert anger, got a whole country one-fiving, overthrew Europe, dropped some TNT on places that had never been designed to store it, and Mr. Sneezky's philosophy starts to get kind of close to home. All because everybody was trying to be Nietzche's Superman.

So man goes just a little bit adrift when he is unable to look at a Third Dynamic, invents a lot of things to know about himself, and then invents a third dynamic and says, "That's what man's like."

And then there is trouble. Every now and then some judge pounds down on some court bench with a gavel and says to some criminal, "Well, there is something known as Scientology, and those people are over there in such-and-such a place, and if you will go over there and get yourself straightened out I'll suspend your sentence." And a sad, forlorn character, all covered with cinders from riding the rods, footsore and weary, will walk up to the door and say, "Here's me. Do something about this."

This fellow has been shipped in because there's something wrong with him. He doesn't know what's wrong with him. I'll tell you why he doesn't know what's wrong with him. Because there is not anything wrong with him. Except that somebody said that there was something wrong with him. So we straightened him out, and the only thing we take away from him is the idea that somebody gave him that something was wrong with him.

PLUS this other factor — there is somebody else there.

And every criminal that I have ever had brought around to me has really had only these two things wrong with him. The fact that somebody had said that there was something wrong with him, and the fact that he didn't know anybody else was there. Of course he could act as a criminal. There was nobody else present. What does it matter what you do in life if nobody else is alive? If you were out in a huge open plain, and you became very vehement, very one-five. Who cares? So you went and beat up a rock.

Where would there be social conscience, social responsibility? It wouldn't exist. Well, all right. You find out somebody else is there — that other being impresses you with the idea that you are now on your social behaviour. And so you try to behave yourself socially — to some degree, even if shooting at him under existing rules of barbaric warfare, even so, you DO have behaviour toward him which is different. But you have to find out somebody else is there.

Now if you had been consistently told that that other fellow is

no good, is bad, is a dog, doesn't respond, and so forth, what condition do we find — at length throughout the whole world. If man is told that that other individual is never any good, if you have been given the idea that the other individual is a totally worthless valence or individual, again, what do you do, you find yourself all alone on a vast plain. You know YOUR intentions are all right, but if everybody else's intentions are all wrong, then you'll have to act in a peculiar manner toward the rest of human beings. Once more it's a failure to know the other fellow. What does the other fellow consist of? What is that other fellow.

* * * * *

Well, the philosopher had to answer that question, and it's the one question he never answered satisfactorily. And it's the one question that's been answered satisfactorily in Scientology. What does the other fellow consist of?

Well, he consists of just a few elementary qualities, PLUS his ideas about himself as another person. In order to have ideas about himself he has to think of himself as somebody else than who he is. So it's still ideas about other people, isn't it.

What's wrong with a fellow? It's his ideas about other people. You boil it all down and that's what it is. It's a third dynamic problem we're up against, not a first dynamic problem.

Now the individual of course does have a tendency to say that the other fellow is all wrong and all bad and this and that — so he can have a game. Fight, and do various things. But the truth of the matter is that he doesn't have to have that much game.

* * * * *

If you have an improper idea, an incomplete idea, or a completely erroneous idea of the character of the other fellow — man, woman or child on earth — then you are actually reduced to the necessity of going <u>out</u> of communication. Now, rather than go entirely out of communication usually man merely drops to the bullet or sling shot stage. He doesn't go completely out, he starts shooting.

It's a funny thing that although we had a lot of friends individually amongst the Germans, all of a sudden all the Germans were mad at us and we were all mad at the Germans.

Somebody had been lying to the Germans about the Germans. The Germans were Superman. And somebody had been lying to the Germans about everybody else, and so everybody else was a louse.

The <u>newspapers</u> are specialists in creating false personal-

ities for the public to know about. They say, gangsters are this, teddy-boys are that. It's all complete balderdash. They don't consist of that at all. If you took the knowledge you were given in newspapers representing capitalists, socialists, judges, criminals, and used the newspapers as your only text, and then, with that, tried to talk with or deal with these people, you would find that there would be only one particle you could use in your communications, and that would be a bullet, or the large rock thrown by a catapult.

Where we had then a broad lie about the other fellow we had trouble of the magnitude of World War II.

The point is that your ideas about the other fellow to a large degree monitor your behaviour. Your ideas about yourself really don't monitor your behaviour at all.

So what have we learned in Scientology, and what have we attained and achieved after all the thousands of years of search. We, and by that I mean Man. What have we achieved? We have achieved a knowledge of the other fellow.

We can state it mathematically, pedantically, simply, correctly, complexly, any way you want to state it, but most effective for us as Scientologists, we can state it in such a way that he becomes amenable to communication with us. We know enough about him so that we can talk to him.

I don't think there are any Scientologists who could not pick out anywhere on Earth a human being and start the guy talking. Of course I don't say what the fellow would talk to him about! But he'd be in communication with him. He'd know you were there, he would know that you knew he was there. That's for sure.

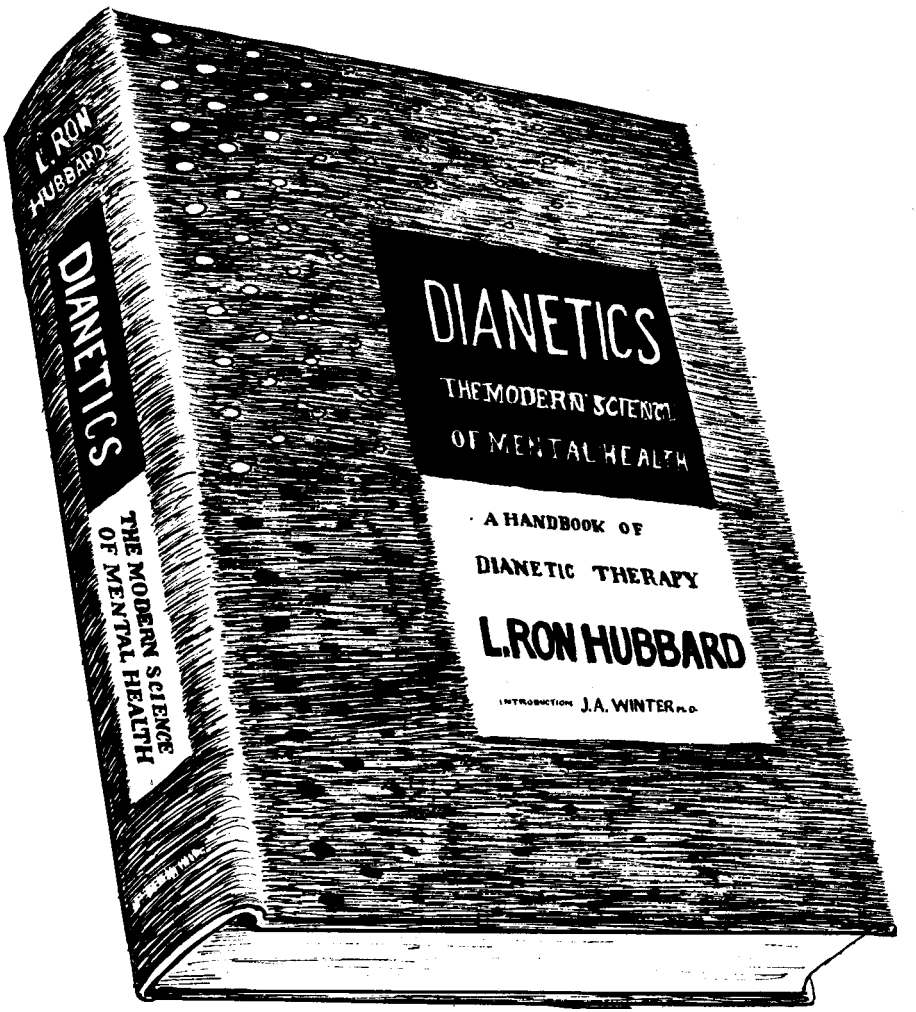
There was a Scientologist down in Kenya not too long ago where a whole tribal war blew up. The tribesmen of one part were charging against the tribesmen of another part, and he went over and got them into communication with each other and he spoiled a war just like that.

Now, if you started studying about Scientology to know about yourself — I hate to have to disappoint you — you're never going to find out a thing! But if you are in Scientology to find out about the other fellow, then, you're going to have a tremendous lot of success. We do know about the other fellow and we can tell you all kinds of things about him.

So we can say that man's search, as long and as arduous as it's been, has come to a happy conclusion here in 1956. We are doing things today with processing that we never dreamed we would ever be able to do.

The places we're going and the things we're doing are quite astonishing enough to tell you about here at this Congress.

I am very happy to see all of you here, and I hope you will learn something, and mainly and chiefly about the other guy. I just wanted to tell you something about what this Congress is about. It's about human problems.



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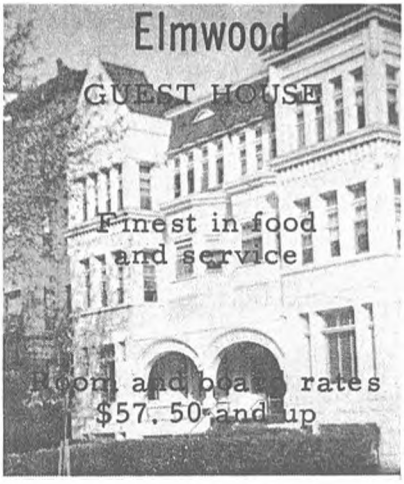
But, most importantly, he will always be a member as long as we've got a planet. And if you have done your job well he'll be an active member, and will stay in touch with Scientology wherever he goes and whatever he does, getting the stable data in ABILITY's and Certainty's and the news of the times. And when there is a good deed to be done this is the guy who'll be doing it.

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DI.A.NET'.ICS : noun. A system for the analysis, control and development of human thought evolved from a set of coordinated axioms which also provide techniques for the treatment of a wide range of mental disorders and organic diseases: term and doctrines introduced by L. Ron Hubbard, American engineer. (Gr. dianoetikos dia, through, plus noos, mind) di.a.net'.ic, adj.

SCIENTOLOGY is a system of organized axioms resolving problems of the spirit, life and thought, developed through the application of the methodology of the exact sciences to the humanities by L. Ron Hubbard, American engineer and philosopher. (L., Scio - knowing in the fullest sense, Gr., logos - study)

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