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THE BIG AUDITING PROBLEM ¹

If you were to take a mediumly good race driver and you wanted to make out of him a championship race driver, I'm afraid you would have to train him from scratch. And you would have to train him with a great deal more ardor than you would have to train just a kid that just walked in from Kokomo with an interest in motors.

Nevertheless, if you were successful in training a mediumly good race driver with a lot of races behind him, straight from scratch and all the way through, you would have a championship race driver—there would be no doubt about this whatever. Whereas the kid from Kokomo might or might not.

I will tell you at once the first and foremost factor, and that is, auditing does require a certain amount of stamina. It takes a certain amount of what it takes just to stay around Scientology—there is that, you see. It takes a certain amount of—to use a technical term—"guts." You know that.

In the first place, the problem of living is complicated by the fact that you know what the other fellow is doing, and he doesn't. You go down to the bank and your communication is disturbed by the degree that you know the fellow behind the teller's window is a 1.5, the like of which you've never seen before, and he thinks he's just a good average human being doing a job, and you count your change more carefully than you would on some other bank teller.

Now there is a tremendous advantage in this. You don't walk around all the time in a figure-figure wondering what's wrong with you because you don't always get along invariably with other people uniformly well. Now you realize that the bulk of the human race is walking around with the belief that there is something wrong somewhere, but they don't quite know what it is and it worries them. Now when you get up to a degree where you have some idea of this worry, you are aware of the factors which exist, the fact that your awareness has increased is all in your favor.

One of the great truths of Scientology is that INCREASED AWARENESS IS THE ONLY FACTOR WHICH OFFERS ANY ROAD OUT. That is an awfully simple truth, but you'll find out that people don't know that. They think that LESS awareness is the road out—and that is the road down into the basement.

All right—you live in a world that is trying right now to commit suicide on the grandest scale it has ever attempted, although I will say that when they dug up that last cave down in the Middle East and found seven civilizations, they did find under the shreds of the seventh civilization green glass, which looked awfully like the green glass from an atomic explosion out in the middle of the New Mexican desert. In other words, tens of thousands of years ago there was evidently another atomic blast, and perhaps everybody has been coming forward through barbarism and so on up the line.

It is quite amusing to notice that atomic radiation DOES reverse the genetic line. It gives a throwback. It produces the more original forms.

So you would expect the human race at this time to be walking toward greater and greater individual survival and less and less group survival. And here you are with some kind of a notion of the fact that the third dynamic exists and you are able to march out a bit on the third dynamic and the rest of the world is retreating back to the first dynamic—probably an inverted first.

I just had a report from our Public Relations Unit concerning the amount of attention being paid to injured persons alongside the road and on the street, and the report summed up that practically no attention was being paid now to anybody who was injured. That is quite interesting, because it has suffered, according to Public Relations, a considerable shift in attitude during the last two months. You are quite well aware of the fact that there might be just a tiny amount of radiation in the air which would never really damage anybody physically at all, yet which would restimulate people into a heavy unknowing games condition. So they would begin to act more and more hectic and on the first dynamic. This would be one of the first symptoms that you would discover in a

society—everybody takes out on the Only One classification. Now that is the road to death. It doesn't matter whether or not the society at large ever is atom-bombed, that point is not of any great interest to us. It IS of great interest to us, however, that the effects of radiation and its presence in the society drives people down the dynamics.

All right. So although it is pretty hard to live around Scientology very often—somebody tells me, "You know, that is awfully restimulative material which is in these lectures" (I've heard this said two or three times), "Oh, I don't know, I've sat through a lot of lectures and it just restimulated me and I'm in terrible shape now." And I've also heard somebody in the organization look at a remark like this and laugh. They say, "Well, the only real difference is that you're in terrible shape, that's sure, but now you know it." And if you're in bad shape, it's better to know it than not know it, that's for sure.

What happens to Scientology and Scientologists in a world of this character? What happens to us? Why should we know what we know and know it well, and so on? That's because your basic attitude toward the world at large will have to be more and more an auditor's attitude toward a preclear if you are going to accomplish any survival at all. To get anybody to do anything will probably require an auditor here in the near future. I will give you an idea of this.

In North Africa they had the Arab with the gun and whip. He could force people to do things with a gun and a whip and he accomplished a tremendous amount of extermination, but he certainly didn't advance that civilization very much. In South Africa they had a bit of the whip but everybody just gave up. The South African native is probably the one impossible person to train in the entire world—he is probably impossible by any human standard. I'll give you an example. A South African native is being shown how to sow crops and he has a basket, and he's got some seed, and he's walking along back of the harrow disc—and he is supposed to throw seed out this way:

seed out this way, seed out that way, seed out this way. A white man is riding a little tractor that's pulling the disc and scraping the soil for the seed. And this scene was enacted and was witnessed and was told to me with considerable hilarity as some kind of an idea of learning rate. The white man was sitting on the little tractor pulling the harrow, the native along behind him, sowing the seed straight down in handfuls on the ground. The white man got off the tractor, came back to the native, took the basket away from him, put his hand in the basket, threw it to the right, put his hand in the basket, threw it to the left, and gave it back to the native. And the native waited, the white man got on the tractor, drove along, and the native took a handful out of the basket and threw it straight on the ground. So the white man got off the tractor, came back, took the basket away from the native, showed the native, throw it to the right, throw it to the left, gave it back to the native, took his seat again on the tractor, the native followed along behind, took handfuls and threw it straight on the ground! And this went on for a very long time.

The native never did throw any handfuls of seed to the right and left. Never did. That is farming in South Africa.

Now did anything ever come along and change that? Yes. Man had to cease to be Homo Sapiens and had to become Homo Scientologicus in order to accomplish any action that was anywhere near efficient in South Africa. And we have had some auditors in South Africa who have actually succeeded in training natives easily and well and have successfully managed large organizations there. That's certainly something. Now with these people it was still possible to get something done. But what had this native done? Was this native what we think of as primitive stock? No, we make a great many mistakes. We say a child is in a "native state." A native is in a "native state." People are in a barbaric condition and then they grow up and become civilized. How do we know that this barbaric condition isn't a retrogression from a highly civilized condition back to an Only One category? How do we know that isn't true? How do we know that that native didn't at one time achieve a great civilization of culture which then collapsed on him and he went back into a state of being a barbarian?

But the point is, is this true that a native is in a clearer state, and is it true that it requires Livingness to advance somebody in that crude state up to a condition of ability? No, that is not true. The child, the primitive, the native, are in retrograded states. They are worse off than somebody who is at a civilized or thinking or analytical level.

I will give you an interesting example of this. If you can tell the difference between a lot of little kids you run into, and psychos, I'll give you a medal. Now the funny part of it is that little kids have something to hope for. They have the future to grow up into. And that's their only asset.

Almost everything else is on the debit side of the column. Here is this poor devil who has been slugged, he's just lost a body, he's been put into a state of anxiety, here he's got another body, is it going to get along right or isn't it? He's got the hope that it will grow and that alone can carry him forward and color the world brightly for him, but at the same time he is suffering from death shock. And because he is suffering from death shock, he is coming along very timidly with his learning. Now that is the condition a

little kid is in, and when you KNOW that a little kid is in that condition, boy! can you handle him! You don't label him with this omnipresent overused term "insane," or "psychotic," you don't do that. This person is having a terrible time trying to adjust himself to his environment and control a body which is suffering from many responses he does not understand, and he is at his wit's end. The delusions of children and death delusions are quite similar. When a person dies and starts to pull out of that body, he generally snaps in on himself a torrent of facsimiles of one kind or another. He has all sorts of weird things that go "boomp in the night" present themselves at that moment.

And very often you get a preclear who is suffering merely from the death shock. And he is psychotic, he's crazy, he doesn't know whether he is coming or going. Why? Because he's surrounded by things he cannot understand—and that is the common denominator of all lack of orientation, of all aberration.

It's being surrounded by things you cannot understand. And a child, surrounded by these things he cannot understand, therefore can produce what we call childhood delusions. But I can't find any real difference between these childhood delusions and the delusions being suffered by a person about to die or a person in an asylum.

When the kid gets worried, he's worried. Now who can handle him? Mamas and papas across the face of Earth today, particularly in America, have just about given up.

We have a whole philosophy—we hardly dignify it with the name of Science or even really dignify it with the name of Philosophy—which tells us that the child must be permitted to express himself, that you let the child do anything he pleases in any direction that he pleases and he will be all right—now that is modern psychology at work with children, and it is not true.

A child requires understanding and a child requires assistance in controlling the environment around him which is already too big, too strong, and is moving much too fast on him. He has to be set a good example of 8-C. I am not now talking about heavy discipline. I'll show you the shortness of discipline. How many people have told you to be a good boy or a good girl, and when you were a good boy and a good girl, they never came to you and said, "Thank you for being a good boy or a good girl." I almost startled little Quentin out of his wits a couple of evenings ago. I told him to be a good boy now and go to sleep. He was feeling upset. "Stay in bed, now, get some rest."

He was very quiet for half an hour. I went downstairs again and noticed he was still awake, and I said, "Thank you very much for being a good boy." He smiled, looked sort of dazed—it really shook him. And ever since then he's been saying—he always says it with enthusiasm, but with this he just about bursts the walls—"HELLO, DADDY!" He is really in communication. Probably the first time it's happened to him in seventy-six trillion years. You get the idea! Somebody did give him an order and then did finally acknowledge that he had executed it. But there is a common lag on the executing of such an order as "Be good," or "Go to sleep," and there is never an auditor there to say "Thank you," never an auditor there to say "You did it." So life is finished with these tremendous numbers of unfinished cycles.

If one is bad, it gets acknowledged, confirmed and pushed around, but if he's good, it's sort of neglected. That is an interesting factor right there.

But all I am telling you is that children, South African natives, and now the entirety of this world in which we are living, present to us an auditing problem. We are rich in being able to understand what is happening in our environment and we are rich also in knowing exactly how to handle such a circumstance or condition. Nobody knew before. That is factually true here on Earth.

L. RON HUBBARD

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