

Dianetics and Religion

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Those engaged in dianetic processes are often interested in the effect of Dianetics upon religion. They generally desire to know whether dianetic processing will influence faith or atheism.

Dianetics is a science; as such, it has no opinion about religion, for sciences are based on natural laws, not on opinions.

Self-determinism is always to some degree circumscribed by the environment of the individuate and the forces he faces. An individual without faith in something is lost and goalless. Faith is a necessary part of man. If that faith is given to a religion it can be observed that once given, it is steadfast and predictable.

When any disordered mind grasps the fundamentals of a thing, one cannot predict the way that mind will use the information. Zealotism has many times made religion odious to a people and zealotism is definitely undesirable to a religious group since it too often masks sadism and paranoia. Churches have long been troubled with this problem. It is not a problem of faith. An orderly faith alone can promote religion. Zealotism is a problem in aberration; it is generally caused by a manic engram and, quite unlike faith, is as likely to flash back against religion as it is to carry it forward. The action is unpredictable and the zealot alters his faith easily.

On the other hand atheism, which religion has found highly obstructive, has for its origin, according to our case histories, engrams. No "atheist" to date has remained an atheist after the engrams causing his objections have been removed. The atheist is activated by engrams as thoroughly as the zealot.

There are several cases on record of atheism having been altered to tolerance by dianetic processes and one case which joined a church after a release was effected. There are two cases of zealotism having abated to a sincere faith.

Insanity has long constituted a considerable threat to religion. Religious terminology, when permitted to creep into the engram bank, particularly as blasphemy, causes various disturbances in the psyche, and the various religions have, throughout the duration of man as a rational being, been posed a difficult problem which can now be resolved. Dianetics not only pronounces but executes sentence upon insanity. It makes man sane.

What the world of man decrees about religion or what religion decrees about the world of man is well outside the regulation of Dianetics even though it is well within the province of dianetic studies of the activities of man.