

THE AUDITOR'S PUBLIC

A lecture given on 23 August 1955

Look at the communist regime, right now, in Russia. Do they ever think for two seconds they're going to be able to extricate themselves out of all this thirst for enslaving labor under the guise of, "The masses must be free, trala, tra-la." Hm? If there's one guy still in Siberia, the head of Russia will never get out of Russia. You get the idea? The suppression of freedom because of a thirst for labor is quite interesting.

And I'm not talking now that-saying that communists are not sincere.

Communism itself is a pretty wild philosophy, pretty wild. The US government has made its three or four biggest errors in the past few years, such as the adoption of communist ideals in certain fields. They adopt Marxist taxation, and the theory of taxation that we now use is Marxist.

Boy, you start talking to the – as soon as he finds out you really want to talk to him about the subject and you're not just blowing off, you know, you really want to talk about taxation, why, this guy just gets down and gnaws the rug. See, he's making fifty dollars a week and he only gets so much of this and it's all cut back to that and at any moment he can be yanked in and put through a third degree and he doesn't like this. Making crooks out of everybody. Well, that's Marxist taxation: Tax each according to his ability to pay; individual taxation according to the income of the individual. That's where we got that idea. And boy, it's just about as indigestible as eating pottery. It just doesn't sit on the capitalistic stomach of the US. It's not a digestible datum or theory. And if there's anything going to knock this government apart it's that system of taxation.

So they – here they had a nice government all figured out; Thomas Jefferson and the rest of the boys got together and they figured out a nice government that was based on rugged individualism. And they sat around and they got this all plotted and squared away and now they start putting things there based on to – bovine-placid collectivism, see, and they just move one of these data into the government. And the gears go grrrr, crunch, crash and bits of cogwheels start flying in various directions. You see how this would be? We take one system of philosophy and suddenly move in a – one datum of another system into it as a fact and we get chaos. See how you'd mess this up? So the government down here can borrow factor after factor, if it wants to, from the broad world of modern economic thought. And it'll just wind up so much hash. We have a pure philosophic form in this government and it had certainly better retain it or it'll get upset.

Your communist also has a pure philosophic form and I don't care whether he calls it "communism" or "spooofism" or "ratism." I don't care what he calls it, he's still got a pure philosophic form and it's known as "czarism." That's its proper name.

For Lord knows how long, we had feudal and dictatorial-type governments, and the peasant went with the land. You sold yourself a piece of land, why, the peasant went with it. You never even put him in the deed. Life was cheap and it was to be worked. The beast of burden was two-legged and they just lived for centuries and centuries and centuries with this kind of idea and then all of a sudden they have a big, free revolution. Well, they make it so he isn't sold with the land, he's sold on a separate deed of title. Now they think they've made a great advance into the world of freedom and culture. His deed of title today is a ration book, a regimentation which tells him where he can work, how he can work, why he should work at that job – something that you, as an American, would think was absolutely impossible.

You ever been a member of the armed services? You ever go up in front of a personnel officer and he says, "What can you do?" and you say, "Well, I'm a musician." He says, "That's fine, cooks' and bakers' school." Next guy comes in and he says, "What can you do?" The fellow says, "I'm a cook." "Well, that's fine. Musicians' school." You know this as a fact. This is a government handling, this sort of thing, isn't it?

How would you like to have your whole life loused up this way? It would be an unthinkable thing, yet this is – you would like much less being part of a piece of land and when the land gets sold or transferred you're just sold or transferred. You wouldn't like that at all and you'd think that if you got into this US Army or Navy idea of personnel placement, boy, you'd think that was freedom. Wouldn't that look free to you?

Well, the rest of the world has already achieved what Russia is still trying to achieve. And the Russian people still think that there are a bunch of muzhiks over here and so forth who are being sold with the land. And they're going to save us! Well, that's one of their motivations. It's really quite a noble motivation but they don't get the dope, you know? They're like the fellow walking around the quarterdeck calling the – you know, he's a courier for the officer of the deck and he keeps paging this fellow and he says, "Joe Jinks, Joe Jinks. Oh, that's me." You know, it's just about that stupid. Hey, we better find out what's going on in the rest of the world.

Nevertheless, if we were to fill the rest of the world with completely materialistic philosophy and teach everybody that it was a very terrible thing to die and to teach him that he lived only once, we would have him slightly on the road to slavery. And then, if we took all the mental sciences and we used these mental sciences 100 percent as an advertisement for communism, we'd have a ball. Now you say, "What do you mean, 'an advertisement for communism'?" A textbook on dialectic materialism, which is communist scientific philosophy, and a modern textbook on psychology in the United States cannot be told apart. Interesting way to get a doctrine into a country, isn't it?

You want to know why the psychologist hates you? Bzzzzzz! Now, I'm not saying he knowingly is aiding and abetting a communist push. I'm not saying that at all. But I am saying that he's teaching dialectic materialism and it was designed to make slaves out of people. One of its first principles: "The individual must conform to the environment. His only salvation is to conform to the environment." And if you tried to run that on a preclear, he would sit there after a while and say, "What the hell are you talking about?" And yet that's one of the basic principles.

All right. So here's the oddity: It's only in the last twenty years we all of a sudden have seen these tenets and principles being broadly taught in the field of psychology. And it's only been in the last three years that we've seen psychology become compulsory for every student in the university taking an arts course. Drrrrrr! So one day, somebody will walk in and he'll say, "You know what kind of a government we ought to have in this country?" and then he'll describe the basic tenets of psychology and this type of education and this type of science and this type of materialism. "That's the kind of a government we ought to have." And everybody says, "Yeah, that's the kind of government we got, of course." He says, "Well, the name of that government is 'communist.' Move over, president." Neat push, isn't it? Could be.

Now, I don't say anybody's even trying to do this. There may be no intellectual lineup on this factor at all. There may be no thinkingness behind this. But there certainly is this behind it: There is a worldwide trend. And if that worldwide trend is going to wind us up in some kind of electronic slave society, I'm agin it. But I'm not going to fight it. I'm just going to make sure that when all the enslavers and enslaved have gotten themselves nicely counterlocked on this level, that we're sitting on this level telling them what to do.

That's a dirty trick! A Scientologist is essentially the individual three feet back of the society's head. You don't get very far handling a body by fighting a body. But that they would be so adventurous as to fight us is the only catastrophic action which has been undertaken from that quarter. Honestly, I'm not just trying to blow us up in importance, but there is only one huge flaw in any planning if it exists: is they'd, every now and then, tackle us from some quarter or another.

Psychiatrists all of a sudden start walking around telling every member of your congregation that they ought to sign papers and suits against the Church and you.

All of a sudden some preclear who's dissatisfied is suddenly contacted by a commie, psychiatrist, something of this sort and is offered a large sum of money if he'll prefer charges against you. Or all of a sudden, you'll be sitting there innocently, all willing to process everybody and this guy will walk in and he'll say, "I need some auditing." And you say, "Boy, you said it," he needs some auditing and out of the goodness of your heart you'll sit down and start to audit him. You'll audit him for four days and all of a sudden he doesn't come back the next morning and he's in the local spinbin. And somebody's coming around knocking on your door saying, "Ah, Scientology drives people insane, doesn't it?" Of course, he's in the spinbin, you can't get ahold of him and look for that needle prick – LSD.

There's no refuting it.

The fact of the matter is you have completely adequate protection against this sort of thing. Don't process psychotics, that's all. Make sure that you're well set up as a church. Make sure that you are running a congregation.

Make sure that your ministerial papers are in good order. Make sure that all of your literature stresses ability, which is what it should, and that it doesn't keep talking about how you cure people of diseases or the insane. Just get that out of your literature entirely. In other words, get yourself set up in such a way that you are really set up to do what you are really doing, see? Not something else.

See, you're not-you're not going to operate as a fellow on an assembly line of sick people anyhow. You'll fail if you try that long. You're certainly not going to fool around with the insane for the excellent reason there's no quicker road out the window for an auditor than continual processing of the insane. The insane are a mass problem. They are a big problem which handle – requires a big organization and a solid push against it, not one auditor against one insane person, see? And when we get into a position where we are a large group that can handle large numbers of insane, we'll just handle the problem. But that isn't for the individual auditor. It's not a crucial problem in the first place.

This guy down here that's supporting a family and that can barely get to work in the morning and barely get home and has no hope for the future or happiness about any part of it – the happiness of a bunch of kids and the whole future generation depends on that guy. Well, get ahold of him, process him, straighten him out. You can do it. He's more accessible to auditing and so forth.

But in your operation make sure you run a congregation. You are the one spiritual revolt which exists on Earth today and the one continuing line of disseminated wisdom alive on Earth today in a time when even that country which, in the past, continued to disseminate it is now under complete materialistic domination – Tibet. Even Tibet today has been swamped. So it's quite important that this tradition be carried out. If this tradition cannot be carried on then man will never win.

I know a lot of you say "religion" and wince. Well, remember which religion you're wincing about, huh? Don't wince at the spiritual side of existence.

Now, if a bunch of people have come along and abused religion and used it as a control mechanism, that isn't any reason why we should suffer for it.

And we won't, as long as you just take a clear view of the situation and run a congregation every Sunday and so forth.

You see, there's good reasons why you should do this. See, the best reason in the world: if you run a congregation every Sunday, people don't have too much to do, a lot of people kind of feel like they ought to go to church and wouldn't go near the standard church on a bet, see? But they feel they can kind of get halfway around and they kind of go to church anyhow. Then they've heard from a friend or two that there is this organization at this church and they can come there and the first thing you know, you'll get preclears. If you beat this line hard and keep it alive and have a good standard program going in it and keep your dissemination lines out and make the people who come in to that congregation become members of your congregation, not just let them drift in and out unowned – own them! And as long as you remember this one – you know why most auditors who fail at getting preclears, fail in getting preclears? They've never gotten completely the idea of letting the other fellow play the game.

You know, I used to have to practically drive preclears off with a club in the early days. Still would, if I didn't every once in a while say, "Oh, I charge five hundred dollars an hour, you wouldn't want my services." Only thing that keeps my practice down, believe it.

I like to audit. I like very much to audit. But I hate to audit when I have a twenty-four-hour-a-day schedule on writing and another twenty-four-hour-a-day schedule on organization. To fit to that a twenty-four-hour-a-day schedule on auditing is difficult, but I was almost running a twenty-four-hour-a-day schedule on auditing. And you know how I used to do this?

One of the earliest ideas in Dianetics was co-auditing. And I'd audit a preclear for a little while and I'd tell him, "Look, boy, you just got to – got to get in there and cooperate with Joe. He's also a preclear of mine and you two guys go at it hammer and tongs and fix yourselves up, huh, and I'll supervise the thing." And I'd get these co-auditing teams going. You know why that's so successful? Look at the idea and theory of games. Theory of games. It's permitting the other guy to participate.

So, the auditor fails who won't let other people participate in the game, see? Here he is running a congregation and he doesn't continue to pound this congregation with this idea, see? "All right, you guys ought to team up and do some co-auditing and you ought to look around your own neighborhood and take some responsibility for it." See? That's all he's got to do.

In other words, he's got to say, "Come on, here's a game you can play.

Look, the government won't let you play the game, your boss won't let you play a game, nobody else will let you play a game but I'll let you play a game." See? You get the idea? So, he sticks right in there with his congregation on that theory, "You can play the game. Here's the game, here's its rules," and boy, that congregation will build. And if you don't think that you don't develop an awful practice starting co-auditing teams, you're very mistaken.

It's just gorgeous.

Now, as we look over the role of a Scientologist in the society, we find, oddly enough, that a person controls just about as much as he has position on a Tone Scale. You got that? So all you have to do is continue to be a high toned individual and it'll all work out. Simple?

Now, all you have to do to be a high-toned individual is just read across the Chart of Human Evaluation and say, "Well, that's my postulates," and you're in! "I'm now a high-toned individual" When people come in and tell me that the police are on the way up, I say, "Ha-ha, imagine that." And when the cop comes in, I give him a cigar. I go down and I talk to the judge and the judge says, "Well, these boys must all be mistaken," and arrests the psychiatrists. I'm a high-toned individual. This is the kind of thing that happens to me all the time. Got the idea?

Now, being a high-toned individual means that you can stop motion, start motion or change motion at will or let it go through. You know? Takes those things. You can stop, start it, change it or just let it go through. But don't specialize completely on letting it go through. That is a mystic from India, that's his philosophy.

Motion?

Male voice: Yeah.

Motion?

Male voice: Yeah.

Motion?

Male voice: Yeah.

"I'm a high-toned individual." See, he's got the idea that if you just don't care about anything, you're high-toned. No, if you don't care about anything, that's apathy. You've just got the scales mixed, see? He should be able to see some motion coming his way and either turn it into a spiral or stop it cold or go this way or start another motion coming his way, too. He should be able to do all these things. He should be willing to take control of or not take control of, at his choice, any situation in his vicinity. In view of the fact that they're only human situations you're handling, it's a cinch.

Now, if you were handling situations that had to do with other things, that might be tough. But it's just human situations, that's all you're handling. The people in charge of these governments and so forth are flesh and blood beings. The people in charge of psychiatry and communism and the United Mine Workers, they're just – they're just human beings. See, that's the joke. Nobody ever learns that joke, not until they get real high-toned. So it's only necessary to make the postulate that that is the way things are and you are high-toned, see?

Now, the clinic is walking into it right now and it won't be for some long, long time that we will insist upon this, but we believe – we believe that an individual who finishes an intensive should be able to go home and take control of his entire community. See, that is the eventual goal for a preclear being processed. Oh, you think I'm kidding, huh?

I'm working along in that direction, sawing wood, working along, taking it easy, fifty or sixty times the speed of light, doing more advance in theory and practice – we are in-per unit of time than has ever been done. I swear, any month of research in Dianetics and Scientology for five years would make a complete science, all by itself. All the new data that has come up. And people could stick with it and have fun with it for just ages, see? And practically the only record of it that gets out at all are these tapes, things like that.

Now, you may think I've been talking to you a little bit afield here, huh?

I'm actually talking about you – it's a very informal talk – but I'm talking about you in your relationship with the public as a Scientologist.

There's a textbook on the subject, it's called, *The Scientologist: Dissemination of Materials*.^{*} If you haven't read that textbook, boy, you haven't lived.

^{*}[Editor's Note: This textbook is published in Volumes 2, 6 and 7 of *The Organization Executive Course* as "The Scientologist, A Manual on the Dissemination of Material."]

It tells you how to get around these rocks and shoals. But right along with that textbook, *Dissemination of Materials*, the other important thing is, is make sure that your legal house is in good order and then you can rarely, if ever, be disturbed. It isn't that you've defended yourself, but you've merely announced yourself and you've had courage enough to stand up and be what you're doing.

Now, what you're doing, really, is what the Christian minister has thought he should have been doing for a couple of thousand years. And what the public, weirdly enough, thinks a minister does. It's the darnedest thing you ever heard of.

You go around door to door and you say, "How are you? I'm taking a little survey here. I'm from the Trot poll and tell me now, tell me, what do you think a minister should do?" And they will uniformly groove it down to something on this order, "Well, he should teach his doctrines. Should follow in the footsteps of Christ. Yeah, that's what he ought to do. Of course, the one thing that he really should do, and we count on him for doing, is healing the sick and suffering." That's the public idea of a minister, except where they've had one for a father or something. That's the public idea of a minister out there, which is just gorgeous, see?

Well, all you have to do to follow in the footsteps of Christ is be three feet back of your head and you're resurrected. And that's not blasphemy, that's fact. That's the one thing this guy did that really seized the imagination of the civilized world, You can look all the way through the Bible and stories and examine all kinds of theory and philosophy and be talked to about assuming all the guilt and blame and burden of sins and so on. You find these are all strange ideas. But he did one thing: He hauled off this planet and he operated as a living proof, which everybody's tried to make nothing out of ever since, that you can get away with it, that you can live and get away with it. You know, you can live and go away to live again. And that's what seized the imagination of the civilized world. And whatever they did with the doctrines, this fact never escaped notice.

You can just see – don't think of it as a society of thetans at all, think of it as a society of people completely immersed into the materialism, the trap, the confines of life. Just think of them like that, just people. They still would get enough echo to themselves as a thetan to say, "I can be three feet back of my head," see? And that message destroyed the Roman Empire. So you shouldn't worry about following in the footsteps of Christ. You can. Get a little auditing, some of you that aren't exteriorized with any stability.

And what they also mean is being decent to your fellow man. There isn't one of you guys that isn't, see? That's easy. It's hard to be mean. That's a tough job unless you're obsessed or crazy, then it comes natural. Unless you believe you're an animal and everybody else is an animal, then of course, you can be mean to people. You can go around snapping and snarling and growling.

Of course, there's nothing really wrong with your snapping and snarling and growling but the funny part of it is, is the people in Scientology are very often suspect, one to another. See, they go around and they say, "Well, now, Joe Doakes and Jinks and so forth, they're really mean, they're just after a bunch of bucks and they're really wrecking things over there in Poughkeepsie.

They're just ruining things in Poughkeepsie and I'm ashamed to be associated in the same organization that those guys are in." If you went over and really talked to them you'd find something interesting: that maybe they were a little bit frantic or maybe they were a little bit anxious and maybe they were offbeat and maybe they weren't following Dissemination of Materials properly. Which was, by the way, the only thing that got Tooley into trouble. He

just departed that far from The Scientologist: Dissemination of Materials and he found himself in hot water. And he's still wondering, kind of, what happened to him. But he just departed from experienced procedure on the line he was over. But there were people around saying, "damn that Tooley!" See? There were people saying this. But if those very people had gone over and said, "Tooley, what are you trying to do?" Well, Tooley, he'd probably – he would have been trying to make a game for himself and he probably would have tried to stir a little excitement up and he was probably trying to do this and do that. But you wouldn't have been able to find one single mean thing that Tooley was trying to do, see? That's something for you to remember. You start hearing about this auditor and that auditor going off the wheels and off the deep end and making a mess out of things and wrecking his preclears and all that sort of thing, remember, he may be inexperienced, but he's not mean.

The only people who came in toward us who were mean to preclears and who were mean to people in general, did not share our goals and knowingly were fighting them. Just a different breed of cat. But the guys in Dianetics and Scientology aren't mean to people. They don't kick people around. They'll give guys a break hand over fist. It's the most remarkable thing in the world.

But because we lack enough things out in the society to make nothing of, being fairly powerful actually, why, we're liable to turn around to our fellow auditors and make nothing of them occasionally. See that?

But if you ever hear of a big row being kicked up-people get very alarmed about me sometimes – I don't take sudden and punitive action in some direction. Occasionally I do, occasionally I do, once in a blue moon, do something to somebody. Pull a certificate or something like that.

Very odd thing. I have learned in five years, that aside from a handful of people who came into Dianetics and Scientology early with no other intention than to ruin it, see – aside from that little handful of people, not even ten of them, every time I have suspended or pulled a certificate, I've looked over the situation and it isn't that everybody explained fast, I shouldn't have done it.

Isn't that an oddity? I should not have done it. There were not only extenuating circumstances, but the intentions of the auditor would have made some of Christ's followers blush. He got into a tough beef, yes, but the preclear did do so-and-so and so-and-so.

Now, the only beef I've had recently – just to give you a very amusing background – the only beef I've had recently about an auditor is about an auditor in England. British are pretty rude to each other, pretty mean to each other from the standpoint of professional yap-yap and so forth. But the British Scientologist is nowhere near as ornery as the British public. All right – because their breadth of understanding is better.

All right. Woman suddenly wrote in, said she'd paid five hundred pounds with this auditor. And he not only insisted she do a certain process in an ornery, mean, cussed sort of way, but he left her in the middle of the whole thing and she has been crying and hysterical ever since.

So, I let my better judgment get away with me, a little bit and, although I didn't say anything ornery or mean, under this tremendous persuasion of this tremendous beef I wrote the person in charge of things in England and I enclosed the letter and I said when the auditor straightened this out, that I would feel friendlier toward him.

Well, of course, he could read into that that I would take his certificate away from him. A certificate wasn't important maybe four or five years ago.

It is getting quite important today, for various reasons. For instance, the first thing that the Australian papers wanted to know about Marcus Tooley is were his certificates in order. Isn't that an interesting thing, huh? Great oddity.

No, it isn't an oddity. The world is getting more and more professionally conscious. And we have been around for quite a long time now and the certificate is very meaningful.

Another thing is, is nobody in Scientology will go very far to protect somebody who is busy auditing on a professional level without any professional training or certification. I don't think you'd go very far to do this. You'd say to whoever was doing this, "Why don't you go to school? Send the preclear over and I'll try to straighten her out." Now, here was – here was this auditor, then, faced with this kind of a situation but it's not a very tough threat, you wouldn't think, offhand, although it mean – might mean quite a bit to him in the course of his career.

He – these things have a tendency to bounce, you know. A year or so from now the guy says, "I want to set up a – central Africa as an office." And he never can quite understand why he never can. Things like that have a habit of going on.

All right, so this guy had obviously pulled a boo-boo any way you could look at it. But I received from the Director of Training, if you please, from London, the most remarkable document you've ever read. It just went on for pages and was countersigned by about twenty auditors testifying to this preclear.

Preclear weighs an enormous amount – big, huge preclear. Came from Australia and her customary action in walking into a clinic was to stand in the middle of the floor and scream at the top of her lungs by the hour and then damn and curse everybody and break up the furniture, who kept insisting on having processing, was this way long before Dianetics or Scientology came along and has generally upset the morale of quite a few people.

So just this morning, before I came down here, I had a message which said, "Enclosed – Mrs. Blank. A letter from Mrs. Blank addressed to the clinic. Thought you might be interested in this. The auditor – the Director of Training" – see, really it is not the Director of Training's business to suddenly pitch in here. Actually, it would have been the Director of Processing's job. The Director of Training knew all about the case, the Director of Processing didn't. And he sends me this thing over and I wrote across the bottom of it, "File. Incident closed." So, this is interesting that every time I have gotten militant and gladiatorial on the subject of how ornery or lousy or upsetting some auditor was someplace or another, in tracing it down to its last limits – which I normally do by the way and keep on doing – I always find that whatever was done, it was not done out of malice or malicious intent of any kind.

The auditor was really doing his best under the circumstances with which he was surrounded. Something for you to know. Something for you to know about the people you are associated with. They can be counted upon to do their best. Best may not be good, they may be – shatter sometime under the continual scream or pound or hammer of a family or somebody like this.

They may back off and say, "To hell with it," but if they did, you probably would too, see? But they can be counted on to stand in there as long as they themselves possibly could stand in toward anything. They're good people, in other words.

Now, the reason I want you to get your houses in order, as far as congregations, certifications, ordinations – want you to get this real straight – and the reason I want you to get it straight is because we are now experimenting on the third dynamic as to how to get the maximum amount of communication line in the society and we're experimenting in some very interesting ways.

We're experimenting in the direction that ministers should have gone long since. And I am here to tell you that some of these experiments which are turning out right now are being successful. That should be very good news to you. The experiments are successful. They are showing a great deal of promise.

We're trying to get this kind of a situation going, where an auditor could have a congregation—we don't care what he uses for his – for his church, you see – his front room or anything else. We don't care about that. But he could have a congregation, it's known, it's established as a congregation, he is legally in excellent situation. He himself and his ordination is all in good order. And where he himself, by various reaches into the society, can sit on a certain number of communication lines in the society, of one kind or another, which will provide enough communication, which will put enough people into that congregation, which will give him enough intensives and enough auditing and enough Group Processing intensives so that he can really roll. Now, we're working on that right now.

Now, wherever we – wherever we adventure into the third dynamic, into the society, we're going to find, then, some things occurring. One, those interests who depend upon, they think, the enslaving of their fellows for their own sustenance are going—and I don't care whether this is communism or capitalism or anything else, see, it's just by that definition—those interests which depend upon the enslaving of their fellow man for their daily bread are going to kick back.

Just add it up, it's the way it's going to be. And if you fight them, bluntly, head-on, and concentrate the entirety of your purpose and being on resisting that attack, you'll be in the position of the fellow running the footrace and holding back the runner on each side. The thing to do is to put up an adequate blocker, take care of the attack – don't neglect it completely – and go on about your business. And your business is Scientology, it is not charging windmills.

Now, if you discover that you are being pinned down so thoroughly and furiously by the economic factors in your environment that you can't build a successful practice or something of this sort happens, to this degree, the first thing you want to look to is the

procedures with which you have set yourself up to be in practice. Are – is your house in order? Do you have your congregation? Are you set up in the community and so forth? Are these factors all cared for? Because you'll find if they're sloppily cared for, that you will suffer as a consequence.

Now, the next thing, if you find yourself unable to move and – that is to say, economic stresses are very, very large one way or the other – it's a great oddity, but preclears might have gotten so scarce you can't have any. That's an oddity but it happens to auditors. Preclears get so scarce that you can't have any. And don't think they aren't valuable, they are. Now, just from a standpoint of havingness, not cash or anything else, you know, they're just valuable.

All right. Just sit around, waste preclears for a while; it's quite interesting. Just figure out some ways to waste preclears and you'll all of a sudden have three or four preclears on your hands. Now, I'm not telling you to introvert and look at yourself as the modus operandi which is that as that's the total to blame. But if your procedures have all been set up according to tested procedures and the ones which you've discussed with other auditors and so forth – if you're all set up in that direction and then you still seem to be pinned down economically, somehow or other, and you can't quite figure it out, well, there's one other place to look and very few people ever look there, and that's at you. Do you want any preclears? You may have all sorts of alibis why you can't have any, you know? You might say, "Well, I'd have to take it all on credit." This is silly.

You know, I had an awful hard time one time. The hardest time I ever had is I refused to let preclears pay me anything. I would just get furious with them if they offered me any money. I got swamped. Wasn't because it was all free either. Because my time was so taken up that they would bargain and bid around the edges of that check, see?

I got mad at one fellow because he insisted that I throw over two free preclears and take him on for fifteen hundred dollars. That's what he offered me, fifteen hundred dollars for five hours of auditing. And I wouldn't throw these two preclears overboard – because he could only come up there late in the afternoon. He was back there with twenty-five hundred in about a week.

I never did process this preclear, so I never found out how far he would have gone.

The assertion of independence in the economic picture is a very effective one. And when you get too worried and too excited and too upset about the economics of the situation, you'll fix yourself up so you'll fail. Because you're just resisting another set of factors, a set of factors designed to enslave. What difference is there, then, between fighting these economic factors and resisting the subversive or control group? Hm?

Well, you go ahead and fight economics. Go ahead and fight it, one way or the other. Yeah. Operate as independent of it as you can, and you'll find this money is the darnedest stuff it'll just keep piling up. Gets in the road! Hm?

Get yourself a little invoice book, little cashbook – they only cost a dollar – and every time you get a preclear, or somebody sends you a membership or something, you make out an invoice on the thing. And when you're running the church, you have a bank account for that church, and don't spend a dime out of your pocket, write a check for it.

In other words, every dime that comes in, for heaven's sakes, put it over here in this little invoice book, see? You know, so that you've got an invoice for each item that you've ever taken in of any kind, see? And every time you expend anything, write a check for it. And don't keep writing checks – "Five dollars for laundry, three dollars for pencils, eight dollars for telephone, eight hundred and fifty dollars petty cash." Don't do that, just keep writing checks for everything that you normally would be able to spend.

And save those checks and save those invoices. Just drop them in a drawer someplace, you know? Where it's sealed and you know, you can -they're safe.

And just keep accumulating them and someday or other somebody will charge up and they'll say, "Oh, your books are in bad condition." You say, "I got you there, I haven't got any. But if you want to audit this church, here are the basic records for an audit. There. You don't believe me, there." And he'll be able to go through all those invoices, add them all up. All through expenditures, add them all up; they total or they don't. If they don't total, you say, "Well, I must have made a mistake." If they do total, you say, "I told you so." That is the – certainly the degree to which you should be businesslike in handling the affairs of any organization.

Just because we have all the invoices and just because we have all the checkbooks, nobody can get us in trouble. Once we add them up, they're added up. I mean, there they are.

And so, when we look over the general situation, we find out that doing things simply, forthrightly, having everything in pretty good order and, boy, you'll have a practice. And you'll have things going and things will go on the road very easily.

And when we look over the entire field of Scientology, we every now and then hear somebody saying this remarkable thing, "Well, none of the auditors around here are able to audit for a living, they're all working on jobs." I hear this remark every now and then, see? But it'll be from some area where there aren't any other auditors. Guy's talking about himself and he's trying to make himself out as a group.

It's very true that there are Scientologists and old Dianeticists and so forth who are sitting around doing nothing. Very, very, very true. And it's true that there are these people around with a job, somewhere, not working at it at all.

Yet, if you go – went ahead and tagged one of these fellows and buttonholed him, and you said, "What are you doing this for? After all, there's a certain value and interest in training you and passing information on to you and so forth. There's a lot of things going on," the individual would give you some kind of a goofball computation that didn't have very much to do with the subject. His wife objected violently to his going on auditing or something like this, see? Something else was entered into his vicinity which he didn't care for and he got things tangled up and basically, he never tried.

It's pretty darned easy to build up a practice. It takes a little bit of cash to build up a practice, but if it takes some cash to build up a practice, then one of the easy ways to do it would be to go into cahoots with somebody who's already got a practice going and help him kick his along, you know. And then branch off and work at it.

Well, this is the kind of thing we're trying to work toward right now and exactly how we fit it in and so on. No Scientologist who is trained just has any business going out and sorting paper clips. They do it every once in a while.

Case level, and so forth. But don't think this is the average Scientologist. You're just listening to some enemy propaganda poured at you by the capitalists or the communists or the managers or somebody. Enemy propaganda.

In Great Britain, this remark was going around considerably. We were hearing about this rather consistently, see? Real fancy. Until one day, one of the fellows who had made this remark very often, blew up in disgust because there had been a series of meetings of auditor trying to decide certain points on a contract. And this fellow just blew up and he just chewed the rug and gnawed the corner of the desk and got very excited and upset about the whole thing because he said, "Well, I worked, I slaved, I didn't get anyplace and what do I see? The only people I know of in London who can afford taxicabs all the time, everywhere, are government officials and auditors!" And he'd watched the bulk of the HAS membership arriving at this meeting in cabs from way out – from Stratford-on-Avon and so forth, you know.

Trouble is, the fellow who's doing the job, we don't hear too much from or about. He's-he neglects to report, he gets too busy. So if he is successful, he should report more often.

Actually, there are probably more auditors in successful operation in the world today, by several factors, than there are psychoanalysts. Only they drop out of sight.

Some guy starts using Straightwire down in a town in Texas and the next thing you know he's got a practice down there and why should he write to anybody? We see him every once in a while, he asks for a new publication and sometimes he even neglects to do that; that's kind of a silly thing. But he's successful, he doesn't need anything else, he thinks.

Well, he's successful on the first dynamic, but he's not successful on the third. So an auditor shouldn't have the tendency to fall out of that third dynamic all the time. Because he won't benefit from it in the long run.

Now, it's a very funny thing, but none of the things I've told you up to this minute are what I'm here to tell you today and I'm going to give you another hour's lecture after a five-minute break.