

## **HELP**

A public lecture given on  
7 July 1960

Thank you. Thank you very much.

Notice we haven't got our AC worked out here tonight.

Well I am very, very happy to see you here tonight. And I imagine amongst us there are some people who have just heard of Scientology, just, just heard of it just a moment ago and think it's a new method of putting tops on bottles. Well actually that's technically not correct. Not technically correct. We put lids on people.

Now it's very difficult, it's very difficult to describe Scientology. And tonight I'm going to talk about some of the ways and means of reaching people with Scientology and trying to give them some sort of a notion of what's going on in the world in the way of technical development and mental sciences and so forth, without having to work at it. And the one that just heard about it five minutes ago, well, you'll pick it up in passing. But the old timer I think will be very happy to have some of this data.

Now an awful lot of us have had the marvelous experience, fellow sitting there you know, he's going (sighs), and we say ... we say "How you getting along? How you getting along?"

"Never felt better. Nothing wrong with me."

If you were to ask him, by the way, if there's anything wrong with him, he would say, "Well, once in a while I have a pain in my foot." High reality case.

Now the very funny part of it is ... is you sit there and try to interest him in something. You know it could do him some good, you know, and you try to interest him in this thing. Well now, there's where the whole thing falls down: interest. Interest. There are many gradients on a tone scale. Now a tone scale is the relative positions of people, well actually the relative freedom of the individual to think and to be and to exist.

And you start way up here, see, interest. He hasn't got any acquaintance with the subject of interest. He doesn't know what interest is. Of course, if here were in the Bank of England he could tell you what interest was. It's something Heathcote Emory fools with.

But here we have ... here we have tried to make an entrance to an individual who obviously needs our help, and if we got a diver's suit and then a shovel and dug a hole in the bottom of the ocean, we might about get to how far we were from being able to reach that fellow's reality. Because I tell you, there is no interest in the world. He basically and actually is interested in nothing. Nothing whatsoever.

Now that's a pathetic state of being. If you looked around, if you looked around the world today you would find out that was basically what was wrong with people, is they weren't interested in

anything. Now how can a democracy work, for instance – democracy's a wonderful political philosophy, been working for quite a long time, more or less. But in a democracy, how can you have a democracy unless people are interested? You can't. They ... they don't vote. They skip it. The reality that the whole is rigged probably long since has come home to them. They know they can't do anything about it so they're not interested anymore.

Well it forces a government into the position of becoming a dictatorship or an oligarchy or something of the sort. It's inevitable that this occurs. In a business, the head of the business or the head of the department is always assuming that everybody is interested in his job. What folly. They're not interested in their job. Most of the people on post these days are below interest, well below interest.

They're kind of, they're not really even interested in their paychecks. I know that because in the United States, the government takes, I think it's one and a half times the paycheck out as tax. And hardly anybody notices it. The ... the world at large can have all sorts of things of things wrong with it, but if nobody's interested who's ever going to put any of these things right? And so you get the deterioration of social states, you get the deterioration of broad ... well things that were great reforms at one time or another cease to exist as reforms. They just kind of all fade out and life is just too horrible.

Well you say, well if there is no interest, then that's it. Well that's kind of what we've assumed up until very recently. If there is not interest, that's it. If the person isn't interested, you can't do anything else about it. Well Scientology, being the science of knowing how to know, for a long time has sort of posed the idea that you could do something about it. You know, there must be something there someplace. And there must be some answer to dissemination.

And so there is. There are basically three steps below interest where you can still have a meeting ground with the person. There are three steps below interest and that's a long way down. Immediately below interest is communication. A person may not be interested very much, but he will communicate somewhat. He'll talk. He'll answer.

Now if he won't do that, there's the next step below. And that's control. A person's willingness to control or to be controlled. And if you want an index of where the world sits today just ask anybody offhand what control is and they say, "Oh that's a bad thing." Well down in ... down in Sussex, I'm the road safety organizer. And by the way, we just had a tremendous drop in local statistics. Most remarkable coincidence. And I could tell those people that when they, I could ask them, you know, "Is control bad or good?" And I would get immediate response, you know, "Well it's bad. Control is bad, it's bad to be controlled. It's bad to have to control things," and so forth. You get this response from people.

Well this assumes then that the automobile is taking the person down the road. It just assumes that immediately, that the automobile just takes the person and turns all the corners and goes over the embankments all by itself. If control is bad, if control is bad then confusion must be good. Well I don't know. Confusion has its points. The last time I took a little kid to a carnival he seemed to be very overjoyed at some of the confusions we got into. Of course I couldn't walk very straight afterwards, after some of the rides at the carnival but he seemed to be doing all right.

Confusion was wonderful if you ... or is wonderful if you can take it. That kind of a state of mind,

of what is confusion ... of course anybody who worked in the early days of Scientology, they know what an extremity of control is. It's a confusion. People bursting in and bursting out and doing this and doing that, and tearing off over the far horizon and so forth and yet it was all very orderly compared to most governments.

Now control, just ... just the idea of control is foreign to a tremendous number of people. It's only the person who cannot embrace control in any form whatsoever that has accidents. And basically you could take this person, you could examine him for this one point before you granted him a driver's license and simply end accidents in the United Kingdom, just as easy as that. If you could check him out on this point: was he terribly averse to all forms of control? Well, you know you've got your hands on the accident prone.

Now if you just said, "Son, we're not going to give you a license at this time because we can demonstrate that you would have an accident within the next six months. And we can do without your accidents, because we don't want you becoming a statistic." It would not be a cruelty, because the facts of the case are, a Scientologist, taking that person in a group at a cost of actually only a few pence per person could straighten 'em out and let 'em see what was what and which was which. And put 'em into a state where they could be trusted with a license. This is not an expensive program. But it depends on this one button, this one fact of control – straightening that fact out. Because unless a person is straightened out on this point, they of course will have accidents.

Now there's a point below that and that's help. A person is still willing to help even though they don't like control and even though they won't communicate and even though they're not interested. Now that's one of the wildest things you ever saw. And do you know, we're catching this planet today, we're actually catching it on the last bottom shreds of help. People will help. They will drop a penny in the Society for Disabled Children or something like that even though they don't care what happens to the Society. They see the sign and so forth and they say, "Well they probably need some help," and they drop a penny in.

They're not really interested. If you ask 'em, "What is your interest in ... what is your interest in disabled children?" And they'd say, "Huh?"

Well now, it goes down scale on help to a point where the person will help but won't receive help. That's getting down into the lower realms of this thing. And if you could just see these things as interest, communication, control, and help with a sort of a curtain being pulled down across each one of these, you'd see there was still a little tiny bit of help possible, but nothing else.

Well the person's life has simply gone out to that extent. It's gone out. And as you raise the curtain it gets back up to interest, enthusiasm, verve, and so forth. Well how would you get a person up there? Well of course you could get him up there with processing but how could you get him up there any other way? Well it's relatively simple. It depends on this one fact: psychosis, neurosis, maladjustments and so on – when you address the exact thing about them that makes them awry in the personality – are so susceptible to being knocked aside that it's a wonder somebody didn't do it before we came along.

In fact, I don't how people manage to keep these things alive. For instance, I start discussing something that's wrong with somebody or he's worried about or something and I start discussing it and reach the actual thing that is awry about this in his understanding and it folds up so quick I can

hardly put my hands on it. All you have to do is discover exactly what it is that set him off that way. And ... and it ... it's wonderful. How on earth do people stay crazy? It's heroic.

And ... and as for me ... as for me, I don't ... I don't think that it's probably a good thing to go around knocking all these crazinesses in the head and so on. There must be something wrong with straightening people out, you see? Because look at all the work they go to, to stay crazy. Now if they're working that hard to stay crazy and a Scientologist comes along and says, "Zip, zip" and they say, "Wow," you know, "I feel better."

No, you have to have a pretty broad understanding of what it is before it becomes an overt act. And the truth of the matter is the fellow staying crazy because he's trying to restrain himself from doing the horrible things he knows he is capable of. And if he can just stay just a little bit mad, then he's not capable of enough control to do anything very effective. This is no compliment, I assure you, to the police. A kleptomaniac, you know, he walks by a ... walks by a goods counter in a store and you may not realize it but the stuff leaps off the counter and into his pocket, and when he comes home he finds 'em.

Well he's ... he's got a problem. He ... he doesn't know how to straighten it out. He doesn't know why he's got a problem and so forth, and so the best thing for him to do is what? And I'll tell you what he will do. But first let me give you another little example here. One time I was looking around for people to straighten up on a series. I was trying to do a series of about ten and I got ahold of a criminal who was a real hardened criminal. He is what is known as the dyed-in-the-wool criminal, I think that's the technical name of it. This fellow had a habit. He would find somebody who had some money, lure him down the street, take him into an alley and then hit him a hard blow on the jaw, take the money, put it into his pocket and walk off.

He'd been doing this for years. And his arm was very shriveled. But he hadn't quite made it yet. He was still capable of striking a blow with his shriveled arm. But he was working on it. And I tried to get this shriveled arm straightened out and he went so fast that he practically got a total paralysis of one side before I'd worked on him more than a few minutes. I gave him a wonderful opportunity of really crippling himself. He was desperately trying to get himself into a state whereby he could no longer hit people on the jaw, because that's what he did. And the way he was trying to work it out you see, was that way. He never ... he never asked the question of why he hit people on the jaw. This was something he couldn't confront. So he just never looked for that. He just looked at ways and means to prevent himself from hitting people on the jaw. That was all he did. Obvious answer: crippled arm.

You see some old man going down the street on two canes, gimping along, terribly interesting what that old man thinks he would do if he had two good legs. It's quite fascinating. You find out what he would do if he had two legs. It's easy because he himself can hardly stop himself from answering you if you ask him, "What would two crippled legs prevent you from doing?" And before he can hardly open his mouth the words come out: "Well I'd just get any woman I saw and knock her down and just kick her and kick her and kick her. That's why I got two crippled legs." It's very funny.

Now as long as man has been fooling around with man, he has considered that man was basically evil, and factually this isn't true. Man becomes ... tries to prevent becoming evil to such an extent he moves right around into the middle of it. He tries to restrain himself to a point where he can't restrain himself anymore and there he goes. And there's what? There's your control button. He's

lost control of himself. He no longer has confidence in himself. He doesn't feel he can control himself anymore.

Now people are around who can't ... who know they can't control themselves but who know they can help it somehow. And you've got the graphic description of this button. In other words, he can't control hitting people in the jaw but he can keep from doing it. You see, he can't control this, but he can put himself into a position where he won't do it. And that helps people, oddly enough.

This button help is so interesting that if you see any kind of a disability in a person, that disability is actually helping everybody. Well, of course there is nothing nuttier than nuttiness. Now you can go ahead and be logical if you want to, but you're never going to find out really about craziness by being logical. It's totally illogical. And perhaps the only thing that Scientology has accomplished is seeing through a labyrinth of illogicalness on a somewhat logical basis. Until something is disclosed to this degree.

Now the fellow who has the crippled arm, I ... I found out by the way why he had a crippled arm. When he was a little kid, there was an older boy on the newspaper route who used to beat him up and take his money. And this happened at least once a week. As soon as the ... as this fellow as a child had collected his money on his route, or collected his money from his customers, this other fellow would come along and beat him up. And he got so fixated on this whole thing, he got so fixated on the idea that the best thing to do was beat somebody up and take their money away, that that's all he could do for the rest of his life. But he really didn't get a paralyzed side until one day his mother woke him up unexpectedly and he drew back his arm to hit his mother.

And actually his arm was drawn back in the act of hitting his mother from there on out because he checked that but good. But he couldn't check the other dramatization. He could no longer control that dramatization. You straighten out these various buttons, try to find out what the individual has failed to help – that is your lowest entrance point and if there's anything lower than that the case is probably not conscious, unable to talk to you in anyway, is in an asylum someplace and you have to use another regimen of processing entirely called the CCHs.

But we assume that this individual can still talk, to some slight degree. And if you find out what that individual failed to help, you'll find out at once one of the points that prevent you from helping him. And this is one of those interesting things. The individual says ... you ... this fellow that's got his head going like this you know, he's ... doesn't want any assistance from you and he's not interested in life and he isn't able to say anything about anything and so forth.

This, this ... this fellow, you know he'd be out of communication. You before have tried to do something for him or tried to handle him in some way. There is a question that brings him out into communication with you and that is, "The last ... Who was the last person you failed to help?" That's the lowest question you can ask: "Who was the last person you failed to help?"

Now of course people that are well up above this level, people well up above this level are very, very alert. They ... they that know they have failed to help a lot of people, they're not in a state of mind where this wrecks them in any way. They know they failed to help Joe or Pete or Bill or Agnes or something of this sort and it didn't ... it didn't spin them in. But this fellow that's going this way, you know the last fellow he failed to help, he had it. That ... that was the rung down. And if you get him to discuss it, you can actually bring him back up to a point where he will accept some help.

Well you haven't got him interested yet. You've only got him at a point where he'll accept some help. But look on that as a tremendous victory. You've already brought him maybe a little bit higher than the human norm. He ... he will accept some help or give some help, or he will talk about it, and you'll find out that you have – by asking him a question or two if you went around and checked up with him later, you'll get one of these shocks that I got one time in New York City.

There was a fellow, artist friend of mine. Artists are strange people, they find strange places to live and work. And this artist friend of mine made a great deal of money and set up a studio in the middle of Hell's Kitchen in New York. This was the toughest, meanest district that any man ever tried to walk into. You didn't even dare walk up and down the street in Hell's Kitchen after sunset.

But he set up a studio in the middle of Hell's Kitchen. Well that was the thing to do and he almost started a fad. And I was down there seeing him one day and we heard some pale screams next door and we went next door. And there was a fellow lying there in bed and he hadn't worked for several days and there were two children and his wife in the house and there was no food and the fellow was lying in bed and his leg was apparently turning gangrenous.

And, well you find these things if you look back of the shutters of life, and you don't have to walk very far. And this fellow was obviously ... would have to have his leg off or something like that. Well I talked to him for a few minutes, and if you please this was a long time ago, I processed him in the crude processes of that time. And the hospital came and got him before I could finish it up, the municipal hospital, they came and got him and so I said, "Well that's it. They'll take off his leg and that's the end of his livelihood because he's a longshoreman and you never saw a longshoreman succeed without legs."

So anyway, I thought that was it. *Dianetics the Modern Science of Mental Health* was published in 1950, been going strong ever since, but the mail came in mailbags and I didn't get much of a chance to pay too much attention to this mail. Fortunately, this fellow didn't write on the first wave. He ... he waited for a while, evidently. And one day I was just flipping through mail not knowing how to answer it or take care of it in any way and I suddenly saw this letter and it was Hell's Kitchen.

I opened it up and it says, "Dear Doc. Thank you for my leg." It was a letter from this guy. Four years after the fact. They'd taken him to the hospital and while they were waiting to prepare him for the operating table and so forth, the gangrene had stopped. So the doctors said, "Well that's interesting. Let's observe it for a couple of days." And they did and the leg healed up, and sent him home. I didn't ... hadn't heard another blessed thing about it you see, until this letter. "Dear Doc. Thank you for my leg." So quite ... quite interesting. And I don't think I processed the man any length of time. But apparently I must have been processing on more or less what was wrong with him because it unsettled it. And the difficulty of keeping a leg in that condition was so great he didn't make it. That's ... that basically what that ... that's about.

You know the answers to life and the rightnesses of life are apparently so powerful that they assert themselves and the wrongnesses of life fold up. Maintaining a wrongness is difficult. Help is evidently so deeply ingrained in every being that only when it folds up and you show the individual conclusively or he has been shown that he is not helping anybody does he fold up as a being. Up to that time he'll function. It's when he loses that last one that he's gone. And anybody who is severely neurotic or insane or extremely ill or anything of that character has had that happen to him. He has had it demonstrated to him conclusively that he can't help anything or anybody.

Now he realizes he is so dangerous that he can never pay back anything that he owes society. He can never pay any debt. He can ... he can never make it right. He can never do something to equalize all the bad things he's done and so forth. In other words, this man cannot pay off. He can no longer walk in the sun because he can never be of any help to anybody. When he gets into that condition, he's gone.

Well all you have to do to trigger that condition and these, by the way, are the people you have the most trouble with and who are the most trouble and who are sitting in the midst of the most trouble. If you don't straighten this out, by the way, you can help them a great deal and very, very often and they just keep fouling up again. You can help them in other ways without helping them with help and they just keep folding up.

This is the person that you ... that you straightened him all out, you loaned him some money, you made sure that he had a job, you ... you know, or the girl that you made sure that she met a nice guy and was all going to be just set and then somehow or another, zoot, it all went wrong. Well she's dramatizing that you can't help.

But this is that person that you've had trouble with in trying to assist, is this person has something wrong with his help button and that's the only thing that you can straighten out. Well oddly enough, if this is so fundamental it runs through all cases and all people. If a person can't be controlled and can't control anything, there's something wrong with the help button. If a person cannot communicate, there's certainly something wrong with the help button. If a person isn't interested in life then there's something wrong with the help button. This inevitably is true.

Now people's help button can be in better shape or in worse shape or something of the sort. You can do a great deal to straighten somebody out by straightening out control. You can just talk to him about control and do some straightening out of this subject of control and do a lot for them. But if there's a great deal wrong with the help button, it won't stay right, don't you see? A person will go on in again.

Now you can set up a person so that his communication level and his fear of communicating with people, his fear of what he'll do and so forth, just on a communication basis, you can set that up and do a lot to straighten it out but it won't be permanent unless you've also straightened out the help button.

This is so fundamental that the reason life is life and people are together and grass grows and trees grow and apparently the rain falls and everything else is because it helps somebody. I don't know who cries when a hurricane blows too loud and blows everybody up. But I do know that you probably wouldn't have any wind at all if it didn't help somebody. You get the idea?

The help of anything that is consistently here is greater than its damage. And every once in a while some naturalist comes along and says, "Well you know ... you know, you know the ... the wobble-eyed oriole you know that we were killing off up in North Downs, we found out the other day all he ate was spiders. And he only ate the bad spiders, and now we're having an awful time trying to replace the wobble-eyed oriole." Very, very remarkable.

Now of course, a ... a pest probably thinks he's helping by just putting himself there to be cleaned out. You ask any criminal ... you ask any criminal, "How could you help the police?" And he'll say,

“Well, get caught. Be a criminal and get caught.” And ... and anytime you inspect a crime, if you’re capable of looking at anything or capable of observation at all, why the fellow did everything but write his name in chalk across the middle of the desk and ... and carve his initials and his home address and phone number and so forth on the dead man’s chest. I tell you the police really shouldn’t pride themselves too much on having caught criminals. Not too much.

Because the criminal that’s on the reverse flow, which the answer to the question that they’re living is, How would you help police? ... well the best way to help police is totally puzzle them or totally amaze them so that they will then have to have more police and so forth. Well he does clever crimes, and of course they never catch him. And it sort of works out that the fellow who is trying to help police by getting caught gets caught and the person that’s trying to help police by not getting caught, he doesn’t get caught usually, you see. And I got a lot of friends that are cops. But I’ll tell you, I ... I’ve never quite let them in on ... on what makes their statistics.

Course the policeman ... the policeman serves best by just standing there. This is pretty ... pretty simple. It gives everybody that’s law abiding confidence. They think it’s all cared for. Actually, a cop has his role in life too. But it’s a very funny thing about the police. I’ve seen police absolutely coming down on some poor criminal with a club until the criminal needed a handkerchief and the cop reaches in his pocket, you know, and he gives the criminal a handkerchief you know. The dumb criminal sits there, see, and continues to just sob and need a handkerchief or something like that, he doesn’t go on and take the rest of the ... on the lineup. He doesn’t say, “How can I fight this rap?” He doesn’t ask any of the pertinent questions because he’s already gotten the police officer to help him with the handkerchief. “Now how do I get out of this place” is just two or three questions up the line. He’ll have cops helping him.

I remember one time I was arrested by mistake. They do that ... they do that in the United States every once in a while. Somebody wanted me as a witness. They wanted me as a witness in a bankruptcy case of some kind, and I was just a witness, innocent bystander – factually an innocent bystander, but I must have had something about that particular area in some past life because the next thing I knew why the cops rushed in you know and practically shot everybody down and grabbed me and took me off and ... and held me very carefully so that they would have this witness for this case.

And I said to ‘em, “Don’t you think this is sort of unfair?” And they didn’t pay any attention to that. So I got kind of mean, in my own inimical mean way. And when I finally appeared on the witness stand, I had the prosecuting attorney and the attorney for defense arguing with the judge that I shouldn’t be required to be held more than the next 15 or 20 minutes anyway because they wanted to help me. The judge helped me too. That ... that was the end. I gave some ... I sat down and gave some testimony. I said, “Well I don’t know anything about it. I was hardly there.” And that was it. Boom.

But I’d been treated to the fantastic sight, you see, of several high officials all flipping into this help button. They did, one right after the other. They were all ... all trying to help me. And they did. They did.

But you know it must take some doing to prevent being helped. You know a fellow really must work at it if he’s never helped by society or the life around him. Look at the ... there’s a pillar there, and lights and so forth. What do suppose the pillar’s doing? Well the pillar’s helping you by holding

the roof off your head. Pillar wasn't there, why the roof might fall in, you see, and the light, well that helps you by letting you see things. And there's some electronics gear here and it assists you with the magnification of sound waves and the floor keeps you from falling to the center of earth. And somebody wearing glasses, well it keeps the air from your eyeballs.

But everywhere you look boy are you being helped. It is such an avalanche, such a landslide. There are fish out there swimming in the ocean right this moment that just have one idea in mind and that's to appear on your plate so you can eat. Well maybe they don't have that idea in mind, but the fishermen do.

And we start looking around at this world from a viewpoint of help and you can't avoid it. You're ... you're sunk. And if a person can't be helped, he can't see the light, the light waves don't go straight for him. He can't hear these sound waves, has something wrong with his hearing. Probably he doesn't appreciate the floor keeping him from falling to the center of earth. All sorts of weird things are going on because he can't be helped.

If he can't be helped, believe me this must be a funny looking world. Because it's all it's got in it. You look up and down any given street and just spot things that are helping people. And you'll lose count in an awful hurry. It's just too many.

Now basically, as long as things help you and you help things and you know who is doing what, you're all right. I mean there can be any quantity of help. Who cares? It's when you lose sight of who is helping who, and when you start refusing help, when you start refusing to give help, when you start refusing to get help, that things start going wrong, when you start figuring out that there's something awfully wrong with this thing called help and I'd better resist it.

Well give you an idea that Scientologists develop many peculiar characteristics. They only look peculiar from the norm at large because they respond easier on certain things or they're able to do certain things. And there was a chap not too many years ago had two Scientologists at the table with him and all day long this fellow'd been having a ball. He'd been playing a joke on everybody. He'd been playing this joke in the office and everybody. And he reached into his pocket and he took out his wallet and he took out two five-pound notes.

Now all day long he'd been handing out these two five-pound notes to friends and says, "Here, here's a five-pound note." And you know he'd had people sitting there looking, you know saying, "What's that? What's that for?" You know, "What's that?" you know. You know, they wouldn't be helped that much. But he had two Scientologists sitting at the table with him at lunch. You know they never gave me my cut. Horrible. But he lost his five-pound notes. He's possibly even here tonight. He'd tell you that's true.

But here's the difference, you see. Now somebody protests against this machine society. Now here's exactly what the machine society is doing to people. Machines, this stuff called MEST, is doing all of the help. Doing all of it, from the viewpoint of somebody who's resenting machinery or something like that. Don't for minute think the housewife is totally sold on appliances. She's being moved out of a job. Up to a certain point, it's all right for metal to do all of the wash, you see. Up to a point. But sooner or later she comes to realize that this makes her relatively unnecessary. It's moving her out of a position of helping anything, don't you see?

That works that way with all machinery. I imagine, men ... men probably don't find this out until the last moment. Somebody invents photogravure or something, and the last fellows that were doing hand plates, they thought this photogravure was all right for a long time and then they realized nobody wanted their plates and they were just expected to pull levers on a machine or something like that. Nobody wanted their help. And at the last moment, why they joined some union that's fighting automation, see. Always too late.

What they've done is get fixated on this one channel of help, don't you see, and they resent something else taking their hat and wearing it. That's upsetting. The machinery is doing all of the help. And when the machinery gets up to a point where it does all of the help in the society, and even the machines are repaired by machines, so you don't even need this any more. You see, you don't even need a repairman anymore because machines repair machines, and when you get up to a point that all the thinking is done by machines – it's very amusing, the scientist today thinks that machine thinks, you know. And ... and they're getting so ... so dazzled on this, they think this is wonderful, you know. And they say, "Well, the machine thinks, you know. It thinks."

I had an awful argument with one, one day. I was ... there was this huge electronic brain. And I was standing around admiring it all and I was helping them by admiring all of their machinery. And they were telling me, "Now you see..." – I ... I helped them right up to the point they got nasty. They said, "What you're working on is passé. We don't need smart people anymore because we've got all this wonderful machinery and it does all the thinking and computing and calculating and so forth. And human brain is subject to error. Only machines are right. The human brain unable to compute things. These machines can compute in four or five minutes what a human brain would require four or five years to compute. So therefore man is no good and he ought to be abolished because the machines are all."

I said, "Well that's very interesting." But I said, "I want to show you an experiment, you know. Now put in the machine an algebraic equation with a request for the answer. Now you stand right there, put that in the machine. Well you do that." Guy did. The machine goes whir, clang you know, bells ring, tilt you know and all that. Answer comes back out, it was the cube root of zero or something of the sort. And I said, "There."

"Yeah," he says, "There. You got it. Look at what the machine did" and so forth.

I said, "Who fed it the data?"

"Oh."

I hadn't realized at the time because I hadn't explored this thing called help, but the one thing you can really get what you call comm lags on is help. I'd shown this fellow that he had helped the machine. And he of course had been getting help from the machine so long that there was no reverse to the flow. And there being no reversed flow of any character, naturally when I asked him to help the machine, or note that he'd helped the machine, he became helpless.

What did the machine do? The machine was built by the mind, it served the mind, it took all of its orders from a person, it gave all of its assistance to a person. What was the machine? Well, one thing it wasn't was superior to people. And yet this idea in the society is getting more and more

prevalent that the machine is all, that the product is all. And all of a sudden man sits around and realizes he's not needed anymore.

And watch it, because the moment large bodies of workmen find out they're no longer needed, comes the revolution. You can starve 'em, you can beat 'em, you can slice their paychecks in half, you can tax 'em, you can do almost anything to them – they're fantastic in the amount of abuse people will take, they're ... they're utterly fantastic – as long as it isn't a certain kind of abuse. If you really want the revolution, just convince them they're no longer of any assistance. And if broadly the whole society were persuaded, you see, that it no longer was of any assistance, it was all being done by machinery and so forth, and they were sort of a thing that wasn't necessary any more and that was it, you'd have the whole nation in revolt.

I notice how husbands get revolts at home, for instance. They get them very easily and very naturally. And how wives get revolt outside the home. Husband comes home and he looks around and the house is all clean and so forth and he can't see that any work has been done, however. So in various ways he explains to his wife how she hasn't helped that day. After all, she has all the automatic equipment, machinery, and so forth, so she hasn't helped that day. So she counters around and convinces him that he hasn't been of any help either that day.

And if you want to examine any argument, you'll find out it breaks down to this fundamental: both parties are trying to convince the other party that they aren't helping. Now if you carry that along far enough, somebody's liable to believe it. The moment they believe it, you really do get a splang.

We have a case right now of a race driver here in England who has parted from his wife. I have been amazed that some Scientologist hasn't shown up in his vicinity. Hasn't occurred to me to say anything about it one way or the other, but I've just been rather amazed that something hasn't happened in that direction because it very often and routinely does happen across the world these days. We hear about 'em and hear about 'em. You can't use the names of famous people, however, in order to spread it along and nobody's gone near him so we won't worry about it. That's Stirling Moss. All right.

Look ... look at this fellow though. Look at this fellow. He even gets hurt and his wife doesn't come to his bedside. He's trying. You want to know why Stirling Moss is driving so badly? Well if he got – she actually coached him the last time he got hurt. She said, "Well, he wasn't hurt bad enough for me to come to his bedside." Now after he gets out of this, what's he got to do? He's got to get that close, see, to the exact correct amount, and she will come to his bedside. But look at the knuckle-headed way he's working at it. He's not really going to win this thing, you see, by losing all the races and smashing into all the signboards and so forth. That isn't the way he's going to do it at all. He evidently started working on it a long time ago the other way. He was trying to convince her she didn't help.

I know if I were in that position, I would hold only myself guilty. It's quite a ... quite interesting. You say, "Well there isn't anything a wife like that could do for the husband. And he's in a dangerous profession and what help could she be and so forth. Well there's plenty of people in the stands to cheer. He's got mechanics and so forth to straighten up all the spokes and change all the wheels and so forth. Well how could she possibly help?"

Well if he was a Scientologist he might or might not be a race driver. But for sure a long time ago he probably would have started in along a program of, "But Katie, the wheel doesn't work right until

you've polished it. It's unlucky, you see. Unless you come down into the pit and polish up the steering wheel, it just don't drive."

I ran into a girl one time that had been divorced. Show you how far this ... deep this sort of thing is. She'd been divorced for about four years. And one day ... one day she came over to pick up a whole bunch of things in the way of papers and so forth in the office and she emptied out this hat box on the floor to make sure there was nothing in it you know, and she turned it over again and falling out of the hat box were three or four little white vials ... vials of chemicals of some kind or another. And I said, "What are those?"

"Oh," she said, "Those," she said. "Oh, I better put those back in."

I said, "Well what are they? What are they? This is very curious. Strange looking chemicals and so forth. You trying to blow something up?"

"Oh no," she says. "No. No, quite the contrary," she says. "You remember my former husband was an explosives engineer. And if I don't carry some of this around with me all the time the stuff doesn't work for him."

They'd been divorced four years before. She was still making sure that the explosive exploded. Well you say, "Well maybe it didn't keep them together," but as a matter of fact it was he that was trying to part, not she. She was still trying to keep them together by carrying around this sort of thing.

That's a ... that's a token. The Freudian token, by the way, comes under this heading. Freudian token can be understood just that fast if you just ask somebody who it's helping. That's all you have to ask them. They'll explain to you and throw it away. It's just that quick.

Now wherever ... wherever you see the help button gone, you ... you've got a gone dog. You've got a very, very gone dog. That's the end of the road. You might say everything or anything in the whole universe will help if it could be shown wherein or how. And that's something to remember some-time when you're captured by bandits in Northern Mongolia or something, or captured by police at the Earl's Court police station or something. When you're in the hands of barbarians, why that's something to remember.

When some large industrialist is busily ... some large industrialist is busily trying to hire you or not hire you or something of the sort, that's something to remember. The one point of existing communication that will still remain there is the help button. And before you get anybody up to interest, you have to handle the help button. And you have to handle it pretty well.

Discuss it with him. Discuss his failures at helping that being the last line. Discuss how he could help things. Discuss these things on up the line. You'll eventually get into a discussion of control. Well that's fine. You can discuss control with him. You'll find out that if you understand control and he doesn't, that ooh whang, it straightens out awfully fast.

And then as far as communication is concerned, you can also straighten out some communication with him. When you've straightened these things out, which you can do, oddly enough, in almost casual conversation with somebody, you'll have interest. And until you've straightened those things out you won't have interest.

Now control, somebody has been beaten and somebody told him he was being controlled. You know, you're being controlled – wham, wham, wham, beating somebody around. Of course the person isn't being controlled at all. That's complete miscontrol, to kick somebody around to get him to do something. Well, you don't control things that way.

Those of us that've been in the military too long, why we've ... we've gotten use to this and we think of it sort of a little bit as control, you know. But it's not control. Just try beating a car to make it go down the road. Doesn't work. Communication ... communication breaks off only when a person is afraid that he'll injure somebody with communication. He has injured too many people with communications. There's things he's liable to say to people, there's things he shouldn't say to people, there's – he just better not. He just better not. Better not talk to people. Better not talk to you. Well why better not talk to you? It's what he could say to you that's important. He'll finally find out that he can say things to you without searing your head off or something of this sort.

You'd be surprised how nutty people are on the subject of communication. If you want to find out – you can ... you can, however, without finding out how goofy somebody is on the subject of communication you can break through and make communication contact with people. Somebody that walks into the office or wherever you work or something like that habitually and says nothing. You know, “Wrr wrr wmp wmp,” sit down. Just start on a campaign of saying to them once each morning, “Hello.” Just say hello once each morning, no matter what they do. Maybe two weeks, maybe three weeks, something like that, the fellow's liable to turn to you rather shyly and say, “Hello.” And a short time later he'll be in communication.

I know I was ... used to run into a bus conductress every once in a while that was one of the orneriest looking people you ever saw, you know. Just hate, hate, hate, you know. She ... she was really mean, you know, really mean. I used to ride down Holland Park Avenue and every time I turned around I'd catch this same bus conductress. So ... so I said, well here's a project. Yeah, yeah. No passenger tickets ever got collected after that and I got on. The passengers got ignored. She kept telling me what a wonderful driver this particular driver was. As a matter of fact he was a good driver. He was a sports driver who was driving a two-decker bus. But that one was an amusing one and an interesting one to straighten out.

But if you would be friends with the world, why one of the best things you can do is to bring people up to a level of interest. Doesn't matter in what. Bring them up to a level of interest in anything. Well how do you get them there? Well you have to kind of straighten out their help button and straighten out their control button and straighten out their communication button and after that, why they can see and look and be interested in things with a great deal of relief and relaxation. That's a very good thing to do.

If all you do about Scientology was that, you'd still make a go of it. There's an interesting thing about it, however, is you'll start accumulating friends when you start doing things like this. And unless you're prepared to have a lot of friends, I wouldn't advise it. Be a bad thing to do.

Well wherever we look in life, we find there is ... there are things we can help. There are things we can do. The only thing that goes wrong with us is not helping, but in not being able to. We start, well think of what you're mad about in the field of politics or the field of government and so on. You're just not permitted to help, you feel. You can get awfully mad at those fellows. They never ask anybody. They go on and make their own cataclysms all by their lonesome. Never occurs to them

that they're making an awful lot of people mad at them, going on with these various things, but it's just that they deny any help. They don't apparently need any.

And I myself a long time ago woke up to a fact that whereas I needed lots of help, there were people around who were totally convinced that I could never be helped. They arrived at that idea, I didn't. And there were some around who were awfully mad at me because of it. They were furious with me. And I think the only reason maybe psychiatry or something like that gets mad at us and so forth is we just say they don't help. Well actually they do help. They're there for us to take care of.

There're awfully good people in Scientology, and actually if you look around there're awfully good people in the world. But you have to look around to find this out, and you have to do an awful lot of understanding maybe to find out how somebody is good, but if you look real hard you'll make it.

Of course there are people around that we just couldn't believe this about totally, until we started processing them. And then we would find out probably that the reason some of the worst villains alive had done some of the things that were done, they were trying to help something, and it was so knuckle-headed that nobody else could understand it. Yeah, there've been several fellows around like this – Napoleon, so forth. I don't know who Napoleon was trying to help. Can't figure that one out. I don't know who Hitler was trying to help. He must have been trying to help somebody, though. He sure missed the boat.

But where you find somebody missing the boat, then what they're missing the boat on is what they're trying to help or what they're trying to do is totally incomprehensible even to them. And the best thing you can do for them is to let them find out what they're doing. And the only way you have to do that is just talk it over with them.