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SCIENTOLOGY
DIANETICS

by Wally George
SCIENTOLOGY



Is their E-meter another gimmicky approach to finding yourself or the answer to all those limiting hang-ups...?

Last year reporter Alan Levy was hired by *Life* magazine to enroll in the beginning course of Scientology, "the world's fastest growing religion." Like Zen Buddhism and other Eastern belief systems, Scientology claims to free the mind, elevating the person to the status of a "superman," with fantastic mental powers, concentration, poise, humor, reflexes. In practice it more resembles a kind of "Flash Gordon" psycho-analysis than conventional religion.

His reporter's objectivity became undermined; Levy found himself sucked deeper and deeper into a nightmare which nearly shattered him both mentally and financially. After attending the first lecture free, and then paying five dollars for an E-Meter test, and then 15 dollars for a trial lesson, he was pressured into spending \$650 for the beginners' course, and finally was billed \$3,150 plus living expenses (another thousand) to achieve the coveted goal of superman—or, as scientologists say, "Clear."

Not only did Levy fail to gain superhuman powers, but—after finally getting his soul back from the grip of the cultists—he had to spend the next year in care of a psychiatrist just to regain the normal un-superman status he

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had before getting into Scientology and to cure him of the blinding headaches.

Naturally his expose in *Life* was hardly complimentary.

Scientology has been attacked as not only worthless but dangerous by organized medical groups, has been banned in one state of Australia, has had its members barred from entering England, has been investigated by Scotland Yard and the FBI, has been raided and indicted by the Food and Drug Administration, has been lambasted from the pulpit of conventional churches as "Godless, evil, perverted," has even been denied a franchise in Los Angeles (Arcadia), world-notorious for its acceptance of cults and kooks.

Despite these rabid attacks by establishment guardians of our mental and spiritual health, Scientology continues to be the fastest growing church in the world, up 400% in three years, with 22 international organizations, hundreds of franchise centers, over 3 million members—most of them just as rabid in their praise of Scientology as critics are in their damnation.

Paradox?

There's no paradox," one member says. "The reason we believe in it is the same reason the establishment fears it: *it works.*"

Apparently it didn't work for Alan Levy. And yet. . .

And yet what Levy did *not* tell in his *Life* expose—nor to the scientologists who processed him—was that he had already been under psychiatric care before enrolling as a member. He also lied to them about his purpose in being there (to discredit the cult) and his magazine connection. If Levy would return to the flock, says one of the shepherds, they would straighten out his head in no time.

But whether Scientology works is not really the primary issue. The important thing is that the establishment fears it might work. Something much bigger than Scientology is involved here: the whole structure of modern society is locked in a death-struggle with forces of which Scientology is but one manifestation.

Incorporated in 1952, the Church of Scientology is the first child of Dianetics, a system and a book dreamed up in 1950 by L. Ron Hubbard, a one-time engineer and science fiction writer (15 million words previous to 1950). Hubbard's early years were spent traveling the globe, first with his father and then as a seeker, particularly in Asia, where he studied mysticism, hypnotism and occult arts with Tibetan Lamas.

When *Dianetics* appeared in 1950 it sold 2 million copies and quickly became a fad that attracted another several million. Dianetics was claimed to be a quick way to ultimate mental health, a way to "liberate" the individual from machine-hood to manhood, with its goal being Total Freedom or self-determination, achieved by ridding the mind of "engrams"—knots in the mind that tie off its mental power.

Seekers and Students and Nuts, armed only with Hubbard's book, laid each other out in darkened rooms and probed into forgotten corners of the human mind. Dianetics attracted the attention of medical groups, who called it amateurish and dangerous. People were going mad, they claimed. At the height of Dianetic's popularity Hubbard announced the birth of the Church of Scientology.

The reasons for reshaping Dianetics as Scientology were several. In the first place, Hubbard claimed, a man's striving to make himself spiritually whole is religion. In the second place, most of the mistakes of Dianetics were made because of lack of real guidance; a tighter control with Hubbard as absolute head would insure that the rigid technology of Dianetics be applied as he intended. In the third place, the invention of a little gadget called the E-Meter reduced the total time of processing a person from several thousand hours to about 60.

Also, critics mention, there is a fourth place: a church has several advantages over a profit organization, including freedom from government control as well as tax exemption. This is especially important in view of Hubbard's boast that he has put back 7 million dollars in 2 numbered Swiss bank accounts. But Hubbard's personal fortune hardly causes a frown among his followers: prosperity is not a goal but a consequence of being "right." Members who sink 5 or 6 thousand dollars into getting "cleared" expect to get their money back many times over. Scientology's chain-reaction method of franchising has made a bundle of coin for thousands of its graduates; this partly explains its fantastic growth rate.

Let's look closer at what Scientology claims to do and see why established society is uptight.

Scientology is "the study of knowledge in its fullest sense . . . the path to a civilization without insanity, without criminals and without war," says Hubbard. "A philosophy by which a person can live, can work, and can become better . . . based on the twin principles that man is basically good and that the spirit alone may save or heal the body."

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proved health, more emotional stability, better jobs, happier family ties, and greater creativity are other rewards claimed by scientologists.

Men use between 1% and 5% of their mental capacity—the figures are neither real nor important: what is important is the fact that the difference between Julius Caesar and Irving Schlemiel is that one brought all of his mind to a certain action and one didn't. The difference between Gautama Buddha and the Boston Strangler is that one realized his true-nature and the other was all screwed up. A man, free to choose, can choose either paradise or hell right here on earth.

Then why do most men blow it?

Judeo-Christianity says Adam blew it for everyone in the garden. Zen Buddhism says you are blowing it right now because you are copping out. Hinduism says you are God dreaming a bum trip. L. Ron Hubbard says you have engrams in your mind. Engrams are mental quirks, or conditionings, that tie you to past moments of pain, causing evaluation of present data to be wrong.

For instance, imagine that you punch number 7 on an adding machine. Leave that data programmed in without adding it or clearing it. Later, if you try to add 2 plus 2, instead of getting the answer 4 you will get the answer 11. Past data is screwing up the works.

Well and good in the case of an adding machine, but does this apply to people?

Hubbard advances a couple of theories not generally accepted outside of Scientology. He says, first, that we have two kinds of mind: analytical and reactive. Analytical mind is concerned with reasoning and discrimination and is what raises man above the lower animals. Reactive mind is unreasoning and instinctive and is concerned with survival.

Another Hubbard theory—one harder to swallow—is that protoplasm records memory. Therefore a man's memories include his every experience, including periods of what we can *unconsciousness* (when analytical mind is not functioning, he is "unconscious.") Reactive mind is *never* unconscious).

Thus, during moments of stress or pain, a person's higher analytical mind is short-circuited. If he sticks his hand in a fire, his reactive mind jerks it back. If he is conscious, the analytical mind understands the situation. But if he is unconscious and the analytical mind is not functioning, then the reactive mind, completely uncritical, records everything literally, like a tape recorder. Since the data is not evaluated, the person continues to believe the data of that moment and to act on

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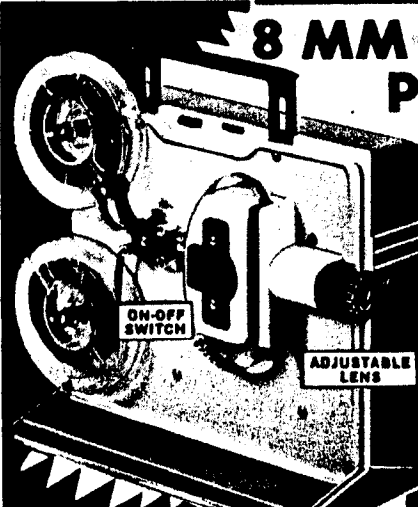
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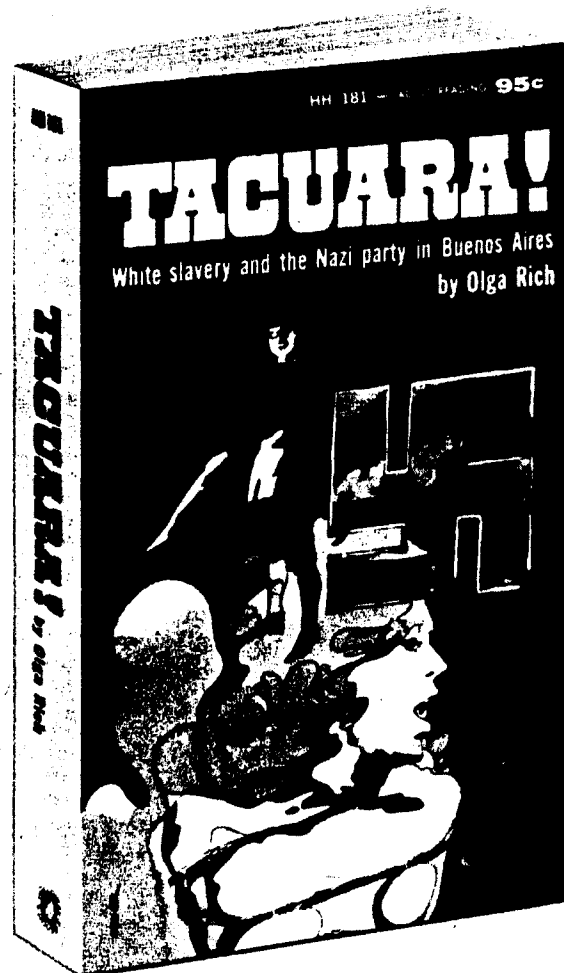
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Bizarre and shocking, the true story of Olga Rich's life is not for the faint-hearted. And those of us with short memories it will serve as a warning that the insidious Nazi movement still lives on in this modern world.

it accordingly.

A four-year-old girl was attacked by a large dog, which jumped on and bit her, knocking her unconscious. The mother, driving away the dog, screamed, "Oh my God. Be calm! Be calm! There's nothing we can do . . . nothing we can do!"

Every word, every sound, every smell was programmed into the girl. Because the analytical mind was not conscious to deal with it, the data remained punched in the adding machine without being either added or cleared.

In later years the girl became very depressed, plagued by feelings of helplessness and apathy and fear—a wide-eyed vegetable. When any part of the setting of that day long ago was duplicated—smell, sound, a single word—then, at levels of mind below consciousness, she was a terrified four-year-old girl acting "Be calm . . . nothing we can do!"

Sounds like hardcore Pavlovian psychology with dingaling mouth-watering dogs, except for Hubbard's insistence that memory is recorded on protoplasm. The implication of this is a bit wild for anyone except scientologists: it means, for instance, that a baby in its mother's womb is recording like a runaway tape deck. Hubbard claims the sperm and ova are cavedropping on mom and dad as long as four days *before conception*.

No wonder Junior stole a car when he was 13: he's still stinging from overhearing, "Whaddaya mean you forgot the goddamn pill! We can't afford another little bastard on what I make!"

When these moments of pain, called engrams, are experienced consciously, the analytical mind sees them for what they really are and they cease to screw up the adding machine. When all a person's engrams have been canceled, he has been "cleared" and is called, appropriately, a "Clear."

Seems like a harmless little theory, no worse than a hundred other religious and philosophic explanations of why Uncle Fred is so kinky. So then why all the fuss? Why are the FDA and the AMA and the FBI, and the docs and the cops and the shrinks so uptight?

Professional psychologists have denounced it as amateurish and downright dangerous. The FDA busted the Washington, D.C., church on the grounds it falsely promised the cure of "Neuroses, psychoses, schizophrenia and all psychosomatic illnesses." A major European government called it "socially harmful . . . a potential menace to the personality and a serious danger to health." An Australia government inquiry branded it "evil, fantastic, impossible," and called it "the

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world's largest organization of unqualified persons engaged in the practice of dangerous techniques which masquerade as mental therapy."

What makes Scientology so dangerous, say its critics, is the happy way any number of people—maybe as screwed up as you—go tripping lightly through the back rooms of your mind. As in the case of *Life* reporter Levy, some of these rooms contain monsters that need the attention of professionals.

To become "cleared," a student surrenders himself to "auditing," a process not unlike standard analysis. While he grips 2 tin cans hooked to an "E-Meter," a sort of lie detector, the auditor (another student, hopefully more advanced) asks extremely personal questions while watching the needle. As the questions come into areas of stress, the needle bobs wildly. The student is guided by the auditor and the E-Meter into re-experiencing those engramatic moments, first in the immediate past and then in the mother's womb—including that king-size whopper of an engram, *birth*.

The charley-horse in Levy's mind was guilt—guilt caused by lack of grief at his father's death. A few months before Levy's session with Scientology, his father had died a lingering death from cancer. As with so many adults with elderly parents (his father was 79) his dad's death just wasn't that big a thing. It really didn't hurt that much. In fact, Levy said, he felt more grief over the death of Marilyn Monroe than for his own father.

But when you've had moral and religious precepts pounded into your nitty gritty all your life, you can't escape them quite that blithely. If you're a sensitive person with normal upbringing, you either feel pretty damn sad or else pretty damn guilty for *not* feeling sad. If you don't feel either one, then you've got most of your mind locked off in back rooms. When the auditor kicked in the door to that room, Levy was overwhelmed, wiped out, by the explosion of denied guilt and grief. He couldn't handle it, so blinding headaches took him out of the action.

And here is the key to the whole struggle between Scientology and the establishment, a micro-struggle which in turn reflects a much larger struggle with society itself at stake.

When J.M. Smith applied to the Arcadia (LA) city council for a business license to open a Church of Scientology franchise center, the council voted the license down on the grounds that Scientology was a "Godless religion, anti-government and anti-authority."

Consider the last word: *anti-authority*.

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The thing that tore Alan Levy apart was the contradiction between personal reality and social fiction. All his life a man is told by society to love his father and that the proper reaction to his father's death is grief. His whole ground of meaning is society: church, family, school, law, country. The authority of society tells a man what to feel, what to experience . . . in this case, love and grief. He lets social authority put a trip on him. He cops out.

But when a parent dies and a man does not feel the appropriate grief, something must be wrong. He must really be a bum not to feel sad, *if what society tells him is true.*

So what is he to believe: his society or his feelings? Next time, the conflict may not be as socially harmless as how to feel toward an aged parent. Next time the conflict may be his conscience vs such social stanchions as marriage or patriotism or the 10 Commandments. Probably he cannot reconcile the conflict: after all, society has had a lifetime to lay a trip on him. Leaders, teachers and preachers have forever warned him not to trust his feelings. But of course it is not *really* a matter of trusting or not trusting his feelings. At a gut level, a man simply and directly *knows* what his feelings are. He can't deny his feelings without denying himself.

Since he can't solve the conflict between authority and self, he shoves it into a back room of his mind and nails the door shut. Actually, he doesn't nail it shut; he has to *hold* it shut with another splinter of his own mind: one mind, split, fighting itself. This is not a solution but a cop-out. Apparently society wins, even if it does have to cripple a man to do it. But does society really win? Society is built from men. If it has to cripple the men, it will be a crippled society.

And this is where Hubbard's church got itself into trouble. The Arcadia city council was correct: Scientology is anti-government and anti-authority. As part of a larger struggle, it is joined by individuals like Kahlil Gibran and Friedrich Nietzsche, by religious systems like Zen Buddhism, by social phenomena like meditation and LSD, by movements like the hippie movement, even by those happily charming musical artists who say with their music as well as their lives—"Do what you want to and do it in the road." They all say the same thing: trust yourself (and not the law). You can be number one, the realest person in your life, if you choose to. But be your own friend. Be 100% on your own side.

Scientology, whether valid or misguided, like the others, is simply one more stirring of the giant in us all try-

ing to be born, Nietzsche's superman, *das uebermensch*, lunging against the chains he allowed a scared society to put on him.

Even non-establishment friends are offended by this uebermensch facet of Scientology. The leading edge of the spiritual explosion, the "hippie," is attracted to Hubbard's cult in great numbers. Many hippies turn from drugs to meditation to Scientology: their friends who stay behind often remark at first on their apparent improvement but then later become disillusioned at what they term 'massive ego-trips' of their scientologist friends. As students advance through the 7 graded levels toward liberation, they become more and more involved in Scientology as a total life-style. Soon all their friends and activities are within the Church; they don't relate to less enlightened stay-behind friends.

Established society is threatened right in its nitty gritty—the family. Young people who get involved in Scientology are often, after a few weeks, advised to "disconnect." That means exactly that . . . the kids are told to disconnect or sever relationships with people who hold them down ("If you want to fly, then fly. If they don't want you to leave them, then they can fly with you."). Most often, of course, the people "holding them down" are their families.

This sounds a bit like Dr. Timothy Leary's advice to young people to "drop out." And it would be in accordance with Kahlil Gibran's *The Prophet*: "Your children are not your children. They are the sons and daughters of life's longing for itself . . . they belong not to you." It also is strangely like the words of another social disintegrator who asked people to desert their families and follow him ("... said unto him, no man, having put his hand to the plow, and looking back, is fit for the Kingdom of Heaven . . . follow me, and let the dead bury the dead . . . he that loveth father and mother more than me is not worthy of me.").

Up 400% in three years. Three million members.

What of the founder? What kind of trip is L. Ron Hubbard on? Superman or con man, he certainly has been kind to himself. The only really hassled period of his life was a few months in 1951, soon after he exploded into the sky on the popularity of *Dianetics*. A friend who collaborated on part of the book broke with him, saying he was headed toward "absolutism and authoritarianism." His second wife, testifying that he was "hopelessly insane," took him to court in a messy divorce

that involved the abduction of his own child.

Hubbard and his third wife, a Dianetics student, moved to England, where he bought a 47-acre, 30-room manor from an Indian Maharajah. The manor, Saint Hill, now is international headquarters for the Church of Scientology. Hubbard himself doesn't live there anymore, having sold his share in the Church for \$240,000 to retire to his 320-foot boat, *Royal Scot Man*, served by 200 blue-uniformed attendants. He and his wife and four daughters spend most of their time cruising between ports of the Mediterranean. Scientology has been good to him anyway.

Another avid booster is William Burroughs, author of *Naked Lunch*, who wrote in *Mayfair* magazine, "... as one who wasted four years and thousands of dollars on psychoanalysis I can testify that Scientology processing administered by a competent professional auditor can do more in five hours than psychoanalysis can do in five years . . . Scientology processing aims for a complete freedom from past conditioning and a level of functioning that has not been seen before on this planet."

So . . . does Scientology do what it claims? Yes, rather well. So do other methods, including meditation and Zen, perhaps drugs, newer forms of psychoanalysis, Esalen-type sensitivity and confrontation training. Scientology is more expensive than most, faster and more dramatic than any except drugs . . . also more dangerous than any except drugs. And less reliable than either Zen or meditation.

The question is not, does Scientology work? It works. The question is, do your neighbors want you to be free? Or, even more relevant, do you really want to be free? Do you really want to be number one?

After all, when the Man looks at your life and asks, "What the hell is going on here?" it is pretty comforting to be able to say, "Don't ask me. I'm not the man in charge. I just work here."

That brings up that grand-daddy for all liberation methods—cheaper than Scientology, safer than drugs, less bullshit than Zen—and that is, *plain old guts*. Don't sell guts short. A man who has the guts to be himself can walk right back into the Garden past that angel with the flaming sword guarding the Gates of Eden.

And next time don't cop out. Don't blame it on the chick.

"Yeah, I ate the apple, God. I did it because I did it. Because I'm me, I guess. Because I'm number one."

But don't think your neighbors aren't going to hassle you. ☸