

HUBBARD COMMUNICATIONS OFFICE
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TWO TYPES OF PEOPLE

Completing research on the highest levels of clearing now being taught as the upper course at Saint Hill, Class VI, OT, I made a very fundamental discovery about man and life that I'd like you to know about.

You probably have speculated on this many times-are there two kinds of people: good people and bad people? Society is more or less organized on the basis that there are. And certainly one sees that some are successful and some aren't, some are good to know and some aren't.

Even in modern TV fiction one has the cowboys in the white hats and the cowboys in the black hats; indeed, one probably couldn't have stories at all to man's way of thinking unless there were heroes and ogres. And even fiction is rigged as a moral lesson in good and bad people.

Philosophers long before Greece pondered moral conduct in terms of good and bad. And Diogenes was looking for an honest man, implying some weren't.

More recent speculation in the 19th century termed all men evil unless forced to be good.

Some schools of thought tried to avoid the point by saying early childhood formed character. Yet other schools maintained man would always be evil unless personally threatened, which gives us the presence of police in the society. But even police sometimes work on the idea that there are good and bad people.

From all this, one could judge that man had a problem about whether people are good or bad.

Probably at this minute you could think of some examples of good people and bad people. You know those who rave and gnaw the rug at the very thought of Scientology helping anyone, so therefore there must be people of evil intention toward their fellows.

And there are.

The research results you would be interested in show clearly that there are two types of behavior-that calculated to be constructive and that calculated to be disastrous.

These are the two dominant behavior patterns. There are people then who are trying to build things up and others who are trying to tear things down.

And there are no other types. Actually there aren't even shades of gray. The disaster type can be repressed into inactivity (and illness) and the constructive type can also be repressed (and made ill).

Thus there are two basic actions, each with many other subsidiary actions.

There is also a cyclic or combined type who is alternately constructive and disastrous.

So there are cowboys in white hats and cowboys in black hats. And the cowboys in the gray hats are too sick to be in the game.

One scholarly chap (a very sick fellow) hopefully told me once that there were no true villains, no purely evil people. He was whistling past the graveyard.

There may not be evil people, but there are people currently devoted to doing evil actions.

All such conduct is apparent and dominant. We see such people all the time. We just don't want to see them.

The underlying reasons for this are, in the absence of processing, fixed and unchangeable in any one lifetime.

As man knows a man only in one lifetime, the basic cause or changes have not been observed. Thus to all practical purposes for man, some are good and some are evil. And if we didn't have Scientology, it would not only not be observed but couldn't ever be changed.

That this condition exists - that half are good and half are bad according to their personalities - oddly enough does not alter basic Scientology concepts. It explains why certain persons *appear* to be evil and some *appear* to be good.

Examining the actual goals of an individual shows us why.

About half the goals of any one individual are constructive, the remainder are destructive.

It takes a being a very long time to live completely through the cycle of one goal, much less a series of goals.

Therefore, any one individual at any given long period of his existence is only fixated on disaster and at a subsequent long period is fixated only on being constructive.

So the same being at different lifetimes is good and evil.

Given a sudden overwhelming experience, a "good person" may be shifted violently in his own goals pattern and become evil. And a "bad person," acted upon powerfully by life, will become good. But they also become sick. Their illness stems from being moved out of present time into past heavy energy patterns. It is no cure to so move them despite the assertions of 19th-century mentalists and their shock "treatment."

This shows why shock sometimes works and why changes of character come about. And it also shows why such changes are accompanied by severe illness and early death. The person is thrown violently out of present time into a painful past.

The problem is not a problem of sanity and insanity. It is a problem of disastrous motives and constructive motives and the degree to which either is suppressed.

By suppressing the damaging motives of a being who is currently inclined to disaster, one can make that being “behave.” But by suppressing the constructive motives of a being currently inclined to constructiveness (as in the military) one can make that being “behave” also. But both will become physically ill, neurotic or insane in the absence of processing.

So the same being in one long period is constructive and in the next long period disastrous. As man measures time in small bits, such as youth, old age or a lifetime, he could conceive of a being as either only constructive or only disastrous. Fortunately for us, this also solves the ancient riddle that one cannot be granted power without also having good intentions. The only way final and powerful abilities can be returned to an individual is by ridding him of all these hidden compulsions, a task now accomplished at Level VI.

This gives the Scientologist a useful insight into character. A sick being is one who has been bent upon violence and was suppressed, or one who was bent upon constructiveness and was suppressed.

It also gives us a whole span of new processes for Level I called “Auditing by Lists,” available in HGCS or from informed field auditors. This is quite in addition to what it does at Level VI. And it also tells us that no one with obsessive intentions will ever make it to the highest and most powerful levels with disastrous inclinations.

But at the street level, with no processing involved, we have these two basic types—good and evil. And these subdivide into the good who couldn't be good and became sick, and the evil who couldn't be evil and became sick.

But these facts are more than philosophic observations. They deliver to us understanding and more chance to be right about people. And they give us as well the wide open door to making people well at Level III. One cannot push research as I have done in the past year into the stratosphere without learning more at sea level also. And this is what has happened here. The basic travail of man is that he is divided into those who build and those who demolish, and in this conflict of intentions his fight, whichever side he is on, is always lost. Or was lost until the Scientologist came along.

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